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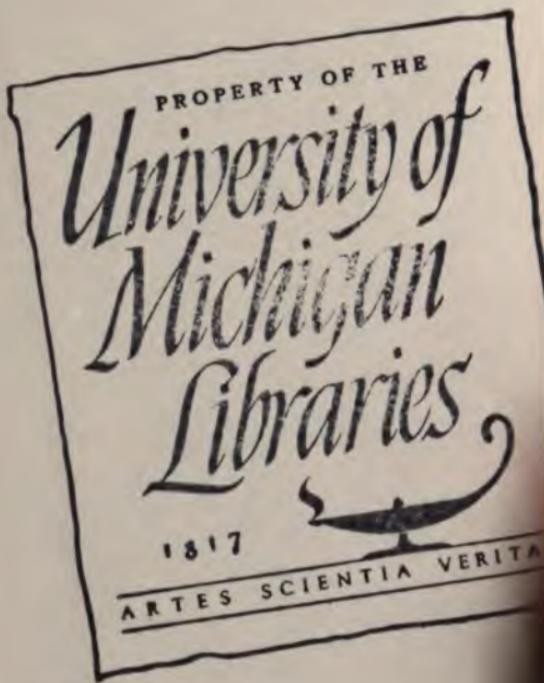
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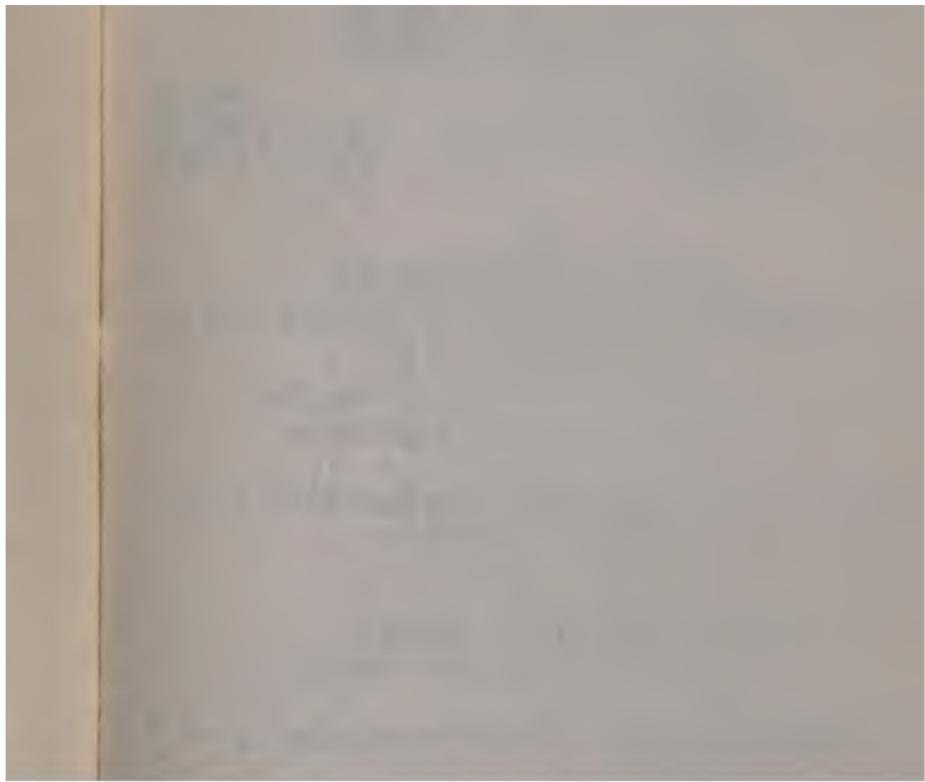
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KAINA KAI ΠΑΛΑΙΑ.

THINGS NEW AND OLD:

OR,

A STOREHOUSE OF SIMILES,
SENTENCES, ALLEGORIES, APOPHTHEGMS,
ADAGES, APOLOGUES,
DIVINE, MORAL, POLITICAL, &c.,
WITH THEIR SEVERAL APPLICATIONS.

*Collected and observed from the Writings and Sayings of the Learned
in all ages to this present.*

BY
JOHN SPENCER, d. 1680
A LOVER OF LEARNING AND LEARNED MEN.

WITH A PREFACE BY THE REV. THOMAS FULLER, D.D.

Deus nobis haec otia fecit.—VIRGIL, Eclog. I.

IN TWO VOLUMES.

VOL. I.

LONDON: WILLIAM TEGG.
1869.

Aberdeen :
Printed by Arthur King & Company,
Clark's Court, top of Broad St.



CLERO
GENTISQUE ANGLICANÆ POPULO,
FLORILEGIUM HOC QUALE
QUALECUNQUE

D.D.Q.

I. S. DE UTCESTER STAFFORDIENSIS, ET COL-
LEGII SIONII APUD LONDINENSES NUNC
BIBLIOTHECARIUS, MINIME DIGNUS.





Proverb
Stones
11-7-27
15676
22.



To the Reader.

EXCEPTIONS are easier prevented than removed; a dim eye may foresee such as this book must encounter, reducible to two heads, as made either against the Author, or matter thereof. Against the Author, as if it were presumption in him, no scholar by profession, to adventure on such a design; it is answered: First, I know no such monopoly for scholars to engross book-making to themselves; Secondly, He hath from his childhood conversed with books and bookmen; and always being where the frankincense of the Temple was offered, there must be some perfume remaining about him; Lastly, What he lacks in learning, he hath supplied in industry. Indeed, filling stones, which require more pains for portage than art for polishing, are in their kind (though not so graceful) as useful as squared stones, and as much benefit may redound from the reading of this book, as from those of more elaborate composition.

Against the matter of the book it may be objected ; that it is taken out of other men's books and sermons ; but was it not, I pray, true of the axe, of the sons of the prophet, 2 Kings vi. 5 : Alas, it was borrowed ! Is the spider's poison the better for being sucked out of herself, or bees' honey the worse, for being extracted from flowers ? Some men's books are indeed mere kites' nests, a collection of stolen things, such are pure plagiaries without any grateful acknowledgment ; but herein the ingenuity of our Author is commendable, that he hath entered the names of such, at whose torch he hath lighted his taper ; and I am confident that, by such quotations, he hath revived the memories of many worthies, and of their speeches, which otherwise had utterly been lost.

The title acquaints us with the nature of the book, **THINGS NEW AND OLD.** Only to propound Things New and New, doth please rather than profit, and more tickle the itch of the ears, than satisfy the appetite of the soul : on the other side, to present us with Things Old and Old, doth show a lazy writer, and will make a weary reader ; such books are like an imperfect map of the world, wherein all America is wanting. This Author hath endeavoured to compound both together, and I hope with good success. And like as changeable taffeta, having the woof and the warp of different colour, seemeth sundry

stuffs to several standers by ; so will this book appear, with wrinkles and grey-headed to the lovers of antiquity, smooth and with down to such, to whom novelty is most delightful ; he doth desire and hope, that his book shall find that candour of course, and courtesy general (which custom hath almost made a due) to forgive all venial (though false divinity, true morality) mistakes. But the reader will catch cold, by keeping him too long in the porch of this Preface, who now (the door being opened) may enter into the house itself, with the best wishes of

Thy Servant in Christ Jesus,

T H O. F U L L E R.

From my Chamber in Sion College,
London, Jan. 10th, 1657.







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OF THE

Several Authors cited in this Collection.

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Ælius Spartanuſ.
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Æſopus Phrygius.
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Andreas Alciatus.
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 Zenodotus.
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 Conradus Zuingerus.



KAINA KAI ΠΑΛΑΙΑ.

Mat. xiii. 52.

Things New and Old:

OR,

A LARGE STOREHOUSE OF
SIMILES, SENTENCES, APOLOGUES, ALLEGORIES,
APOPHTHEGMS, ADAGES,
DIVINE, MORAL, POLITICAL, &c.,
WITH THEIR SEVERAL APPLICATIONS.

1. *God to be consulted at all times: but more especially in the beginning of all public concerns.*

HE JOVE PRINCIPIUM was the law of nature; the Gentiles were wont to begin from their oracles and oratories. It was ever the style of the civil law to begin *à Deo optimo maximo*. Our old Saxon laws had the ten great precepts of the Decalogue prefixed in their front. And it is said of Scipio Africanus, that it was his custom before the day broke out, to go into the Capitol, *in cellam Jovis*, and there to stay a great while, as if he were advising with his god, concerning the commonwealth's good. But the example of David may stand for all,* who, in all his straits, in all his undertakings, went to ask counsel of the Lord of heaven and earth. Thus it is that the children of God, are to consult with God, to auspicate all their solemn actions, to preface all great consulta-

tions for the common good, with some such religious acts, shall best conduce to the glory of God, making their Creator who is the Alpha and Omega of all creatures, the beginning and ending of all their actions.†

Virgil. Eclog. 3. In praefat. Reg. Alurrdi ad leges suas. Sr. H. Spelman in concil. Aul. Gellius in Noct. Attic. Psalm cxix. Is. Bargrave Parliam. Serm. 1624. + Apoc. i. 8.

2. *Dreams not to be altogether Slighted.*

It is said of St. Cyprian that, in a dream, he saw the pro-consul give order to the clerk of assize to write down his sentence (which was to be beheaded), which, when the clerk by signs made known to St. Cyprian, the good bishop desired some delay of execution, that he might set his house in order; and the clerk answered him in his dream, that his petition was granted; and it fell out accordingly, that that day twelvemonth after he had this dream his head was struck off. Thus it hath been from the beginning that God hath been so gracious to many of His children by dreams, or otherwise, to give them notice of their departure hence, to some He hath made known the year, to some the month to some the very day and hour; and, not only so, but the manner also of their death; some *per viam lacteam*, by the pleasant passage of Nature, some *per viam sanguineam*, the bloody way of man's doom, &c. Dreams, therefore, as they are not with Eastern people superstitiously to be observed, so neither are they amongst Christians, totally to be neglected as idle and vain nocturnal phantasies.

Pont. Diaconus in vita ejus, ut est videre in ep. prefixa operibus ex Sim. Gouartij. House of Mourning, or Fun. Sermons. Quae sensu volvuntur vota diurno, Tempore nocturno reddit amica quiete. Claud.

3. *Sin Mortified, the Devil's Terror.*

It is mentioned of a city, strongly besieged by a potent enemy which, holding long out, was brought to extreme want, no hope of relief appeared; famine and sword, the two sad concomitants of war, attended—the one without affrighting, the other within maiming, the poor inhabitants—insomuch that they were even at their wits' end; and thereupon fell upon a serious consultation what was best to be done for their better safety, the result whereof was this, that there should be a considerable number of dead bodies (of which they had great store) lay starved in the streets.

clapped up in armour, and set upon the walls in the still time of the night; that so next morning, the enemies upon sight thereof, might be somewhat amazed, which fell out accordingly; for it was thereby conceived that some fresh supplies were brought in to their assistance, and thereupon the siege was raised, and the city relieved. This distressed city, so strongly besieged, is the soul of man; the potent enemy that lieth before it is the devil, that great commander in chief over all such regiments as the world and the flesh can possibly raise for his service. And what course must the poor soul take in such a case? Surely no other but consultation first had with God by prayer, to set out its dead and mortified lusts and affections; and then, no doubt, the devil upon the sight thereof will quit the place, and never for the time to come adventure his whole strength to so little purpose.

Conr. Zuingeri. Theat. Hum. Vite. Paul. de Wann. Serm. de Tempt. Speculum Exemplorum. Peccati mortificatio, Diaboli flagellum Sedul. Hybern.

4. *Worldly Thoughts and Distractions, in the time of Prayer, Condemned.*

THERE is a story, how that one offered to give his horse to his fellow, upon condition he would but say the Lord's Prayer, and think upon nothing but God. The proffer was accepted, and he began, Our Father which art in heaven, hallowed be Thy name. But I must have the bridle too, said he. No, nor the horse neither, said the other; for thou hast lost both already. And thus it is, that too many men and women, in both their private and public addresses unto God by prayer, are by the suggestions of Satan walking with St. Hierome in the galleries of Rome, having their hearts roving after pleasures of sin, their thoughts taken up with the things of this world, and their whole man set upon vanity; whereas they should rather mind that which they are about, keep close to God, and be so watchful and intentive over their souls, that their hearts and tongues may go comfortably together: for, the outward work only is but like the loathsome smoke of Sodom, whereas the inward devotion of the heart is not unfitly compared to the pleasant perfume of the sweetest frankincense.

Mart. ab Aspilcueta Narvarri Concilia, in cap. de oratione et horis canonicis. In Dialogo ad Luciferium. Non vox, sed volum, &c. Essay, lvi. 5. Psalm cxli. 2.

5. How it is that Tyrants are usually not Long Lived.

As in Nature so in Government, nothing is permanent that is violent. It is therefore hard to see an old tyrant, was the saying of a wise man ; and good reason had he for so saying, for though for a time he may uphold his state by force and policy, yet in the end divine justice confounds his practices and infatuates his counsels, to his own ruin and overthrow ; for, as in that mortal war between the great elephant and poisonous dragon, this one with his tail enclaspseth that other's feet, making him fall, and he in his fall bursteth himself, and crusheth that other in pieces : so when ambition and envy meet as combatants in the heart of a man, he needs no outward force to assail him ; for the venomous tail of his envy entangleth the winged feet of his ambition, making him fall, and in the fall to burst with his own weight.

Aver. Metaph. Thales Miles. Felix criminibus nullus erit diu. Ausonius. Plin. Nat. Hist. Lib. viii. cap. II. Sir Rob. Dallington's Aphorisms. Ingens mole sua, &c.

6. Policy above Strength.

THE dolphin finding himself unable to hurt the crocodile, by reason of his hard scales which no weapon can pierce, diveth under him, and with his sharp fin striketh him into the belly, being soft and tender, and so killeth him. Thus what nature taught the creature, experience hath taught man ; to strike the enemy where he may, with most hurt ; and leave things impossible unattempted ; for prudence is of force, where force prevails not ; policy goes beyond strength, and contrivance before action : hence is it, that direction is left to the commander, execution to the soldier, who is not to ask why, but to do what he is commanded.

Plin. Nat. Hist. Lib. viii. cap. 25. Experientia docet. Militem privatum, non solum debere esse volentem, &c. Xenoph. Cyropad, Lib. ii.

7. The State of a Kingdom or Commonwealth known best by the administration of Justice.

THE constitution of a man's body is best known by his pulse ; if it stirs not at all, then we know he is dead ; if it stirs violently, then we know him to be in a fever : if it keeps an equal stroke, then we

know he is sound and whole : in like manner we may judge of the estate of a kingdom, or commonwealth, by the manner of execution of justice therein, for justice is the pulse of a kingdom ; if justice be violent, then the kingdom is in a fever, in a bad estate ; if it stirs not at all, then the kingdom is dead ; but if it have an equal stroke, the just and ordinary course, then the kingdom is in a good condition, it is sound and whole without the least corruption imaginable.

*Jean Bodin, de la République. Justitia remp. firmat. Ant. Bonfinius,
Lib. iii. Rerum Hungar.*

8. The Prevalency of Fervent Prayer.

SOCRATES telleth that when a terrible fire in Constantinople had fastened on a great part of the city and took hold of the church, the Bishop thereof went to the altar, and falling down upon his knees, would not rise from thence till the fire, blazing in the windows and flashing at every door, was vanquished, and the church preserved, so that with the floods of his devotion he slaked the fury of that raging element ; and the same shall be the force of England's prayers, for England's peace and welfare, if we be fervent therein. Heretics and schismatics may rage, enemies conspire, and the people rise up in tumults ; but let us trust in Him that never forsaketh them that faithfully call upon His holy name.*

*Lib. vii. Chap. 28. I. White's Sermon at St. Paul's, London, 1612. Flectitur
iratus voce rogante Deus. Ovid. *Psal. l. 15.*

9. God only to be Seen in Christ Jesus.

A MAN cannot behold the sun in the eclipse, it so dazzleth his eyes. What doth he then ? he sets down a basin of water, and seeth the image of the sun shadowed in the water. So seeing we cannot behold the infinite God, nor comprehend him ; we must then cast the eyes of our faith upon his image Christ Jesus. When we look into a clear glass, it casteth no shadow to us ; but put steel upon the back, then it casteth a reflex, and sheweth the face in the glass ; so when we cannot see God himself, we must put the manhood of our Lord Jesus Christ (as it were a back to his Godhead), and then we shall have a comfortable reflex of his glory.

*Rich. Holdsworth's Serm. at St. Paul's, Lon. 1624. Videmus Deum per
Christum, &c. Fulgent.*

10. *Riches avail not in the Day of Wrath.*

It is said, that there stands a globe of the world at one end of the library in Dublin, and a skeleton of a man at the other ; there it is, that one need not study long for a good lesson. And what lesson is that ? Though a man were lord of all that he sees in the map of the world, yet he must die, and become himself a map of mortality ; and, therefore, if the devil tempt him with a view of the world,* *Omnia hæc tibi dabo* ; he may resist him with the words of our Saviour, *Sed quid proderit homini, &c.*, What will it profit a man to win the whole world and to lose his own soul ? †

D. Staughton's Sermon. *Haud ulla portabit opes Acherontis ad undas.*
*Propert. *Matth. iv. †Mark viii. 36.*

11. *Affliction from God is for His Children's Good.*

A TENDER-HEARTED father walking with his little son, suppose in the city, when he perceives him gaze up and down, and wander from him, withdraws himself behind some pillar, or hides himself in some corner of the street ; not that he means to lose him, but to make him cry and seek after him, and keep closer to him afterwards ; so doth our heavenly Father with us, He correcteth every son whom He loveth, He hides Himself, and, as it were, pulls in the beams of His gracious favour for a time, when we are rambling about in our thoughts, and roving in our imaginations, but it is to make us cry after Him the louder, and to keep closer to Him for the time to come, and to walk more circumspectly than ever we did before.

B. White's Sermon at St. Paul's, London, 1617. *Exigue percussus fulminis
 ictu Fortior ut possit cladibus esse suis.* *Ovid. Ep.*

12. *The Peaceable Man's Comfort.*

If a man slain were found in the field, and it not known who slew him, God provided that the elders of the next city should wash their hands in the blood of an heifer, and say, Our hands have not shed this blood, neither have our eyes seen it ; be merciful, O Lord, unto thy people Israel whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge ; and the

blood shall be forgiven them.* So this, one day, will be a comfort to the consciences of all well-minded men, that they may appeal to the great God of heaven, that they have prayed heartily for peace, have petitioned humbly for peace, have been contented to pay dearly for peace, and to their powers, have endeavoured to refrain from sins, the only breakers of peace; and therefore trust that the Christian English Protestant blood which hath already been, and hereafter may be, shed, shall never be visited on their score, or laid to their charge.

* *Deut. xxi. 7. Eph. Udal's Sermon at Mercers' Chapel, London, 1642.*
Pacem te poscimus omnes.

13. Knowledge very useful in the matter of Reformation.

DANGEROUS was the mistake committed by Sir Francis Drake in '88, when, neglecting to carry the lantern (as he was commanded) in the dark, he chased five hulks of the Dutch merchants, supposing them to have been of his enemies the Spaniards; such and worse errors may be committed in the reforming of a church or commonwealth; good mistaken for bad, and bad mistaken for good; where the light of knowledge is wanting for direction.

Tho. Fuller, Holy State. Ubi virtus discretionis perditur, &c. Greg.
Lib. iii. Moral.

14. How to Know whether a Man belong to Heaven or not.

IT was wont to be a trial, whether land belonged to England or Ireland, by putting in toads, or snakes, or any other venomous creature into it; and if they lived there, it was concluded that the land belonged to England; if they died, to Ireland. So, if venomous lusts live in us, if sin reign in our mortal bodies,* we belong to hell; but if they die by mortification, if there be no life in them, then shall we be sure to set up our eternal rest in heaven, and be made heirs of heaven, and have full possession of those mansions, which Christ our elder brother hath prepared for us.

*Rich. Stainhurst, de rebus Hibern. *Rom. vi. 12. Jos. Shute's Sermon at St. Mary's, Wolnoth, Lombard Street, London, 1619. John xiv. 2.*

15. *God's Way the Safe Way to Walk in.*

If a man, travelling in the king's highway, be robbed between sun and sun, satisfaction is recoverable upon the county, where the robbery was made ; but, if he takes his journey in the night, being an unseasonable time, then it is at his own peril, he must take what falls. So if a man keep in God's ways, he shall be sure of God's protection ; but if he stray out of them, he exposeth himself to danger.

R. Skinner's Sermon at Court, 1636. *Via divina, via tuta.*

16. *God's Time, the best Time for Deliverance.*

THE physician turns the hour-glass, and resolves the physic shall work so long ; the impatient patient desires ease, cries out he is tormented, and thinks every hour two till he be refreshed, but the other knows the fittest time, and will not till then afford any comfort at all. Thus the children of God cry out in the midst of their heavy pressures, how long, Lord, how long ?* shall the rod of the wicked lie always upon the back of the righteous ?† But he hath turned the glass, he will not hearken to their cry ; they must stay their time, he knows best when and how to deliver them ; had they but so much faith as to believe it, or patience to wait for it.

R. Stock's Sermon at All-Hallows, Bread Street, London, 1616. **Rev. vi. 10.*
†*Psalm cxxv. 3. Tempus divinum tempus opportunum.*

17. *The difference betwixt Spiritual and Carnal Prayers, in respect of Answer.*

CHILDREN shoot arrows on purpose to lose them, and never so much as look where they light ; but men, when they shoot, aim at the mark, and go after the arrow, to see how near it falls : so, wicked carnal men, when they have said, not made, their prayers to Almighty God, it is but *Opus operatum*, they have no more regard of them ; but God's children, when they, upon the bended knees of their souls, dart out their prayers, when they pour out their requests unto Him, they look after their prayers, eye them up into heaven, observe how God entertains them, and wait for a happy return, at His good will and pleasure.

Edward Wilkison's Sermon at St Paul's, London, 1639.

18. *God's Knowledge, and Man's Knowledge, the difference in event of things.*

In a sheet-almanack, a man may *uno intuitu*, at one view, see all the months in the year, both past and to come; but in a book-almanack, as he turneth to one month, so he turneth from another, and can but look only on the present. This is the true difference betwixt the knowledge of God and man;* He looketh in one instant of time to things past, present, and future, but the knowledge of man reacheth only to a few things past and present,† but knoweth nothing at all of things that are to come, that is God's peculiar so to do, and a piece of learning too high for any mortal man to attain unto.

D. Price's Sermon at Christ-Church, London, 1620. * *1 John iii. 20.*
 + *1 Cor. ii. 11.*

19. *Riches, Honour, Preferments, &c., transitory.*

The great conqueror of the world caused to be painted on a table, a sword in the compass of a wheel, showing thereby, that what he had gotten by the sword, was subject to be turned about by the wheel of fortune. Such is the condition of all things here below, whether they be riches, honours, or preferments, there is no more hold to be had of them than Saul had of Samuel's lap; they do but like the rainbow, show themselves in all their dainty colours, and then vanish away, and if by chance they stay with us as long as death, they do but like Saint Paul's friends, bring us to the grave as they brought him to the ship,* and there leave us: so uncertain, deceitful, inconstant, are the things of this world, to the owners thereof.

Plutarch in vita Alexandri. *Jos. Shute's Sermon at St. Paul's, London, 1619.*
 * *Acta xx.* *Nihil in vita durabile, non opes, non honores, non potentia, &c.,*
Concl. Minos, Annal.

20. *The Church of God still on the decaying hand.*

THE Church of Christ (saith St. Hilary) is aptly resembled to a ship, for as the ship is small in the fore-deck, broad in the middle, little in the stern, so the church in her beginning was exceeding

little, in her middle age flourishing, but in her old age her company will be so small, and her belief so weak, that when the Son of Man shall come to judge the sons of men, he shall scarce find faith on the earth.*

Com. in Matthew cap. xiii. *Boys' Postills.* *Terras Astraea reliquit.*
 * *Luke xviii. 8.*

21. *A good Neighbour a great blessing to all men, especially a Minister of God's word.*

THEMISTOCLES intending to sell a farm (as Plutarch hath it), caused the crier to proclaim that it had, amongst other commodities, a good neighbour, as being assured that this one circumstance would be advantageous to the sale, and much induce the Chapman to purchase it. And surely he that hath a good neighbour hath a good morrow, but a minister that liveth amongst such hath got a rich benefice, he may acknowledge with David (*rebus sic stantibus*), that his lot is fallen into a fair ground, and bless God that he is not a brother to the dragons, and a companion to the Estriges of the times, not constrained to his great grief to dwell with Mesech, and to have his habitation amongst the tents of Kedar.

Plutarch in Apophthegm. *Ant. in Melissa. p. 2. Sermon xxxiii.* *T. Westfield's Sermon at St. Bartholomew, at London, 1641.*

22. *Christ fully revealed in the New Testament.*

THE bunch of grapes that the spies of the children of Israel carried from the land of Promise (it is Luther's observation), was borne by two strong men upon a pole or staff; he that went before could not see the grapes, but he that was behind might both see and eat them. So the fathers, patriarchs, and prophets of the Old Testament did not in like manner see the bunch of grapes, that was the Son of God made man, as they that came behind; the evangelists, apostles, disciples under the New Testament both saw and tasted it, after John had showed this grape, Behold the Lamb of God that taketh away the sins of the world.*

Numbers xiii. *John Boys, ut antea.* *Mar. Luth., in loc. com. de Christo.*
Plus vident oculi quam oculus. * *John i. 36.*

23. *The danger of trusting to Worldly Greatness in time of distress.*

As a passenger in a storm that for shelter against the weather, steppeth out of the way, betaketh him to a fair spread oak, standeth under the boughs with his back close to the body of it, and findeth good relief thereby for the space of some time, till at length cometh a sudden gust of wind, that teareth down a main arm of it, which, falling upon the poor passenger, either maimeth or mischieveth him that resorted to it for succour. Thus falleth it out not with a few meeting in the world with many troubles, and with manifold vexations they step aside out of their own way, and too often out of God's, to get under the wing of some great one, and gain, it may be, some aid and shelter thereby for a season; but after a while that great one himself coming down headlong, and falling from his former height of favour, or honour, they are also called in question, and to fall together with him, that might otherwise have stood long enough on their own legs if they had not trusted to such an arm of flesh, such a broken staff that deceived them.

Th. Gataker's Parley with Princes. *Nulla fides pietasque viris, &c.*

24. *Riches cannot follow us out of this world.*

RICHES, though they have *alas agilinas*, great eagles' wings, to fly away from us whilst we are here in this world, yet have *ne passerinas quidem*, not so much as little sparrows' wings to fly after us and follow us when we go hence. *Nihil attulisti, nihil hinc attolles*, We brought nothing into this world, neither shall we carry anything hence. Naked came we into this world, and stark naked must we return again.*

Th. Gataker's True Contentment in God's way, a Sermon, 1619. **Job i. 21.*
Lingueda tellus et domus, &c. *Horat. Car. ii. 3.*

25. *Not to be over hasty in the desire of Justice, for wrongs sustained.*

As one that hath been either robbed himself, or that hath his friend murdered, if he have the party apprehended, and laid fast in prison, is not presently out of patience, because he seeth him not instantly executed, but is well content quietly to expect the

time of the assizes, though it be half a year after, as long as he is sure that he shall then have justice against him. So ought we not presently to fly out, because evil doers prosper or grow impatient, if we see not justice done instantly, so soon as our hasty hearts shall require it, upon those we suppose have wronged us, but rest content to stay God's leisure,* and to expect that day of His great assize when we shall be sure to have justice done us, according to that which the equity of our cause shall require ; remembering withal that all wicked ones are in the meanwhile in this world, as in God's gaol, under the chains of a guilty conscience, out of which there is no possible means of escape without judgment,

Fran. Garcia Concionat. Evang. **Ecclesiastes viii. 11.* *Th. Gataker's Appeal from Princes to God.* *Carcer ejus est cor ejus.* *Bernard.*

26. God's Favour above the World's Contentments to a Godly Man.

THE old Grecians, that had fed altogether on acorns before, after that bread came in amongst them, they made no reckoning of their mast any more, but kept it only for their swine. And leathern and iron money began to grow out of request amongst the Lacedæmonians after that gold and silver came in use. So when a man hath once found the favour of God in his heart, and the love of God in Christ hath once lighted on it and got assurance of it, he ceaseth then to be greedy of this world's trash, which is, in regard of it, but as dross or pebble stones to gold and diamonds, as mast to the best bread-corn ; yea, rather of far less worth or value to that than either of these are to it.

Eustath. in Homer. Iliad. *Th. Gataker's Gain of Godliness.* *Seneca de Benefic.* *Virtutibus aurum vilius.* *Horat.*

27. A Good Heart is a Melting Heart.

IT is observed that gold is both the fairest and the most solid of all metals, yet is the soonest melted with the fire ; others, as they are coarser, so more churlish and hard to be wrought on by a dissolution. Thus a sound and a good heart is easily melted into fear and sorrow for sin, by the sense of God's judgments, whereas the carnal mind is stubborn and remorseless. All metals are but earth, yet some are of a finer temper than others ; all hearts are

flesh, yet some are through the power of grace more capable of spiritual apprehensions than others are.

B. Hall's Occasional Meditat. *Vilius argentum est auro.* *Horat.*

28. *An Idle Man subject to the least Temptation.*

SET a narrow-mouthed glass near to a bee-hive, and you shall soon perceive how busily the wasps resort to it, being drawn thither by the smell of that sweet liquor wherewith it is baited ; and how eagerly they creep into the mouth of it, and fall down suddenly from that slippery steepness into that watery trap, from which they can never rise, but after some vain labour and weariness they drown and die. Now there are none of the bees that so much as look that way ; they pass directly to their hive without any notice taken of such a pleasing bait. Thus idle and ill-disposed persons are easily drawn away with every temptation ; they have both leisure and will to entertain every sweet allurement to sin, and wantonly prosecute their own wicked lusts till they fall into irrecoverable damnation, whereas the diligent and laborious Christian that follows hard and conscientiously the works of an honest calling, is free from the danger of those deadly enticements, and lays up honey of comfort against the winter of evil.

B. Hall, ut antea. *In promptu causa est, &c.* *Ovid.* *Variam semper
dant otia mentem.* *Lucan.*

29. *A cheap Religion, the beloved Religion with most men.*

SAINT BASIL complained of the covetous rich in his age, because they preferred only that kind of devotion which is without cost—as to pray for fashion, and fast out of miserableness ; but they would not offer one halfpenny to the poor. Such are to be found in our days, who are content to hear God's Word read and preached, with their hats on their heads, and leaning on their elbows, and (if need be) they will make bitter invectives against Atheism and Popery ; yet they are willing to serve God with that which cost them nought. Let but the parish impose an ordinary charge towards the necessary repairs of the church, or the pastor

desire but some oil for his lamp—accustomed offerings for his better subsistence—you shall have them as a bulrush in a wet place, so dry, that a penny is as easily screwed from them as a new coat from a child, or a sword from a soldier enraged.

Sermon in divitis avaros. *J. Boys' Sermons.* *Φασηλιτῶν θῦμα. Zenodotus.*
Eudemus ex Callimach.

30. *Charity to the Poor to be real, not verbal.*

WE read in our chronicles of King Oswald, that as he sat at table, when a fair silver dish, full of regal delicacies, was set before him, and he ready to fall to, hearing from his almoner that there were great store of poor at his gates piteously crying out for some relief, did not fill them with words, as, God help them, God relieve them, God comfort them, &c.,* but commanded his steward presently to take the dish off the table and distribute the meat, then beat the dish all in pieces and cast it among them. This was true charity. Words, be they never so adorned, clothe not the naked: be they never so delicate, feed not the hungry; be they never so zealous, warm not him that is starved with cold; be they never so oily, cure not the wounded; be they never so free, set not them free that are bound, visit not the sick or imprisoned.

Beda Hist. lib. iii. cap. 6. **James ii. 16.* *R. Holdsworth's Sermon at St. Peter's, London, 1630.* *Verbis non solvendum est quidquam. Terence.*

31. *Distractions will prove Destructions.*

BEFORE the destruction of the holy city and the temple, Josephus writeth of a man troubled in mind that ran about the city, crying, Woe to the city, woe to the temple, woe to the priests, woe to the people; and last of all, woe to myself: at which words he was slain on the walls by a stone out of a sling. Let us take away but two letters, turning woe into O, and his prophecy may prove our admonition. O that the world, O that this nation in the world, O that this great city of the nation, O that both city and country would yet be wise, and lay it to their hearts that our distractions will prove our destructions; that a kingdom divided within itself cannot long stand.*

**In lib. de Bello Jud.* *D. Featly, Clavis Mystica.* *Divide et impera*
Machiav. **Mark iii. 24.*

32. Love for the most part is but comple- mental.

THE naturalists observe that the females of birds oftentimes lay eggs without cocks, but they are *ova subventanea*, eggs filled with wind, unfit to be hatched. Such is the issue of most men's love now a-days ; it bringeth forth *partus subventaneos*, windy brats, good words, large promises, and happy wishes, but no deeds, little or no performance at all.

Plinius, Ulysses Adrovand. Ornitholog. Aureos Montes.

33. A Great Folly not to provide for Heaven.

It is a thing that the Emperor Caligula is laughed at in all stories. There was a mighty navy provided, well manned and victualled, and every one expected that the whole country of Greece should have been invaded, and so it might have been, but the emperor had another design in hand, and employed his soldiers to gather a company of cockle-shells and pebble stones, and so returned home again. Just such another voyage doth almost every man make here in this world, were the particulars but truly cast up. God hath given us so much time, it may be twenty, thirty, or forty years ; it may be but a day or two more. In this time He hath furnished us with that which may be a means to conquer heaven itself. Now if we lay out this little only about wife or children, or to purchase a little wealth, is not this to spend money for that which is not bread ? to labour for that which satisfieth not ? Is not this the greatest folly that may be ?

Sueton Hist. Xyphilinus, House of Mourning. Discite in hoc mundo supra mundum esse, &c. Ambros. lib. de Virgil.

34. No Personal Security to be had in time of Public Danger.

CICERO in his time laughed at the folly of those men, *qui amissa republica piscinas suas fore salvas sperare videntur*, who seemed to conceive such a windy hope that their fish-ponds and places of pleasure should be safe when the commonwealth was lost. And we may well mourn over the security of most men in our times, such as look for personal safety in the midst of public danger ; that take more care for their trifling fardels than the preservation of the ship they go in ; but let such know for certain that, if the

public suffer either in church or state, no man's private pleasure or profit can stand firm unto him, no man's, whatsoever he be.

Lib. i. epist. 15, ad Atticum. Preface to the B. of Winchest. Sermon.
Res tua tunc agitur, &c.

35. *Governors, as they are qualified, are a Curse or a Blessing to any People.*

JOSEPHUS reporteth that Solomon being but twelve years of age when he first began to govern, the people listening to that sentence which he gave, at his first sitting in judgment, touching the two women that contested about their child, *dividatur aequaliter*, Let the child be cut in twain,*many laughed at it, deeming it to be a childish sentence, but afterwards, weighing the discreet course that he had taken in justifying the truth without any further proof or testimonies, they then cried out, *de caelo elapsus*, The king is sent us down from heaven. But on the other side, there was one Phocas, a most cruel emperor of Constantinople; whereupon a religious monk, in a corner of his cell, thus complaineth unto God, *Cur fecisti eum imperatorem?* Why didst thou make him emperor? Who had no sooner made his moan, but was answered with a voice from heaven, *Non inveni pejorem*, I could not find a worse. And certainly, nothing can more manifest the love of God unto a people or nation than in having given them wise and religious governors; and there cannot be a more plain argument of His wrathful displeasure than to cast a wicked ruler over a people; for, as God is pleased with a people, He gives them governors accordingly.

*In lib. Antiquit. *1 Kings iii. 25. Cuspinianus. Christ. Fons.*
Quadragesima. Delirant reges plectuntur Achivi.

36. *Tyranny, Oppression, Murder, &c., are not long lived.*

THALES MILETUS, the prime wise man of Greece, being demanded, What he had observed to be of most difficulty in the world, answered, *Tyrannum senem*, To see a tyrant live to be an old man. Thus, if cruelty and oppression, sacrilege and profaneness, murder and manslaughter, promise to themselves long life, it is a wonder, and more than God hath warranted, for,* *Sanguinarii non dimidio bunt dies suos*, blood-thirsty men shall not live out half their days

*Plutarch in Convi. Diogen. Laert. in Vita. *Psalm lv. Sine caderi*
sanguine pauci Descendunt reges et sicca morte tyranni. Juvenal.

37. *God's Children must have God's Qualities.*

THE Roman censors took such a distaste at the son of Africanus for his debauched life, that they took a ring off his finger, in which the image of his father was engraven, because he so much degenerated from his father's excellent parts ; they would not suffer him to wear his father's picture in a ring, whose image he bare not in his mind. Neither will God suffer any to bear His name, and be accounted His sons, who bear not His image ; who resemble not His attributes in their virtues, His simplicity in their sincerity, His immutability in their constancy, His purity in their chastity, His goodness in their charity, His justice in their integrity, &c.

Ammian. Marcellin. *D. Featly's Sermons.* *Et quæ non fecimus ipsi vix ea nostra voco.*

38. *The Devout Soul will admit of none but Christ.*

WHEN Cyrus took the king of Armenia and his son Tigranes, and their wives and children prisoners, and upon their humble submission, beyond all hope, gave them their liberty and their lives, in their return home, as they all fell a commanding Cyrus, some for his personage, some for his puissance, some for his clemency, Tigranes asked his wife, What thinkest thou of Cyrus ? is he not a comely and a proper man, of a majestic presence ? Truly, said she, I know not what manner of man he is, I never looked on him. Why, quoth he, where were thy eyes all the while, upon whom didst thou look ? I fixed my eyes, saith she, all the while upon him (meaning her husband) who in my hearing offered to Cyrus to lay down his life for my ransom. And thus, if any question the devout soul, whether she be not enamoured with the beauty of cherubims, seraphims, angels, and saints, with the pomp and splendour of that heavenly court, her answer will be that of Tigranes' wife, that she never did so much as cast a look upon them, because her eyes were never off Him, who not only offered to lay, but did lay down His life for her, and ransomed her with His own blood : Whom should she have in heaven but Him, who hath none on earth but her ?

Xenoph. Cyropæd. Lib. iii. *D. Featly, ut antea.* *Si Christum discis,*
satis est si cetera nescis.

39. *The Way to Greatness is full of danger.*

THE panther carries with him a sweet scent, but an ugly face; that enticeth beasts after him, this affrights them; therefore he hideth his head till he have the prey within danger. So is the favour of sovereignty and greatness very sweet, but the ugly face of those means by which it is gotten men see not, and so run into the toil and perish in the pursuit; for, being once embarked in so bad a cause, the farther they wade the deeper they are drowned in the whirlpool of their own errors; the more they weave in the loom of such deceitful plots the faster are they ensnared in the trap devised for others.

Plintii Nat. Hist., Lib. viii. cap. 17. *Rob. Dallington's Aphorisms.*
Nec enim lex justior ulla est, &c. *Ovid.*

40. *Not to be afraid of Afflictions, because God sends them.*

How sick soever a man be with physic he is not afraid of dying, because he considers the physician in wisdom gave him what now occasioneth his present sickness and distemper. No more should we be dismayed at the bitterness of our cup, if, with Christ, we did but take notice: it is the cup that our heavenly Father hath mingled, and hath given us only for our correction, not confusion.

Lud. de Granada Meditat. *Superanda omnis fortuna ferendo est.* *Virg.*

41. *To be careful of our Duty to God and Man.*

AUGUSTUS the Emperor, hearing that a gentleman of Rome, notwithstanding a great burden of debt, wherewith he was oppressed, slept quietly, and took his ease, desired to buy the bed that he lodged on. His servants marvelling thereat, he gave them this answer: That it seemed unto him to be some wonderful bed, and worth the buying, whereon a man could sleep that was so deeply engaged. Surely, if we did but consider with ourselves, the duty and debt we owe to God, to man, to our country, to our family, to home-born and strangers, especially to the household of faith, it would make us vow with ourselves, never to suffer our eyelids to slumber, nor the temples of our heads to take any rest, until we have finished that charge whereunto we are appointed, and perfected the account wherewith we are intrusted.

Macrobi. Sat., Lib. ii. cap. 4. *D. King, Lecture on Jonah.*

42. *The Growth of Sin to be Prevented.*

It is said of the pismires, that to prevent the growing (and so the corrupting) of that corn which they hoard up for their winter store, they bite off both the ends thereof, wherein the generating power of the grain doth consist. Thus, when we have committed any sin, we must pray to God so to order it, that the procreation thereof may be destroyed, and that by a true and unfeigned sorrow we may condemn it to a blessed barrenness, that there be no more of the breed.

Th. Mouffet's Insector.

Thomas Fuller's Holy State.

43. *More care for the Body than the Soul condemned.*

APELLES, the famous painter of Greece, having observed that one of his scholars had painted Helena, set out with much gold and embroidery, said unto him, *O adolescens, quum non possis pingere pulchram, fecisti divitiam*; Alas, poor young man, when thou couldst not draw her fair, thou hast made her rich. Thus many do set a fair outside on the body, and utterly neglect the inside of the soul: pamper the body, but starve the soul; trick up the body with gold and silver, whilst the soul is naked of all grace and goodness.

Clem. Alexan. Pedag., Lib. ii. cap. 12.

Mich. Jermin. Com. on Prov.

44. *The Baseness of Ingratitude.*

ATHENÆUS reporteth of Milesius, that having bought a dolphin alive, and letting him go again into the sea, afterward, himself being cast away by shipwreck, and ready to perish in the midst of the waters, the dolphin took him, and carried him safe to the shore. But, though it be more than probable that the truth hath suffered shipwreck in this narration, yet the application is good;—that it is more than beastly ingratitude for any man to reward evil for good, not to be thankful for a courtesy received.

Deiphilosop. Lib. 13.

Mich. Jermin. ut antea perforatum. Lucianus.

Ingratus vir dolium est

45. Every Man to speak Truth to his Neighbour.

In the body of man one member will not lie to another, the hand will not lie in telling what it toucheth, the tongue will not lie in telling what it tasteth, the eye will not lie in telling what it seeth; but every member is a true witness to another—a true witness to his neighbour. And thus it should be in the body politic of government and society, in the mystical body of the Church and Christianity, that seeing we are members one with another, every one should speak the truth to his neighbour; and such should be the care of those especially as profess Christianity, as to lose their breath, rather than to use their breath in speaking any untruth of another.*

Mich. Jermin. ut antra.

Quæ vera sunt logui virum ingenuum decet.
**Ephes. iv. 25.*

46. A Little with God's Blessing goes far.

It was a good saying of that poor woman in the Book of Martyrs, who being threatened to have but a little bread one day, and a little water on the next, replied, If you take away my meat, God, I hope, will take away my hunger. If God give but a little, He can make that little serve the turn, and then enough is as good as a feast. Well, then, is thy provision small? thy appetite shall be less. Is there but a little meal in the barrel, a little oil in the cruse? God will make it hold out. Is that little coarse, and none of the finest? Brown bread and the Gospel (said Mr. Greenham), is good cheer; and indeed, brown bread, and the blessing of God, is a rich banquet. It is not the greatness and daintiness of the fare, nor the clothing in soft raiment, but God's good blessing that doth nourish and strengthen the body of man. God makes bread to be a staff and a stay to satiate the righteous man, when the wicked may have the staff broken to them, but the stay taken away; they eat, and are not satisfied; they drink, but their thirst is nothing at all quenched.*

Pag. 1874. edit. ult. Th. Plummer, a Serm. at St. Paul's, Lond. 1616.
*Natura paucis contenta, Jovis omnia plena, Virgil. *Prov. xiii. 25.*

47. *The Things of this World, a Great Stop in the Way to Heaven.*

As the Reubenites, having taken a liking of the country which was first conquered, because it was commodious to the feeding of their cattle (though it were far from the temple where they might have fed their souls), and therefore to enjoy it, renounced all interest in the Land of Promise.* Thus do the worldly Reubenites of our times; they set their hearts and affections upon the earth, and earthly vanities, because they are at hand, and fit to feed their sensual and brutish appetites, preferring it before the heavenly Canaan and temple of God's holiness, where their souls might be satisfied with those ravishing joys and transcendent pleasures, which are at God's right hand for evermore.

*Numb. xxxii. *Joh. Downham's Warfare.* *Solum non Cælum amat.*
Rhemig. Rhet.

48. *The Condonation of the Injured is a Conquest over the Injurious.*

THERE is mention made of two famous philosophers falling at variance, Aristippus and Æschines. Aristippus comes to Æschines: Shall we be friends? Yes, with all my heart, says Æschines. Remember (saith Aristippus) that though I am your elder, yet I sought for peace. True, says Æschines; and for this, I will always acknowledge you to be the more worthy man, for I began the strife, and you the peace. This was a pagan glass, but may very well serve a great many fiery spirited Christians to see their blemishes in. How usual is it now for a man to say, I will be revenged upon such or such a one, he hath done me wrong, I will be even with him; and so he may too. But I'll show him a way how he may be above him. How's that? Forgive him; for by yielding, pardoning, putting up the wrong, he shows power over his passion, over himself, and that is a far greater thing than to have power over another.

**Plutarch de cohibenda ira.* *Jerem. Burrough's Heart-divisions.* *Magnarum virium est, negligere laudentem.* *Seneca. de Mor.*

49. *Man always in a Dying Condition.*

LOOK upon a candle, how it fails before it be well lighted, or isrowned with much moisture, or is puffed out with the wind, or

is extinguished by the hand of man, or goeth out of its own accord. So man, if not entombed in his mother's belly, dieth not in the cradle, withereth not growing up, be not conquered when ablest to conquer, but doth hold out till old age ; then, die he must. *Una via vitæ*, shut the door of the womb, and then no entrance into this world ; but being here, *moriendi mille figuræ*, so many are the passages hence, that there is no stopping of them : so that poor, fragile, weak man, is always in a dying condition—he dies daily.—*1 Cor. xv. 31.*

R. Prior. A Sermon at the Funeral of Bp. Smith, 1632.

leti, hoc quod loquor inde est. Persius.

Vive memor

50. *The Devil's aim, to strike every Man with Spiritual Blindness.*

THE eagle before he setteth upon the hart, rolleth himself in the sand, and then flyeth at the stag's head, and by fluttering his wings, so dusteth his eyes, that he can see nothing, and so striketh him with his talons where he listeth. You may read of an unclean spirit in the Gospel, which led the possessed man into dry places. Now the sand and the dust, with which this eagle the devil filleth his wings, are earthly desires and sensual pleasures, wherewith after he hath put out the eyes of the carnal man, he dealeth with him at his pleasure. Mercury could not kill Argus till he had cast him into a sleep, and with an enchanted rod closed his eyes ; and the devil cannot hurt any man, till he have lulled him asleep in security.

Plin. Nat. Hist., Lib. x. cap. 20. *Th. Playster's Sermons.* * *Matt. xii. 43.*
Ovid, Metam.

51. *The Obstinate Sinner deserving Eternity of Punishment ; and why so.*

Two men playing at tables by an inch of candle in the night time, and being very earnest in their game, the candle goeth out, and they perforce give over, who (no doubt) if the light had lasted, would have played all night very willingly. This inch of candle is the time of life allotted to a wicked man, who is resolved to spend it all in sinful pleasures and pastimes ; and, if it would last perpetually, he would never leave his play. And therefore sith he would sin eternally (though by reason the light of his life goeth out, he cannot) he deserveth eternal punishment.

Gabr. Inchinus de Quat. Novissimis. *Si nunquam moreretur, &c.* *Bern.*
ep. 232.

52. *Civil Dissension, attended by Uncivil Destruction.*

It is said of the cranes that, when they fall out amongst themselves, the fight is so fearful and fierce that they beat down one another, and so are taken as they fight. This shows the fruits of civil dissensions, the case of such as will divide one against another, till they become a prey to the public enemy, whereof the Apostle giveth warning—If ye bite and devour one another, take heed lest ye be consumed one of another.*

Aristot. Hist. Animalium. **Gal. v. 15.*

53. *A poor Child of God comforted with the Hopes of Heaven.*

IT was a comfortable speech which the Emperor used to Galba in his childhood and minority, when he took him by the chin and said—*Tu Galba, quandoque, imperium degustabis*—Thou Galba shalt one day sit upon a throne. Thus it cheereth the saints of God, how mean soever in the eyes of the world, that they shall one day reign with Christ and be installed with Him, and receive as it were *stallum in choro*, and *vocem in capitulo*, a seat in the choir, and a voice in the chapter of that blessed temple which is above, whilst the whole world shall cry with those, *Vicit Deus, et Christus ejus*—The Lord and His Christ have got the victory, the Lord and His Saints do reign for evermore.

Sueton. in vita Cl. Nero. *Wall. Soul's Ornament, a Sermon, 1616.* *Magna tamen spes est in bonitate Dei.* *Ovid. Epist.* *Theodore. Hist., Lib. vi. cap. 22.*

54. *God's choice of Eminent Persons to be exemplary to all others.*

WHEN God is disposed to hang up a picture in His church to be well observed of all that shall come after, that the people which shall be born may praise the Lord, he doth it not by limning and painting, but by the art of cutting and embroidery; for the painter deals but in colours, ordinary colours which, according to the strength of his imagination, he tempers and lays out to the view of the eye; but the embroiderer deals in more costly matter, takes the cloth of gold and silver which he mangles into a thousand pieces, bits, and fragments, to frame and set out his curious im-

agery. So Almighty God being to adorn His church, not with blocks and stones, but with some rare pictures of Christian virtues, works not these in ordinary colours, men of low degree, but in gold and silver, men of eminency, princes and nobles, and great estates. Abraham, a great, rich and mighty man, a patriarch of his country, was first tempted in his son, and then set up for an example of obedience.* Moses, another prince and potentate, was first afflicted in Egypt, and then erected in the church for an image of meekness;† David, a king, first persecuted by Saul, and then accounted a statue of uprightness.‡ Job, the greatest man in all the east, was (and many others since him have been) pulled in pieces with a thousand miseries, but in the latter end shall be blessed up as patterns of patience and princely resolution. These are such as God first mangles, and cuts into bits and pieces with crosses, calamities, and deep temptations; but afterwards, when he finds them suppled and humbled with sorrow and repentance, he makes up again into most heavenly and angelic forms and images to be looked on by us in the Church Militant, and to look upon Him in the Church Triumphant.

Joh. Williams. Bp. of Lincoln. Serm. at a Fast, Westm. 1628. * *Gen. xxii. 12.*
 † *Numb. xii. 3.* ‡ *Psal. lxxxix. 21.*

55. *The Church's Enemies are in God's Hands.*

THE story sets out Neptune in a statue, holding those terrors of the sea, Scylla and Charybdis in chains with this inscription, as if calling to the ships :—

Pergite securæ per freta nostra rates.

Ships, securely sail on
Through our watery ocean.

And let all drooping spirits lift up themselves in this assurance, that God holdeth the church's enemies in chains, having His hook in their nose and His bridle in their lips,* so that when they seem to be beyond and above all limits whatsoever, even then if He do but utter His voice in token of His commanding power, it is enough to make their chariot wheels drive heavy, and to crush them into atoms.

Vinc. Cartari. Imagini de Dei d'Antichi. * *Job xli. 2.* *Isa. xxxvii. 29.*
Ad cuius tonitrua contremiscunt, &c. *Tertul. ad Scapulam, cap. 28.*

56. *A Singular Saint is a Precious Saint.*

As the morning star in the midst of the clouds, and as the moon when it is at full ; as the flower of the roses in the spring of the year, and as the lilies by the springs of waters ; as the branches of the frankincense in the time of summer, and as a vessel of massive gold set with all manner of precious stones, and as the fat that is taken from the peace-offering ; so is one Enoch that walketh with God when others walk from Him, one Rahab in Jericho, one Elias that boweth not his knee to Baal, one David in Mesech, one Esther in Shushan, one Judith in Bethulia, one Joseph in the Sanhedrim of the Jews, one Gamaliel in the Council of the Pharisees, one innocent and righteous man in the midst of a crooked and froward generation.

B. King's Lect. on Jonah. *De tot modo millibus unus.* *Ovid.*

57. *The Glory of God is to be the Aim of all our Actions.*

A FRIEND gives me a ring, I'll wear it for his sake ; a book, I'll use it for his sake ; a jewel, I'll keep it for his sake ; that is, so as may best express my love and report his goodness. And were we truly thankful to our God, we would then use all His tokens for His sake, do all things to His glory ; we would eat our meat to Him, wear our clothes to Him, spend our strength for Him, live to Him, sleep to Him, die for Him, &c.* thus we should do ; but alas, we use His blessings, as Jehu did Jehoram's messengers,† David Goliath's sword, we turn them against their master, and fight against heaven with that health, wit, wealth, friends, means, and mercies that we have from thence received.‡

Rob. Harris's Hezekiah's Recovery. **I Cor. x. 31.* †*2 Kings ix. 12.*
‡*2 Sam. xix.*

58. *God's infinite Power in the Resurrection of the Body.*

In Queen Mary's days, the body of Peter Martyr's wife was, by the charity of that time, taken out of her grave and buried in a dunghill, in detestation of that great scholar her husband, sometime Professor of Divinity in the University of Oxford. But when the tide was once turned, and that Queen Elizabeth of happy memory swayed the sceptre of this state, her bones were reduced

to their place, and there mingled with the bones of St. Frideswide, to this intent, that if ever there should come an alteration of religion in England again (which God forbid), then they should not be able to discern the ashes of the one from the other. Thus death hath mixed and blended the bodies of men, women, and children, with the flesh of beasts, birds, and serpents ; hath tossed, typed and turned their ashes both into air and water, to puzzle, if possible, the God of heaven and earth to find them again, but all in vain ; He can call for the finger out of the gorge of an eagle, for a leg out of the belly of a lion, for a whole man out of the body of a fish ; if the devil or the corrupt reason shall suggest that this is impossible, make no other answer but this—God is omnipotent,* God is infinite.†

Acts and Monuments, p. 1785. Tibi absit quod ad resuscitanda corpora, &c.
Augustin, de Civitate Dei, Lib. 22. Th. Fuller's Sermon at S. Dunst.
*East London, 1647. *Isa. ix. 6. †Gen. xvii. 1.*

59. *Fears of the loss of Gospel light more at home than abroad.*

POPE SILVESTER, when he was bid to beware of Jerusalem, for that whosoever he should come thither, he should surely die ; he thereupon flattered himself that he should then live long enough, for he was sure that he would never travel thither, little thinking that there was a church in Rome of that name, into which he had no sooner set his foot but he met with his evil genius, as Brutus did at Philippi, and suddenly ended his wretched days. Now it is not Rome in Italy which we so much need to fear, but Rome in England—not Amsterdam in Holland, but Amsterdam in England—the Popish faction on one side, and the Schismatical party on the other side, both of them fire-balls of dissension in the state, and of schism in the church, to set all in a combustion.

Bapt. Platina, in Vita. Dan. Featly's Sermons. A dangerous fire that begins in the bedstraw. W. Cant. Pref. to Reply against Fisher.

60. *Zeal and Knowledge must go hand in hand together.*

PHAETHON, in the poet, takes upon him to drive the chariot of the sun, but through his inconsiderate rashness sets the world in a combustion. What a horse is without a rider, or a hot-spurred rider without an eye, or a ship in a high wind and swelling sail

without a rudder, such is zeal without knowledge. Knowledge is the eye of the rider that chooseth the best way, the bridle in the hand to moderate the pace, the rudder in the ship whereby it is steered safely. St. Bernard hits full on this point, Discretion with-zeal is slow-paced, and zeal without discretion is strong-headed ; let therefore zeal spur on discretion, and discretion rein in zeal.

Ovidii Metam. Lib. 2. Importabilis absque scientia est zelus, &c. Sermon 49 in Cant.

61. *Not so much the Quantity as the Quality of Devotion acceptable to God.*

It is said of Saul*—*dubius annis regnavit*—that he reigned two years over Israel, when notwithstanding, according to the computation of men, he reigned twenty, but the scripture reckons only upon the days of grace, not counting those at all which either went before or followed after. A musician is commended *non tam multum, sed tam bene*, not that he played so long, but that he played so well. And thus it is not the days of our life, but the goodness of our life ; not the length of our prayers, but the fervency of our prayers ; not the measure of our profession, but the sincerity of our profession, that is acceptable unto God Almighty.

**1 Sam. xv. 1. Josiah Shute's Sermon at St. Mary's, Wolnoth, Lombard St., London, 1623.*

62. *The Deceitfulness of Riches.*

He that sees a flock of birds sitting on his ground cannot make himself any assurance that therefore they are his own, and that he may take them at his pleasure. Thus he that hath riches, and thinks himself fully possessed of them, may be deceived, and soon deprived of them ; a small spark of fire may set them flying, a thief may steal them, an unfaithful servant may embezzle them, a soldier, a wreck at sea, a bad debtor at land, there are a hundred ways to set them packing ; they have wings, and hop from branch to branch, from tree to tree, from one man to another, seldom to n that is the true owner of them.

Isidor. Pelusiot. in Epits. Joh. Davenport, Sermon at S. Laur. Jury, London, 1617.

63. *Glory is to be given to God only, and why so.*

THAT workman should do ill who having built a house with another man's purse, should go about to set up his own arms upon the front thereof, and in Justinian's law it was decreed—that no workman should set up his name within the body of that building which he made out of another man's cost. Thus Christ sets us all at work, it is He that bids us to fast, and pray, and hear, and give alms, &c. But who is at the cost of all? whose are all these works? surely God's. Man's poverty is so great that he cannot reach a good thought, much less a good deed; all the materials are from God, the building is His, it is His purse that paid for it; give but therefore the glory and the honour thereof unto God, and take all the profit to thyself.

*Joach. Myncing, Schol. in Lib. 3. Institut. Fonseca. Quadrag. Sermon.
Jovis omnia plena. Virgil.*

64. *God must be loved for Himself only.*

You shall have a man scrape and crouch and keep a do with a man he never saw or knew before, one that he is ready, it may be (when his back is turned) to curse; but yet he will do this for his alms, for his gain, to make a prey, a use of him some way or other; this man loves his alms, loves his prey, loveth his bounty, but all this is no argument of love to the man. Thus, for a man to make towards God, and to seem to own him, and to be one of the generation of those that seek his face, to address himself in outward conformity, and many other things, by which another may (if he have no other ground) judge charitably of him; yet all this is nothing except a man may discern something that may give him a taste that his spirit doth uprightly and sincerely seek God, that he loveth God for God himself, that he loveth grace for grace itself, he loveth the commandments of God because they are God's commandments, &c. And thus it is that our love, our desire after God, must be carried sincerely, nor for any bye and base respects whatsoever.

Funeral Sermons. Deus propter seipsum diligendus est. Ambros.

5. Every Motion towards God is not a true Motion towards God.

THERE be many things that move, and yet their motion is not an argument of life: a windmill, when the wind serveth, moveth, and noveth very nimbly too, yet this cannot be said to be a living creature; no, it moveth only by an external cause, by an artificial contrivance; it is so framed that when the wind sitteth in such or such a corner it will move, and so, having but an external motor and cause to move, and no inward principle—no soul within it to move it, it is an argument that it is no living creature. So it is also, if a man see another man move, and move very fast in those things which of themselves are the ways of God, you shall see him move as fast to hear a sermon as his neighbour doth, as forward and as hasty to thrust himself and bid himself a guest to the Lord's table (when God hath not bid him) as any. Now the question is, What principle sets him at work; if it be an inward principle of life, out of a sincere affection, and love to God and His ordinances, that carrieth him to this, it argueth, that man hath some life of grace; but if it be some wind that bloweth on him, the wind of state, the wind of law, the wind of danger, of penalty; the wind of fashion or custom, to do as his neighbours do. If these, or the like, be the things that draw him thither, this is no argument of life at all; it is a cheap thing, it is a counterfeit and dead piece of service.

Mart. Day, Fun. Serm. 1619. In omnibus rebus principia sunt diligenter consideranda. Fr. Guichard, Lib. I.

66. God is not to be provoked to Anger.

THE gods of the Gentiles were senseless stocks and stones, not able to apprehend, much less to revenge an injury done unto them. Well therefore might the philosopher be bold with Hercules, to put him to his thirteenth labour, in seething of his dinner; and Martial with Priapus, in threatening him to throw him into the fire, if he looked not well to his trees. A child may play at the hole of a dead asp, and a silly woman may strike a dead lion; but who dare play with a living serpent? who dare take a roaring lion by the beard? Let Christians then take heed, how they provoke the living God,* for He is a consuming fire,† and with the breath of his mouth, he is able to throw down the whole frame of Nature and destroy all creatures from the face of the earth.

*Dan. Featly, Claris. * Isa. viii. 11. † Heb. xii. 29.*

68. Religion and Unity, the only supporters of Church and State.

IT is not possible, that those things which are knit together by a bond, should hold fast together, after the bond itself is broken ; nor can a sinew hold steady the joint, if it be sprained, or broken, or cut asunder. Religion is the band of all society, the strongest sinew of church or commonwealth ; God forbid there should be any rupture, any sprain in this sinew. The like of unity ; pluck if you can a beam from the body of the sun, it will then have no light ; break a branch from the tree, it will bear no fruit ; sever a river from the spring, it will be soon dried up ; cut a member from the body, it soon dieth ; cast a pumice-stone into the water, and though it be never so big, while it remains entire and the parts whole together, it will swim above water, but break it once into pieces, and then every piece of it will sink to the very bottom. Thus, both church and commonwealth, which are supported, and as it were held up by religion and unity, peace and concord, are ruined and destroyed by discord, dissension, schism, and faction. *O tam bonum quam jucundum* ; How happy are such a people, such a nation, such a church, such a state, as live together in peace and unity.

Dan. Featly, ut antea. Cyprian de Simplicit. Praefat. Fulcrum imperiorum est servare Religionem et Unitatem. Lips. in Pnefat. ad Poliocret.

69. Peace with Men will make our Peace with God.

WHEN upon news of earthquakes, and other prodigious signs, the soothsayers foretold great calamities that were to befall the state of Rome, unless the wrath of the gods was suddenly appeased ; the orator determineth the point most divinely ; *Faciles sunt deorum iræ, &c.* God will be easily reconciled to us, if we be reconciled one to another. And most true it is, we cannot be one with God, so long as we are one against another : when we are at peace one with another, then God will be at peace with us ; and if God be at peace with us, all creatures shall be in league with us, so that neither devil nor man, nor any thing else, shall have any power to hurt us.

M. Tul. Cicero, de Anusp. Respon. Dan. Featly's Sermons.

70. *The Great Folly of too late Repentance in any thing.*

IT was a sad confession, that, by the testimony of a reverend ear-witness, * dropped from the mouth of a very considerable person in Scotland ; viz. That it was true, he, with the rest of his nation, had buried episcopacy, and their ancient monarchy, in one and the same grave ; but upon the sad consequences of it they would be content to tear up the very earth of that grave with their teeth, so that they might but raise both of them up again. And such is the precipitate folly and madness of many, that are at this day to be found in the midst of us, who act ill at the first, and then to their great grief, consider what they have so acted ; such as have, and do still, run headlong upon one mischievous design or other, and then, Phrygian-like, repent when it is too late, wishing that undone which is done ; whereas one day they will find, to their great loss, that the safest course had been, with prudent Prometheus, to have foreseen a danger, and shunned it, than with foolish Epimetheus, in the want of due consideration, to go on, and be deservedly punished.*

Joh. Spotswood Hist. of Church of Scotland, in Epist. to the Reader. Ἀχισσός μετ' Ἀνθιστήρια. *Mich. Apostolius in Paræmii.* *Serò sapiunt Phryges.* *Erasm. Adag.* * *Prov. xxii. 3.*

71. *The Church robbed of her Maintenance, upon pretence of Reformation.*

DIONYSIUS the Tyrant, entering into a temple of idols, took away from the chiefest amongst them, a cloak of gold ; and being demanded why he did it, his answer was, This cloak is too heavy for the summer and too cold for winter. Taking likewise a golden beard from Æsculapius, he said, That his father Apollo having no beard, there was no reason his son should wear any. But this was but a mask for his covetousness. And thus it is with some in these days, they will strip the church of her maintenance, to keep the clergy from laziness ; and they tell us, that the king's daughter is all glorious within, so as they may pocket up her raiments of eedlework and fine gold, it is no matter how she is without. They profess encouragement to the ministers of the gospel, and in the meantime pare off a great deal of their necessary mainte-

* *B. D. Serum.*

nance. But let them know, That it is scandalous maintenance that makes a scandalous ministers ; and that beggarly clergy is always the sign of a bankrupt religion.

Justin. Hist. Lib. 51. *Christ. Fonseca, Serm. Quadragesimal.* *Sr. Ben. Rudiard's Speech.* *Jam. Sibald's Serm. at Spittle, 1638.*

72. Time to be well used.

MANY sitting up so long at play, are necessitated to go to bed darkling. This our living in this world is a kind of playing or gaming, whose bed is Eternity : Let us then study to give over this play in some good time, and not stay at it till the very snuffing and topping of the candle go out, lest darkness overtake us, and we take up our lodging in hell to all eternity.

Christ. Fonseca, ut antea.

73. Christ and the Good Christian are companions inseparable.

IT was the pride of Seneca, and he boasted much, *Ubi cunque ago, Demetrium circumfero*, That wheresoever he went, he bare Demetrius with him. O that we could but say the like of God, *Ubi cunque ago, Deum circumfero*, Wheresoever I go, I bear Christ Jesus with me, not in a material crucifix, or a visible picture of Him wrought in gold, or framed in silver, but the sweet remembrance of my blessed Saviour, that is ever with me ; the print of His love, the example of His virtue, the image of His goodness, the record of His mercy, all the miracles that He wrought for my conversion, all the miseries that He endured for my liberty, all the indignities that He sustained for my salvation ; the power of His death, the triumph of His cross, the glory of His rising, the comfort of His appearing, is that which I lay as camphire between my breasts, that which I hug with all my soul ; wheresoever I go, whatsoever I do, Christ is still with me (saith the devout soul) as the lot of mine inheritance, as the crown of my felicity.

Epist. 2. *D. Bargrave's Serm. at St. Marg. Westm. 1624.* *Nobile p[er].*

74. How the Spirit is said to be quenched in ourselves and in others.

QUENCH not the Spirit, 1 Thess. v. 19. *Nec in te, nec in alio* (saith Aquinas). Quench it not in yourself, by forbearing to hear the Word preached ; quench it not in others, by discouraging them

that do preach, for so St. Chrysostom understands the place, taking an example from the lamp that burnt by him whilst he was preaching: You may quench (says he) this lamp, by putting in water, and you may quench it, by taking out the oil. So a man may quench the Spirit in himself, if he smother it, or suffocate it with worldly pleasures and profits: And he may quench it in others, if he withdraw the favour, or the maintenance which keeps the preacher in a careful discharge of his duty.

Com. in loc. J. Donne, Serm. at S. Paul's, Lond. 1627.

75. *To be careful in the choice of a Wife.*

It was the advice of an Earl of Salisbury to his son, That as in a project of war to be foiled once by the enemy, it would be very hard to recruit; so in the choice of a wife, to err but once, is to be undone for ever; and the rather, because, as in a lottery, there may be an hundred blanks drawn, before one prize; many a bad wife made choice of, before one that may become a fit helper is so much as thought on.

In his book of Precepts. Uxor bona cara supplex.

76. *Contemplation and Action are requisite for every good Christian.*

NOAH is commanded to make a window in the top of the Ark, and a door in the side of it;* a window is for the eye to look out at, a door is for the whole body to go out. And he that will ever be a good Christian, must not only make a window for contemplation, as Daniel did, at which he prayed thrice a day;† but a door for action, as Abraham did, at which he sat once a day.‡ At the window of contemplation he must meditate with a very good heart, to keep the Word; at the door of action he must go out, to bring forth fruit with patience.

**Gen. vi. 16. Mat. Stiles, a Sermon at St. Paul's.* †*Dan. vi.* ‡*Gen. xviii.*

77. *No Quietness in the Soul till it come to Christ.*

NICAULA, the Queen of Sheba, could never be quiet in her own country till she came to Solomon; but when she saw his glory and heard his wisdom, then her heart failed her, she had enough,

she could desire to see and hear no more. So the soul of a true Christian can never be quiet in the strange country of this world till it come to Christ, the true Solomon, the King and Prince of peace eternal.

Th. Playfer's Sermons.

78. *The true Christian takes no Comfort in this World.*

EDWARD THE THIRD, having the King of Scots and the French king his prisoners here in England, both together at one time, held royal jousts in Smithfield ; the joust being ended, he feasted both the kings sumptuously at supper ; after supper, perceiving the French king to be sad and pensive, he desired him to be merry as others were. To whom the French king answered, *Quomodo cantabimus cantica in terra aliena ?* How shall we sing songs in a strange land ? If the French king, after all this princely pastime and stately entertainment, took it so heavily to heart that he was kept prisoner out of his own country, great then must needs be the mourning of every good Christian for his captivity here in the world, that he is forced to sojourn in Mesech, and live in the tents of Kedar ; that he must make his abode here below, especially seeing that he neither hath such welcome in the world as the French king had in England, neither yet is England so far from France as heaven (the place of his desires) is from them both.

Ral. Hollingshed's Chron. Th. Sutton's Discr. Vivere. Ubi Christus incipit dulcescere, necesse est amarescere mundum. Bern. in Serm.

79. *Man's Nature is altogether sinful.*

THE Irish history tells us that the City of Waterford gives this posie in her arms, *Intacta manet*, because, since it was first conquered by Henry the Second, it was never yet attainted, no not so much as touched with treason. It is said also that the Isle of Arran in that country hath such a pure air that it was never yet infected with the plague. It cannot be said thus of the nature of man that it is either so clear from treason as that city, or that it is so free from infection as that island is ; for our very reason is treason, our best affection is no better than infection, if it be well sifted in the sight of God : In many things we sin all, James iii. 2.

Rich. Stanhurst de Rebus Hibern. Thos. Playfer's Serm. Unicuique dedit vitium natura creato. Propert., Lib. ii.

80. *The Law of God a Perfect Law.*

THERE is a saying, New lords, new laws. Good lords make good laws, tyrants make cruel laws, and fools make absurd laws. Inerrability is not tied to the chair of the best lawgiver; councils, though ecumenical, may, and have erred. That law which was suitable to former times is repealed in these, and these may not hereafter be approved in those that follow. But the law of God is a perfect law, ever in force, unalterable, so full that it needeth not to be eked out by any traditions or human inventions whatsoever, which to do were in effect no more than to add supernumerary limbs to a complete body.*

*Dr. Gillingham. A Serm. at All-Hal. in the Wall, Lond. 1647. * Psalm xxv.*

81. *The Guilt of Innocent Blood crying to Heaven for Vengeance.*

It is reported of Philip the Second, King of Spain, that, besieging the town of St. Quentin, and being to make a breach, he was forced with his cannon to batter down a small chapel on the wall, dedicated to St. Lawrence; in reparation to which saint he afterwards built that famous chapel in the Escorial in Spain, for workmanship one of the wonders of the world. Most sure it is that many churches and chapels of the God of St. Lawrence have been laid waste by the late wars of Christendom, and which is more (and more to be lamented) many living temples of the Holy Ghost, Christian people of all conditions, of both sexes, have been causelessly and cruelly destroyed. But how shall the nations ever be able to make recompence? what compensation can there be for such effusions of Christian, Protestant blood? God, of his infinite goodness, forgive that debt, which they in themselves are no way able to satisfy.

Guilman de Felici Success. Phil. II. Th. Fuller's Good Thoughts in Bad Times.

82. *To joy in the Light of the Gospel.*

PROCOPIUS reports that near to the pole, where the night endures many months together, the inhabitants, in the end of such a long night, when the sun begins to appear, get up to the tops of the

mountains, striving who should have the first sight of that desired creature ; and so, no sooner do they see it, but they deck themselves in their best apparel, and with mutual embraces of joy congratulate each other, saying, *Ecce sol*, Behold the sun, the sun appeareth ! How then should we rejoice in the happy light of the gospel ? How should we live and love together, when, after such a long Egyptian night of Popery and superstition, the Sun of Righteousness is risen unto us ? It was once light only in Goshen,* and all Egypt dark besides ; in Jewry only was God known.† But now, *ecce sol*, light is come into the world : *lux mundi, non lux modii*, the sun of the gospel is so full that it is but opening the casements of our hearts and it flows in upon us. Let us rejoice and be glad thereat.

Arcana Hist.

Joh. Boys' Sermons.

* *Exod. ix. 26.*

† *Psalm lxxvi. 1.*

83. *Censurers condemned.*

HENRY THE SEVENTH, in derision of star gazers, asked one (who had before prophesied of his death) this question, What shall betide me this Christmas ? The cunning man, forsooth, answered, He could not tell. What then, I pray thee (quoth the king), shall become of thee ? To this he answered likewise, that he knew not. Well, then, said the king, I am then more learned in thy science than thyself, for I know that thou shalt be committed to prison, and there lie fast all this Christmas for a juggling companion. What this silly man could not tell by the influence of the stars, as concerning the bodies of men, there is an hypocritical generation of censurers of others, but justiciaries to themselves, that can tell what will become of the souls of themselves and others : this man is a poor carnal man, that man is a precious saint ; one man is damned already, another man is in heaven. As for themselves, they know their place in heaven as perfectly as their pew in the church, which they have a key to. But the blessed Spirit of God hath long since branded this wicked censorious generation, and checks them plainly, Who art thou that judgest another man's servant ? to his own master he standeth or falleth ; and so shalt thou.*

Joh. Boys, ut antea.

Sunt aliqui qui de omnibus male judicant, &c. Greg.
Moral., Lib. vi. * *Rom. xiv. 4.*

84. *Grace in the Heart cannot be smothered.*

TAKE a river, let it be dammed and stopped up, yet if the course of it be natural, if the vent and stream of it be to go downward, at length it will overbear and ride triumphantly over. Or, let water that is sweet be made brackish by the coming in of salt water, yet, if it naturally be sweet, at the length it will work it out. So it is with every man, look what the constant stream of his disposition is, look what the frame of it is; that which is most natural and inward to a man, though it may be dammed up and stopped in such a course for a while, yet it will break through all at the last; and though there be some brackish—some sinful dispositions that may break in upon a man, yet he, by the grace of God, will wear them out, because his natural disposition, the frame of his heart, runs another way.

Joh. Preston's Covenant. *Expellas furca licet, usque recurret.*

85. *Impossible, but that a True Christian will be a Thankful Christian.*

IF a man, being wearied through a tedious and long journey, should rest himself at the foot or bottom of some tower or castle, and should be exceedingly tormented at the same time with hunger and thirst, and that one in that tower or castle should reach unto him as much meat and drink as he desired, could he possibly contain himself, but that he must needs look up, to see who it is that thus relieved his necessity? So it is not possible, but that a true Christian, that lives daily upon the alms-basket of God's providence, should be a thankful Christian, and cast up his eyes to Heaven, that he may see who it is that thus liberally furnisheth him in the time of his so great extremity.

Lud. Granatens. *Dux Peccatorum.* *In omnibus gratus Deo benefactori.*
Irenaeus, Lib. iv.

86. *A factious spirited Man unfit for the work of the Ministry.*

MARTIANUS, Bishop of the Novatians at Constantinople, having ordained Sabbatius, a Jew, priest; and finding him afterwards to be a turbulent man, *Utinam super spinas, &c.* (saith he), O, would to God I had laid my hands on briars, rather on such a man's

head. And it is to be feared that many now in these days have just cause to besew their fingers, for ordaining them whom they have no sooner put into the ministry, but they become the ring-leaders of faction and schism, against that very authority which ordained them.

Socrates' Hist., Lib. v. cap. 20. *Procul hinc, procul ille nocentes.* *Statius.*

87. *Bitter Spirits, not Gracious Spirits.*

PLINY tells of Cleopatra, Queen of Egypt, that in her wanton bravery at a supper, made for Marcus Antonius, she dissolved a pearl in vinegar, and drank it off, and prepared another, both which were valued near five thousand pounds. But oh, the many precious pearls of patience, humility, love, brotherly kindness, &c., worth many thousands of gold and silver, that are dissolved by the vinegar-sourness of men's spirits in these sad distracted times, in these sharp dissensions that are amongst us.

Nat. Hist. Lib. ix. cap. 39. *Borogh's Heart-divisions.*

88. *We must not be Careless Hearers of the Word.*

As market-folk returning from the market will be talking of their markets, as they go by the way, and be casting up of their penny-worths when they come home ; reckon what they have taken, and what they have laid out, and how much they have gotten, so should we, after we have heard the Word publicly, confer privately of it with others, at least meditate on it by ourselves, and be sure to take an account of ourselves, how we have profited that day by the Word that hath been spoken to us, and also by other religious exercises that have been used of us. And as the market-man counteth that but an ill market-day, that he hath not gained somewhat more or less, so may we well account it an ill Sabbath-day to us, whereon we have not profited somewhat, whereon we have not increased our knowledge, or been bettered in our affection ; whereon we have not been either informed in judgment or reformed in practice ; whereon we have added nothing to our talent.

Th. Gataker's Gain of Godliness. *Debet totus festivus dies expendi in operibus sanctis.* *R. Grosthe, in Decalog.*

89. *Protestant Religion, the only comfortable Religion to die in.*

As an eminent prelate* of the Church of Rome said of the doctrine of justification by faith only, that it was a good supper-doctrine, though not so good to breakfast on ; so it must be acknowledged of our reformed religion in general, that although it be not so plausible and pleasant a religion to live in, as some other may be, yet it is the only comfortable religion to die in, as being that which settles a man upon the true rock, and gives a sure footing to his faith, when all the superstitious devices of man's brain, do like sand fail, and moulder away.

* *Stephen Gardiner.* *In Epistle to B. Lake's Works.*

90. *God brings Good out of Evil, for His People's good.*

ROBERT HOLGATE, who was sometime Archbishop of Canterbury, because he could not peaceably enjoy his small living in Lincolnshire, in regard of the litigiousness of a neighbouring knight, coming to London to right himself, he came into the favour of King Henry the Eighth, and so got by degrees the Archbishopric of York ; he thought he got well, by the quarrelling of this wrangling knight. So let every man say of that strife and contention, that disorder and confusion, that it is *felix contentio et felix confusio*,—a happy contention, a happy disorder, when the strifes of men shall put him upon those providences and duties, which shall be so blessed unto him as to forward his getting into the favour of the Most High God and the enjoyment of peace, and to the admiring of His free grace, who hath brought him into so great a good from so great an evil.

Franc. Godwin de Praesulibus Angl. *Jer. Borogh's Heart-divisions.*

91. *The World like a Fisherman's Net.*

THE world is not unfitly compared to a fishing-net, the end of the world to the drawing up of the nets.* While the nets are down, there is nothing said to be caught ; for the nets may break, and the fish escape : but at the end of the world, when the nets are drawn up, it will then evidently appear what every man hath

caught,† and then those that have fished for riches, or gain, sovereignty, and power over their brethren, for the honours and preferments of this world, may say with Peter, *Domine, tota hac nocte laboravimus, &c.*, Lord, all this night have we laboured, and caught nothing at all. They dreamt of riches, and honours, and powers; but being now awake, they find nothing in their hands at all. But those that have here fished for godliness, for peace, for the honour of God, may say, *Domine, in verbotuo, retia demisimus, &c.*, Lord, at Thy word we have let down our nets, and have caught, yea, we have caught abundantly; we have fished for godliness, and have gotten life eternal; for grace, and we have gotten glory; for goodness, and we have gotten God Himself, who is the fountain of all goodness and glory.‡

* *Matth. xiii. 47. Th. Gataker's Gain of Godliness.* † *Luke v. 7.*
August. in *Psalm lxxvi. 5.* ‡ *Rom. ii. 7.*

92. *God and His Graces go together.*

WHEN the king removes, the court and all the carriages follow after, and when they are gone the hangings are taken down, nothing is left behind but bare walls, dust and rubbish. So, if God removes from a man, or a nation, where he kept His court, His graces will not stay behind; and if they be gone, farewell peace, farewell comfort; down go the hangings of all prosperity, nothing is left behind but confusion and disorder.

D. Staughton's Sermon.

93. *A Government of the Tongue required.*

SOCRATES, the ecclesiastical historiographer, reports a story of one Pambo, a plain ignorant man, who came to a learned man, and desired him to teach him some one Psalm or other. He began to read unto him the 39th Psalm, *Dixi, custodiam, &c.*, I said, I will look to my ways, that I offend not with my tongue. Having passed this first verse, Pambo shut the book, and took his leave, saying, that he would go learn that point first. When he had absented himself for the space of some months, he was demanded by his reader when he would go forward. He answered, that he had not yet learned his old lesson; and he gave the very same answer to one that asked the like question, forty-nine years after. Such a hard thing it is to rule this unruly member of the tongue, that it must be kept in with a bit and a bridle, bolts and bars. It

was David's glory,* and it is our shame. It is now held to be a piece of religion to be offensive with the tongue, to slander, revile, and backbite their neighbours ; nay, such a sinful liberty have men taken to themselves, as to speak evil of authority, to throw dirt in the face of supreme power, forgetting that of St. James : He that seemeth to be religious, and refraineth not his tongue, that man's religion is vain.†

*Hist. Tripart. Lib. viii. cap. 1. Marul. Lib. iv. cap. 6. B. Lake on Psalm li. Psalms xxxii. and li. * Psalms xii. and lvii. 8. Digno compesce labellum. † Jam. i. 26.*

94. *Forgetting of Injuries past is necessary, upon a making of Peace.*

THRASYBULUS feared there would be exceeding heart-burnings amongst the Athenians ; that those who had been banished would be revenged on those they judged the causes of it, and the others would be enraged against them. Therefore Thrasybulus got the people to join with him in a law, which they called *Amnestia* : that all former wrongs should be forgotten, and that they should live lovingly and peaceably henceforward one with another, as if such breaches had never been amongst them. Thus, when God shall restore peace to a kingdom or state, and set all to rights, the addition of such an *amnestia*, an act of oblivion, will be very necessary, not to rip up old things, but that there be a line of forgetfulness drawn over them ; otherwise, such will be that extreme bitter exasperation, and deadly rage of men's hearts one against another, that whatsoever peace shall be concluded, if it be not made exceeding sure, the pacification is like to be but the foundation of greater evils to come.

Val. Max. Lib. iv. cap. 1. Siganus de Rebus Atheniens. Cicero, in Philip. Jer. Boroghi's Heart-divisions. Ne malorum memineris. Val. Max.

95. *The Silent Christian is the Sound Christian.*

WHAT a noise do the poor souls make in the streets of London, when they cry their commodities ! each telleth what he hath, and would have all hearers take notice of it ; and yet (God wot) it is but poor stuff they make such an outcry about. You cannot hear of any of the rich penny-fathers talk of the money-bags that they have in their chests, or what treasures of rich wares the merchant

hath in his warehouse : *altum silentium*, not a word of that ; every man rather desires to hide his wealth, and when he is urged, is ready to dissemble his ability. No otherwise is it in the true spiritual riches ; he that is full of true saving grace and good works, affects not to make show of it to the world, but rests sweetly in the comforts of a good conscience, and the silent applause of God's Spirit, witnessing with his own : whiles on the contrary, a venditation of our own worth, or parts, or merits, argues a miserable indigence in them all.

B. Hall's Occasion. Meditat. Quædam melius laudantur silentio quam oratione.
Plutarch.

96. *A total deprivation of Grace in the heart of Man is deplorable.*

THE taking back of any good thing doth much amplify the deprivation ; but how much more doth it amplify, that nothing is left behind. Though the harvest be carried away, yet if there be some gleanings behind ; though a tree be cut down, yet if there be a root left in the ground ; though the sun go down, yet if it be twilight : those small remainders of greater goods are no small refreshings to a loser. It doth a man some good, to keep some monuments of his better estate, especially when they are pledges of some sparkle of goodwill towards us, continuing in Him, upon whose just displeasure we forfeited all. Thus, as God in favour gives the Holy Spirit, so in displeasure doth He take Him away ; and we cannot guess better at the measure of His displeasure, than by the measure of the deprivation : if He take it but in part, then He tempers mercy with judgment, but if He leave no sparkles of grace that may be kindled again, if there be such a rout made that there is no hopes of rallying, then we become Lo-ruhama, Hos. i, we are clean shut out of the bowels of His compassion.

B. Lake on Psalm li. Miserum est fuisse felicem.

97. *God is the only Object of His Children's delight.*

He that truly loveth his friend, transporteth himself often to the place where he was wont to see his friend ; he delighteth in reading his letters, and in handling the gages and monuments that he hath left behind him : how grateful is the sight of anything that presents unto him the memorial of his absent friend ? And thus

ne child of God, to testify his love to Him, transporteth himself often to the place where he may find God in His Sanctuary, amongst His Saints ; he delights in reading His Letters, the Scriptures ; he delights in eating those holy monuments and pledges, the Sacraments, which He hath left behind Him, as tokens of His goodwill, until He come again.

Th. de Trugillo Thesaur. Concionat. Ante omnia in omnibus Deus est.

98. *A Peaceable Disposition is a God-like Disposition.*

By the laws of England, noblemen have this privilege, that none of them can be bound to the peace, because it is supposed that a noble disposition will never be engaged in brawls and contentions. It is supposed that the peace is always bound to them, and that of their own accord they will be always careful to preserve it. It is the base bramble that rends and tears what is next unto it. Gentleness, mercy, goodness, love, tenderness of others' sufferings, are the greatest ornaments of a noble spirit ; and where it is sanctified, the grace of God shines bright in such a heart.

Magna Charta Angliae.

99. *Christ's Victory over Satan.*

WHEN Mahomet, the second of that name, besieged Belgrade in Servia, one of the captains at last got upon the wall of the city, with his colours displayed. A noble Bohemian espying this, ran to the captain, and clasping him fast about his middle, asked one Capistranus, standing beneath, whether it would be any danger of damnation to his soul, if he should cast himself down headlong with that dog (so he termed the Turkish captain), to be slain with him ? Capistranus answered, That it was no danger at all to his soul. The Bohemian forthwith tumbled himself down, with the Turk in his arms, and so by his own death only, saved the life of all the city. Such an exploit as this, Christ plays upon the devil ; the devil, like the great Turk, besieged not only one city, but even all mankind ; Christ alone, like this noble Bohemian, encountered with him : and seeing the case was so, that this dog the devil could not be killed stark dead, except Christ died also ; therefore He made no reckoning of His own life, but gave Himself to death for us, that He only dying for all the people, by His death our deadly enemy might for ever be destroyed.

Zeigler, de Illust. Viris Germ., cap. 9. P. Jovii, Hist. Th. Playfer's Sermon.

100. *Propriety in God is the only Comfort.*

EVERY man naturally loves that which is his own, and if the thing be good, it doth him the more good to look upon it. Let a man walk in a fair meadow, it pleaseth him well; but it will please him much more if it be his own; his eye will be more curious in prying into every part, and everything will please him the better: so it is in a corn-field, in an orchard, in a house, if they be ours, the more contentedly do they affect us. For this word *Meum*, is *suavissima amoris illecebra*, it is as good as an amatory potion. So, then, if God the Lord be lovely, how much more lovely should He be in our eyes, if He be our Lord God, and doth appropriate that infinite good that He hath unto us? And who would not joy to be owner of that God, which is independent? He is what heart can desire, and who can but rejoice in having Him—in having of whom, we can want nothing?

Rich. Holdsworth's Sermon at Merc. Chap., Lond. 1627. *Qui habentem omnia habet.*

101. *Killing of Men heretofore made ordinary.*

THE Romans at the first used to set wild beasts upon the stage to kill one another; and after this they came to be delighted to see gladiators and fencers kill one another; and, thirdly, they were much affected to see men cast unto the wild beasts, to be devoured and torn in pieces: so that from the sight of killing of beasts, they delighted to see men killed. And was not this our case? by swearing and lying, we came at last to killing. Thus were we broken out, and blood touched bloods—bloods in the plural. He that hath killed one, careth not to kill an hundred;* a dog's neck was formerly cut off with more reluctance then the precious life of man was taken from him. Killing of men was but sporting, like that of the young men at the pool of Gibeon. Fools make a sport of sin, and so did men, of the crying sin of murder. But if the sword had thus played *Rex* any longer, it would have been bitterness in the end, which God in the greatness of His mercy hath of late years prevented.

Onuphr. Panvin. de Ludis Circens. *Joh. Weemse's Portraiture.* ^{*2 Sam.}
 ii. 20. *Homicidarum conditio fit deplorata, &c.* *Plutarch de Legibus.*

102. *Reverence to be used in the Service of God.*

VALERIUS MAXIMUS tells a story of a young nobleman, that attended upon Alexander, while he was sacrificing ; this nobleman held his censer for incense, and in the holding of it, there fell a coal of fire upon his flesh, and burned it so, as the very scent of it was in the nostrils of all that were about him ; and because he would not disturb Alexander in his service, he resolutely did not stir to put off the fire from him, but held still the censer. If heathens made such ado, in sacrificing to their idol gods, that they would mind it so as no disturbance must be made, whatsoever they endured ; what care should we then have of ourselves, when we come to worship the High God ? Oh that we could mind the duties of God's worship, as matters of high concernment, as things of greatest consequence, that so we might learn to sanctify the name of our God in the performance of duty more than ever we have done.

Lib. vi. Jer. Borogh's Heart-divisions. Templa petas supplex, &c.

103. *The Condition of Temporisers.*

It is observable that the hedgehog hath two holes in his siege, one towards the south, another towards the north ; now when the southern wind blows, he stops up that hole, and turns him northwards ; and then when the north wind blows, he stops up that hole likewise, and turns him southward again. Such urchins, such hedgehogs, are all time-servers ; they do all things for the time, but nothing for the truth ; they believe for a time, as long as the warm sun shines on them, but as soon as any storm of persecution ariseth, by and by they have a starting hole to hide themselves in ; they turn faces about, and change their religion with the time.

Plin. Hist. Nat., Lib. vii. cap. 38. Th. Playfer's Serm. Tempora mutantur et nos mutamur, &c.

104. *God doth not only Deliver, but also Comfort His Children.*

THE eagle doth sometimes carry her young ones, only from a dangerous to a safer nest ; sometimes she rouseth them out of their sloth, and directs them where they may find their prey.

Even so dealeth God with His children, He freeth them from danger, and bringeth them to comfort. He did not only bear the Israelites on the eagles' wings of protection, which showed a deliverance from evil, but He brought them to Himself, which showed a bestowing of good.

Ulysses Aldrovand. Ornitholog. *B. Lake on Exod. xix.*

105. *How a Man is said to pray continually.*

THOUGH, in the old law, the priest did not continually offer sacrifices unto the Lord, yet fire was continually burning upon the altar, and never went out.* So, though we do not continually offer to God the calves of our lips, yet the fire of devotion and spiritual fervency must continually be burning in our hearts and never go out. And this is the meaning of the apostle's exhortation, Pray continually;+not pray continually with the tongue, as though that should never lie still, but pray continually, meaning with that part which doth indeed never lie still, except we be still, and that's the heart.

**Levit. vi. 12.* *Sir Rich. Baker on the Lord's Prayer.* +*1 Thess. xv. 17.*

106. *A bad Reformation of a Church is the Deformation of the Church.*

IT was the complaint of the Emperor Hadrian, when he lay a dying. Many physicians have destroyed the Emperor, meaning, that their contrary conceits and different directions had hastened his death, and cut him off before his time. Just thus, there are many censurers and correctors of our, not sick, but sound religion, approved by the sacred Scriptures, and attended by the blood of many faithful martyrs. There are so many reformers and rectifiers, of all ages, sexes, and degrees, of all professions and trades, that take upon them to order our church, according to the crooked line of their own several imaginations, that they have almost reduced all things in it into a chaos and confusion, and so spoiled and defaced one of the most complete churches for doctrine and discipline, decency and order, now extant in the Christian world.

Xyphelin. in Adrian. *J. Woodnoth's New Descant on Old Records.*

107. *Carnal Pleasure to be changed into Spiritual Pleasure.*

It is reported of one Leonides, a captain, who, perceiving his soldiers left their watch upon the city walls and did nothing all the day long but quaff and tipple in ale houses near adjoining, commanded that the ale houses should be removed from that place where they stood and be set up close by the walls, that, seeing the soldiers would never keep out of them, at the least they might watch as well as drink in them. So, because we itch after delight and pleasure, we must needs have, and we cannot be kept from it, God hath appointed that we should take delight enough, and yet serve Him never a whit the less ; for, it is no part of God's meaning, when we enter into His sweet service, that we should be debarred of all delight, but only that we should change the cause of our delight—delight of the service of sin into a delight in the service of God. Isaac must not be sacrificed, but the ram, all ramish and rank delight of the world, not Isaac, *i.e.*, all spiritual laughter, all ghostly joys, all heavenly delight and pleasure.

Celius, Lib. xix. cap. 6. *Ælian. Variar. Hist., Lib. iii. cap. 14.* *Th. Playfer's Serm.* *Dicito servire libertas est.* *Hieron. in Epist. ad Simplicianum.*

108. *The Manifestation of God in several respects.*

THE sun doth manifest itself, first, by daylight, and that is common to all which dwell in the same horizon unto which the sun is risen ; some have more than daylight, they have also the sun-shining ight, which shining light of the sun is not in all places where daylight of it is. Finally, the sun is manifest in the heavens in his full strength, for the body is present there, which none can endure but the stars, which become glorious bodies by that special presence of the sun among them. In like manner, God, in whom all things live, and move, and have their being, doth manifest Himself unto some by the works of His general providence, of which St. Paul speaks, God left not Himself without witness, &c.* This manifestation of God is like the daylight, it is common to all, it is in universal grace : The eyes of all things look up unto thee, &c.[†] There is a second manifestation, and that is more particular, but to some only ; it is like the sunshine, it is that manifestation which

God vouchsafeth to His church, of which Isaiah speaketh, Arise, shine, for thy light is come, &c., for, in comparison of the church, the rest of the world sitteth in darkness and in the shadow of death. The third and last manifestation is that which God maketh of Himself in heaven, to the angels and saints, the clearest and fullest whereof a creature is capable ; and those which partake this presence of God become thereby glorious saints, more glorious than the stars, which receive their resplendent lustre from the aspect which they have to the sun's body ; so that it seems there are those who are in better case than we are, and there are those who are in worse, and therefore we must thank God for our present advancement, and remember that we make forward unto that nearness unto which God is reserved for us in the heavens.

B. Lake on Exod., chap. xix. **Acts xiv.* +*Psalm cxlv. 15.* ‡*Isa. ix. 1.*
Sorte tua contentus abi.

109. *The Seven Sacraments of the Papists not of Divine Institution.*

WHEN Christ feasted that great multitude with five loaves and two fishes, it is observed that the five loaves were of the baker's making, and the two fishes of God's making.* The Papists stiffly maintain seven Sacraments in their church—viz., Baptism, the Eucharist, Matrimony, Orders, Penance, Confirmation, and Extreme Unction. But most sure it is, that the two first only are of God's making ; in the other five appears the knavery of the baker, they are of the Pope's making, and not of God's.

**Matt. xiv.* *Joh. Boys' Postills.*

110. *Christian Liberty abused by the Sectarian Party.*

CAMBYESES demanding of his counsellors, whether he might not marry his sister by the law of the land, they answered, That they found no law that allowed a brother to marry his sister, but one, that permitted the King of the Persians to do as he list. Thus our proud, peevish, sectarian libertines, impatient of government, a rebellious and obstinate people, cannot in all the Scripture find any sound or seeming proof, for their foul rebellions against lawful authority ; neither can their false prophets, their chief counsellors, find out any such places for them ; but therefore they use in

a wrong sense, so to enlarge and amplify the great benefit of our Christian liberty, (the which indeed is a freedom from all hellish slavish fear, but not from a holy and son-like fear—a freedom from the curse, but not from the obedience; from the damnatory, but not from the preceptory part of the law) that they have now made simple people, little seen in heavenly matters, believe that the reins lie loose upon every Christian's neck, and they left to their own disposal; that there is a liberty purchased for Christians—*quidlibet audendi*, to do what every man liketh, and to live under no obedience to governors, whether ecclesiastical or civil.

Herodot. Hist., Lib. iii. Joh. Woodnoth's New Search on Old Records.
Quod licet nescimus adhuc, et cuncta licere Credimus. Auson.

III. *How to take Pleasure safely.*

He that handles a hedgehog takes him by the heel, and not by the head, otherwise he may chance to beshrew his fingers; for, though it seem to be but a poor silly creature, nor likely to do any great harm, yet it is full of bristles or prickles, whereby it may annoy a man very much. Thus must we take pleasures—not by the head, but by the heel, considering not the beginning, but the ending of them; for they may seem to be little or nothing dangerous at the first, yet afterwards, as with bristles or prickles, they will pierce through the very conscience with pains intolerable.

Claudius Viexmont. Nocet empia dolore voluptas.

112. *The Secrets of God's Counsels not to be pried into.*

THE Israelites' charge is, They must not presume to go up to the mount. And, indeed, a boundary were no boundary, if it might be passed. A man knows by his ground, that an inclosure is no inclosure, if it may be common. But how much more must this be conceived of the inclosure of God, that ground which He hath fenced unto Himself for a sanctuary. We must take heed then of profaning the sanctuary of God, and venturing in sacred things further than He giveth leave. Curiosity in this kind hath been the mother of heresies, when men have been busily witty in searching into, rather than believing of, that profound article of the Creed, concerning God the Father. Man that is not able to understand his own nature (David confesseth, such knowledge is too wonderful for him),* dreameth that he can comprehend the Nature of God.

Others have lost themselves, whilst they have dived into the mysteries of the incarnation, who are not able to understand their own regeneration. Thus they busy themselves, as some have done, to know where Lazarus's soul was, when his body lay three days in the grave, and in the meantime care not what becomes of their own souls ; so that, what with the curious *Cur*, Why, of some, and *Quomodo*, How, of others, there hath been manifold passing the bounds, climbing the mount, and intrusions upon God, and the things of God. There hath been a great deal of foolish knowledge in the world, prying into God's Ark, inquiring into things not revealed ; so that as there needs a spur unto good and saving knowledge, so a bridle to restrain and keep men in from that knowledge which is curious and presumptuous. And blessed is that discretion which maketh wise to sobriety. +

B. Lake's Sermon on Exod., ch. xix. **Psalm cxxxix. 6.* *Quæ Deus occulta esse voluit non sunt scrutanda.* *Prosper. de Vocab Gentium.* *Tua quod nihil refert percontari destinas.* *Terent. + Rom. xii.*

113. *Ministers to be wise Master-builders.*

HE that hath a house to build, will not admit of every workman that offereth his help, or that is commended by others, or will labour best cheap ; but he will be sure to have the most experienced, the most able workman. Thus it was, when the Tabernacle of God was to be builded, they took not tag and rag from amongst the refuse of the congregation, but such as were filled with the Spirit of God, in wisdom, in understanding, in knowledge, and in all workmanship. And shall we then choose or commend to the ministry, to the spiritual building of the house of God, every cobbler and bungler, insufficient, illiterate persons, either Jeroboam's priests, that were of the lowest of the people, or such as Eli's sons, who were the lewdest of the people.

Wil. Attersol on Philemon. *1 Kings xii. 32.* *Qui ordinant indignos eisdem subjacent pannis.* *Chrysost. de Dignit. Sacerdot.*

114. *Parity in the Church or State, not to be admitted.*

LYCURGUS being importuned to establish a popular estate amongst the Lacedæmonians, that so the least and the meanest, and most unfit to rule, might bear like sway with the greatest and wisest, fitly answered, That he who most desired it, should begin it first at home in his own house ; presuming, that in a private house or

family, parity would never be liked. And thus, there have been some, both in church and commonwealth,¹ that so earnestly longed for equality in the one, and parity in the other, that they would no longer dispute for it, but fell to fight for it ; and since they could not bring it in with their tongues, they would therefore take help of their hands. But it were to be wished, that all so minded, would learn some wit from Lycurgus, in their anger ; and first weigh in judgment, by the poise of wisdom, in the balance of indifference, hanging upon the beam and rule of right, the inconvenience of pulling down all officers, and setting up community of rule in an army ; and then consider, whether the like equal masterdom may be justly put upon the church, which is an army with banners, or such a level flatted upon the face of the commonwealth, which is to consist of governors and governed.*

Plutarch, Moral. *Mr. Woodnoth, ut antea Ordine servato, mundus ser-*
*vatur. Lucas. Cant. vi. 4 *Rom. xiii.*

115. *The true Christian's Hopes of Heaven.*

SIR THOMAS BODLEY,² that great advancer of learning, did give for his arms three crowns, with this posie, *Quarta perennis erit* ; as if he should have said, These three crowns which I bear in my coat, are but the difference of my house and gentry ; but *Quarta perennis erit*, the fourth crown which I look for in heaven, shall be everlasting and immortal. That fourth, though it be but one crown, yet shall be worth all those three crowns, yea, three thousand more than such as those are : the fourth shall be eternal. Thus it is, that the men of this world may abound in such things as may make them seem more excellent than their neighbours, may be crowned with rose-buds, with outward pomp and splendour. But this crown, if not taken off their heads by violence, will fall of itself by mortality, and then there is an end of all their hopes and honours both together.* Now, the state of many of the dearest of God's children here in this life, is not usually so eminent and illustrious : they wander up and down in sheep-skins, and goat-skins ; are made a bye-word, a laughing-stock, the drunkard's song ; and instead of roses, they are crowned with thorns, and for the testimony of a good conscience, many times with martyrdom. Yet here is their comfort, that there is a crown of life, of righteousness, immortal, incorruptible, laid up for them in the highest

¹ The Levelling Party.

² Founder of the great Library at Oxford.

heavens, which God the righteous Judge will set upon their heads in that day, § when all their enemies shall be clothed with shame and confusion of face for ever.

Th. Playser's Sermon. *Job xix. 9. *Alii flammis exusti, altii ferro perempti,*
&c. *Euseb. Hist., Lib. viii. cap. II, 12.* †*Heb. xi. Credula vitam*
Spes fovei, et melius cras fore semper ait. *Manet altera (calo).* ‡*Rev.*
ii. 10. §*2 Tim. iv. 8.*

116. *What true Repentance is.*

SIN is an aversion from God, and conversion to the world ; repentance therefore must shake off the world, and embrace God. Nazianzene sets it forth in a very fit resemblance, comparing the soul to a pair of writing tables, out of which must be washed whatsoever was written with sin, and instead thereof must be entered the writing of grace ; both these are necessary in true repentance. God hath dedicated both parts in His own repentance, for as when He repented of the evil intended against us, He doth not only give over to hate us, but also He doth embrace us with love : even so, when we repent of our sins against God, we must not only cease to hate Him, but begin to love Him also.

B. Lake, Sermon on Luke iii. *Scelerum si bene paenitet, Eradenda, &c.*
Horat.

117. *Content, a great Blessing of God.*

ONE observes concerning manna, when the people were contented with the allowance that God gave them, then it was very good ; but when they would not be content with God's allowance, but would be gathering more, then, says the text, there were worms in it. So when we are content with our conditions, and that which God disposeth us to be in, there is a blessing in it ; but if we must needs be reaching out for more than God hath allotted, or to keep it longer than God would have us to have it, then there will be worms in it,—a canker to eat it, a moth to fret it, nothing at all that is good.*

Alph. Tostatus. *Jer. Borogh's Heart-divisions.* **Exod. xvi. 20.*

118. *Not to envy each other's Gifts or Preferments.*

IT is said of one Pelaretus, a Lacedæmonian, that standing for a place of credit, to be one of the 300, which was a degree of

honour at Sparta, and missing it, though a man highly deserving, yet he was so far from complaining, or grudging, or grieving thereat, that when others marvelled at his contentment, and inquired his reason, he told them, That he rejoiced at the happiness of that commonwealth, that it had three hundred men more worthy to govern than himself. But how many are there in these times of clearer judgment, wherein it is apparently known, that true godliness teacheth every man contentment, to move in that orb and place where God hath placed him, with that portion that God hath given him. Yet, as sore eyes are offended at clear lights, so they fret at the brightness of other men's fortunes, virtues, and prosperity, and envy, because of other men's wealth or honour. How many rage and storm like Æolus, not that three hundred, nor three, but some one eminent person is preferred before them.

*Plut. Apophiègm. Alterius rebus non macrescitur opimus. Mr. Woodnoth,
ut antea. Invide, quid suspiras? Propriumne malum, an alienum
bonum? Basil.*

119. *Riches have Wings.*

Ir is a term amongst falconers, that if a hawk fly high, she lessens, O she lessens (saith the falconer); but if she soar yet higher, then he cries out, O she vanisheth, she vanisheth. And it is now found to be true by sad and woeful experience, that riches are upon the wing, and have of late by one means or other taken such a flight out of many men's purses, that they have lessened and lessened every day more and more, and are now at present by the continuance of time even as good as quite vanished.

Th. Fuller's Serm. at S. Clem., Lond., 1647.

120. *Rulers and Governors are the Supporters of a Commonwealth.*

THERE is a generation of men that are murmurers and mutineers, such as speak evil of authority, and do withdraw their necks from obedience upon this ground, that superiors live by the sweat of the inferiors' brow, being themselves devoid of care; their quarrel is like that in the apologue: The outward members of the body fell out against the stomach; they complained of his laziness and their own painfulness, and therefore conspired to starve him and ease themselves; they even discovered their folly, for soon after

the hands began to faint, and the legs to falter, and the whole body to pine ; then, and not till then, they perceived that the stomach, which they condemned as lazy, laboured for them all, and that they were beholden to the labour of the stomach that themselves had any strength to labour. So it is in the body politic ; though the state of the prince or ruler be supported by the commons, yet the spring of the commonwealth is the providence of the prince, and soon will the streams dry if that fountain be dammed up.

Plutarch, in Coriolan. Val. Max., Lib. viii. cap. 9. Menenius Agrippa. B. Lake's Sermon on Isa., chap. ix. Non populus causa gubernatoris, sed gubernator, &c. Plato, apud Volat.

121. *The Devil, a Deceiver, deceived by Christ.*

A FISHERMAN, when he casts his angle into the river, doth not throw the hook in bare, naked, and uncovered, for then he knows the fish will never bite, and therefore he hides the hook within a worm or some other bait, and so the fish, biting at the worm, is caught by the hook. Thus, Christ, speaking of Himself, saith, *Ego vermis et non homo* : *He, coming to perform the great work of our redemption, did cover and hide His Godhead within the worm of His human nature. The grand water-serpent, Leviathan, Job xl. 20, the devil, thinking to swallow the worm of His humanity, was caught upon the hook of His divinity ; this hook stuck in his jaws and tore him very sore ; by thinking to destroy Christ he destroyed his own kingdom, and lost his own power for ever.

*Joh. Andrews, a Serm. at St. Paul's, Lond., 1616. *Psalm xxii. 6. Gng. Nyssen. Orat. cap. xxiii.*

122. *A young raw Minister is Blameworthy.*

PYTHAGORAS bound all those whom he received into his school to five years' silence, that they might not fly nor be chirping on every hedge before they were fledged ; that as soon as ever they crept from the shell they might not aspire to the house-top ; that their tongues might not run before their wits ; that they might hear sufficiently before they spake boldly. And so strong was his *avtòs ēphē*, so much did his word prevail with them, that faithfully and constantly they obeyed his commandment. Many tutors now-a-days, though wiser and better than Pythagoras, yet, seeing

eir young ones too forward to make wing, cannot possibly beat em back into the nest, cannot keep their pupils within the limits learners five years, no, nor four years, till they have taken some egree in schools ; but they must needs in all haste take upon em the sacred profession of God's Word ; and not only some in, obscure, ignorant Roguel, some parishes of the country, but erusalem and the chief cities, but the greatest congregations, and most knowing people, must take notice of their ripe and rare intelligence in their own, though raw in other men's opinions. Being drunken with pride, they delight to be seen in the most public assemblies, as there are some that must needs show themselves in the market or fair, being drunken with wine or some meaner liquor.

Laert. Diogen. in Vita. Erasm. in Adag. ex Suida. Mr. Woodnoth, ut antea. Quis homo est tanta confidentia ut sacerdotium, &c. Plaut. Rud. Barbarus has segetes? Virgil.

123. *The Blessed Trinity co-operate in the Righteous Man's Prayer.*

If a great king should encourage a poor man in his suit, and say unto him, Alas, poor man, I perceive thy distress, do but draw up thy petition, and I will give thee a satisfactory answer, this would be a ground of great hope ; but if he shall say, Go to my secretary and bid him draw it up thus and thus, and in this manner, would not this be a matter of greater comfort ? Yea, but if he shall say to the prince, his son, standing by him, Do you present this poor man's petition into my hands, what unspeakable comfort must this needs be. And just thus God dealeth with His children ; God heareth our prayers, the blessed Spirit draweth them up, and Jesus Christ, the Son of God, presenteth them to His Father.* Without all doubt, great is the comfort of that poor soul, that can by prayer have two or three walks a day upon this Mount Tabor, and with holy Moses converse with God in three persons on the Horeb of fervent prayer, for then, with Jacob, he sees the sweet vision of angels ascending and descending, climbing up and down that sacred ladder which stands betwixt heaven and earth ; at the top of it is the Father, the whole length of it is in the Son, and the Spirit doth firmly fasten it thereunto.

*Alphons. ab Avendano in Matt. cap. v. *Rom. viii. 34.*

124. *Christ's Government is a Peaceable Government.*

DIVUS NERVA (saith Tacitus) *duas res olim insatiabiles conjunxit, imperium et libertatem*; he spake with the most that ascribed so much to Nerva, as that he should join two such inconvertible things, as government and liberty, the one calling for subjection, the other intending nothing but disorder. But it may be truly said of Christ, that His Kingdom is a Kingdom of Peace; His service, perfect freedom; that where He reigns, there is peace and free liberty for every subject; so sweetly, so freely, so comfortably, are all things carried, where the Sceptre of Christ is set up in the hearts of men.

Annal. Lib. iii. Xyphilin., Hist. B. Lake's Sermon on Isa. ix.

125. *Alms given to the Poor are the Giver's gain.*

THEIR ordinary form of begging in Italy, is not after the manner of our English, I pray you bestow something on a poor man, &c., but, *Fate ben per voi, Do good for your own sakes.** So those that are courteous, and tender-hearted towards others, *ἴαντροῖς χαριζονται*; they gratify themselves, saith the mouth of Truth. The Lord that fed five thousand, could always have fed Himself and His Disciples;† but He would be relieved by the hands of women, that so their charity towards Him, might be an occasion of benefit to themselves.‡ And so it is with us, we pleasure not the poor so much by our giving, as we do profit ourselves by their receiving.

*Relation di Botero. Dan. Turcivil's Essays. * Ephesians iv. 32.
+ Matt. xiv. 21. ‡ Joh. iv. 7.*

126. *Officers to be Honest in their Places.*

ISOCRATES, an Athenian orator, in his counsel to Demonicus (a young gentleman like to be called to a great place), saith unto him thus: *ἐκ τῶν κοινῶν ἐπιμελεύων ἀπαλλάττον*, &c.: that he should depart from a place or office conferred upon him, *μη πλονοιώτερος ἀλλ' ἐνδόξοτερος*, not more rich, but more honourable, than when first he undertook it. The instruction given by this heathen, may shame many Christians; some officers in these days regard not with what dishonour or dishonesty they keep or leave their places,

so they may be rich ; never fear, though they tread their wine out of other men's grapes, reap their corn out of other men's fields ; so they may store their own houses with provision, so they may make their children great, and turn them into gallants ; they take no care, make no scruple, though they turn their own souls into hell.

In Orat. ad Demonicum. Mr. Woodnoth, ut antea. Quocunque modo rem. Per fas et nefas.

127. *Prosperity of Wicked Men destructive.*

It is said of the locusts that came out of the bottomless pit, that they were like unto horses, and on their heads were, as it were, crowns of gold ; and their faces were, as it were, faces of men ; and their hair as the hair of a woman, and their teeth were, as it were, the teeth of lions, &c.* Here are *quasi*, horses ; *quasi*, crowns of gold ; *quasi*, faces of men, &c. Just such are all the comforts and prosperity of wicked men : their gold and their silver, but, as it were, gold and silver ; their prosperity and plenty, but, as it were, prosperity and plenty ; their victories and success, but, as it were, victories and success. But when the blessed evangelist comes to set down a description of the locusts' tails, he doth not say, There were, as it were, stings in their tails ; but in plain downright positive terms, there were stings in their tails,—real, true, not imaginary stings. And such is the evil that attends upon the thriving and prosperous estate of wicked men, there is a sting in the tail of it, such as is not *quasi*, but *realiter*, what it seems to be.

*Sam. Fauct, a Sermon at St. Alphag. London, 1646. *Rev. ix. 10, 11. Prospera hujus mundi asperitatem habent veram, &c. Aug. Epist. xxxvi.*

128. *No Peace to the Wicked.*

THERE is no peace, saith my God, to the wicked (Isa. lvii. 21). He compares them to the sea, still raging and foaming, casting out their own shame. And Solomon, unto vanity, adds vexation of spirit. It may be seen in the particular case of all wicked men, that surely they have no rest,—no rest, *ab intra*, they never can light on that which doth *sistere appetitum* ; which makes them range in their desires, in their endeavours, never finding where to settle : and *ab extra* too, they are unquiet ; for the whirlwind of God drives them like chaff, and like a flood it drives them down the stream. And indeed, how should they be quiet that are com-

pared to the sea, which when there is no storm, cannot stand still but hath his flux and reflux ; and no wonder, for it is the subject of the moon, than which nothing is more changeable. An emblem of the world, upon which, whosoever dependeth, cannot be stable, when the world itself is so unsteady. And such is a wicked man too,—unstable, uncertain, disquieted, distracted in his ways.

B. Lake's Sermon on Isa. ix. De vita rotantur in vitium. Greg. in Psalm Iunct.

129. *Rulers' Actions exemplary.*

If the mountains overflow with waters, the valleys are the better; and if the head be full of ill humours, the whole body fares the worse. The actions of rulers are most commonly rules for the people's actions, and their example passeth as current as their coin. If a peasant meet luxury in a scarlet robe, he dares be sure having so fair a cloak for it. The common people are like tempered wax, easily receiving impressions from the seals of great men's vices ; they care not to sin by prescription, and damn themselves with authority. And it is the unhappy privilege of greatness, to warrant by example as well others' as its own sins ; while the unadvised vulgar take up crimes on trust, and perish by credit.

Nat. Hardy, Sermon at Westminster. Regis ad exemplum, &c.

130. *Peace of the Church precious.*

SAINT AMBROSE writeth, that Theodosius the Emperor, when he died, had a greater care of the church than of his sickness ; his life was not dear unto him, so the church might flourish after his death ; so peace might be within her walls, and prosperity within her palaces. Such ought to be the care of every good Christian to pray for the peace, to act for the peace, to contend for the peace of the church. But so it is, that if men may enjoy health and obtain plenty for the back and belly, wax rich and great, and live like emperors, no matter which way religion turneth, no matter how the church fareth, either for the future, or the present, how it goeth with the church they respect little, so themselves and their families may go on : nay, which is yet a worse symptom, as bewrayeth the great power of Satan over them, what scruple at all do they make, to pill, and spoil, and rob the church, so as they may enrich themselves and their families thereby ?

Ambros. Epist. tom. v. Woodnot, ut antea. Quocunque modo rem.

131. *Public Men to have Public Spirits.*

PLUTARCH recordeth an excellent speech of Pelopidas, when going out of his house to the wars ; his wife came to take her leave of him, and with tears in her eyes, prays him to look to himself. O my good wife (said he), it is for private soldiers to be careful of themselves, not for those in public place ; they must have an eye to save other men's lives. Such a spirit becomes every man in public place ; flesh and blood will be apt to prompt a man that it is good to sleep in a whole skin : why should a man hazard himself, and bring himself into danger ? But let such know, that men in public places are to have public spirits, and to take notice that though there be more danger by standing in the gap, than getting behind the hedge, yet it is best to be where God looks for them to be.

Plutarch in Vita, et in Apophthegm. *Sudandum est iis qui magistratum gerunt, &c. Cic. pro Sestio.*

132. *Every Man to be employed in his Calling.*

No creature, though destitute of reason, but keepeth his course, they let us see in their working, whereto they were ordained : the sun giveth his light, the fire his heat, the water moistness, the earth beareth fruit. In all creatures may be read this lesson, *Deus et natura nihil faciunt frustra.* And if creatures, void of reason, do so, much more should those that are endued with reason ; not to wrap up their talent in a napkin, and hide it ; but, as St. Peter adviseth, Every one, as he hath received the gift, so he must dispose it.*

*B. Lake's Ser. on Isa. ix. * 1 Pet. iv. 10.*

133. *Death strips us of all Outward Things.*

SALADIN, a Turkish emperor, he that first of that nation conquered Jerusalem, lying at the point of death, after many glorious victories, commanded that a white sheet should be borne before him to his grave, upon the point of a spear, with this proclamation, These are the rich spoils which Saladin carrieth away with him, of all his triumphs and victories, of all the riches and realms that he had, now nothing at all is left but this sheet. Why then should we desire so much after other men's goods, and seek to get them by hook and by crook ? Why should we devour houses, even widows' houses ? Why should we encroach upon other men's fields, and

seek unlawfully to join land to land, calling the lands after our own names, entailing them upon children's children, to make (as the lawyers speak) a perpetuity ? when at last, if we could conquer never so much, rake and scrape up all that we can reach, we must come to the pit with Saladin, and carry nothing away with us, but a shrouding mantle.

Coccius Sabellus, En. Lib. ix. 5. Bergomensis, Lib. xii. Platina, in Cœl. tin. xxx. Woodnoth, ut antea. Omnia mors æquat. Claudian.

134. *Selfishness condemned.*

THERE is a story of a fool, who being left in a chamber, and the door locked when he was asleep ; after he awakes, and finds the door fast, and all the people gone, he cries out at the window, Oh myself, myself, Oh myself ! Such fools have we now amongst us in these self-seeking days ; nothing but self is in men's thoughts, in their hearts, and all their endeavours ; self-ends, self-policy ; like that of Israel, an empty vine, that brings forth fruit to herself. All seek their own selves, not the things of God ; and it were just with God to leave such men to themselves hereafter, that look so much to themselves here in this world.

*Steph. Marshal's Serm. at Westm. 1644. * Hos. x. 1. † Phil. ii. 21.*

135. *To bless God for the Peace of Conscience.*

WHEN the Romans by conquest might have given law to the Grecians at Corinth, in the solemn time of the Isthmian games, their general by an herald unexpectedly proclaimed freedom to all the cities of Greece ; the proclamation at first did so amaze the Grecians, that they did not believe it to be true ; but when it was proclaimed the second time, they gave such a shout, that the very birds flying in the air were astonished therewith, and fell dead to the ground. But if you will have a better story, take that of the Jews, who when at first they heard of Cyrus's proclamation, and that the Lord thereby had turned the captivity of Sion, they confess, that at the first hearing of it, they were like men that dreamed ; but afterwards, their mouths were filled with laughter, and their tongues with singing. Now, the peace that the Grecians and the Jews had, was but the peace of a people, or a nation, and a great blessing of God too ; but how much more reason is there, that our affections should be strained to the highest pitch of joy and thanks, when we hear of the proclamation of the peace of conscience ! that peace, which is not of our bodies, but of our souls ; not of

our earthly, but of our heavenly estate ; a peace that shall be begun here, that shall endure for ever hereafter ; such a peace, as will make God at peace with us, reconcile us to ourselves, and make us at concord with all the world.

*Titus Livius in Hist. * Psalm cxxvi. 1. B. Lake's Ser. on Hagg. i.*

136. *A Foreign Enemy to be Prevented.*

FABIUS MAXIMUS kept aloof from the Carthaginian army upon an high hill, till he saw that Hannibal had worsted Minucius in the plain ; but then he falleth upon him, and routs all his troops : whereupon Hannibal uttered that memorable speech, I ever feared that the cloud which hovered so long on the hills, would in the end pour down, and give us a sad shower. The case is ours, we are together by the ears in the plain, as to the matter of judgment especially ; but Fabius is upon the hill, there is a considerable party upon the mountains, a foreign enemy, that hath an eye upon our divisions, and if not prevented, may in all likelihood, by the reason of our sins, be the destruction of us.

*T. Livii Dec. iii. Lib. xii. Dan. Featly's Sermon. Nihil vel parvum
hostile à tergo sit relinquendum. Nat. Com. Lib. xvi.*

137. *Husbands to bear with the Wife's Infirmity.*

PRECIOUS things, whereof we make account, the weaker they be, the more tenderly and charily they are to be handled, as china dishes, and crystal glasses, and the like ; of all parts of the body, the eye is most tenderly used and touched. Now what things, what persons are more precious than a wife ? and yet withal a weak vessel, and therefore to be borne withal. As the husband is the stronger, so he must bear with the infirmities of the weak.* The language of Zipporah was not so rough to Moses, as his was smooth to her ;†Ahab replies not to the upbraiding words of Jezebel,‡and they that do otherwise, may look big, and stand upon their headship and authority ; but the wisdom that should be in such heads, as to dwell with their wives according to knowledge, is much to be questioned.§ And certainly, this is not to bear with a weaker vessel, but rather to crush and shatter what they should not tenderly touch.

*Josh. Shute's Hagar and Sarah. * Rom. xv. 1. † Exod. iv. 25.*

‡ 1 Kings xxi. § 1 Pet. iii. 7.

138. *The Time of Repentance not to be Deferred.*

THE chariot-wheels, when they run, the second runs near the first all the day long, but never overtakes it. In a clock, the second minute follows the first, but never reacheth it. So it is with all cunctators in religion, such as defer the time of repentance, as the doing of it now and now; and to-morrow, and to-morrow. Now these little distances deceive us and delude us; we think to do it in a short time, and by reason of the nearness and vicinity of the time, we think we shall do it easily, that we can take hold of that time. But it is not so; we are served just as grasshoppers and butterflies deceive children, when they think to lay their hand upon them, they hop a little further, and a little further, that at last they take them not at all. And thus do we cozen ourselves; we lose our life, we lose our opportunity of grace, thinking that we may take it when we please.

Joh. Preston's Covenant of God with Man. Tolle moras: semper nocuit differre, &c. Lucan.

139. *Satan's Endeavour to hinder the Hearing of God's Word.*

MARK the gaolers, they often suffer their prisoners to have their hands and feet free, neither are they in any fear that they will make an escape, so long as the prison doors are sure locked and fast barred. Thus dealeth Satan with those men that he holdeth in his captivity, he letteeth them sometimes have their hands at liberty, to reach out an alms to the poor, and sometimes their feet at liberty to go to church to hear the Word preached; but he will be sure to keep their ears, which are the gates and doors of their soul, so fast made up, that they shall hear nothing to their comfort, and if they do, it shall be to little purpose.

Dan. Featly's Clavis Mystica.

140. *The Minister's Authority should be as much looked on as his Sufficiency.*

Two things are considerable in a minister, his sufficiency and his authority; the people listen much to his sufficiency, but take little heed to his authority, and therefore come they to church, rather

to judge than to be judged, forgetting that many may be as skilful, but none can be as powerful in binding and loosing as is the minister. A judge or a justice of peace may have less law in him than a private man, but he hath much more power, and they that appear before him regard his acts according to his power; so should it be in the church. But men fear the magistrates that are under earthly kings because the pains which they inflict are corporeal; our hands, our feet feel their manacles and fetters, and did but our souls as truly feel, as indeed they should, the pastor's binding and loosing of them, we would make more account of those offices than we do. And it were good we did so, for they so bind as that they can loose again; but if we neglect them, when our Lord and Master cometh, he will command all contemners so to be bound hand and foot, that they shall never be loosed again.

*B. Lake's Ser. on Haggai, chap. ii. Sententia excommunicationis pastoris
metuenda est. Greg. in Regist.*

141. *Self Praises condemned.*

CATO THE ELDER had that commendation given him by consent, which none in his time was thought fit to deserve (except it were one) to be *optimus orator, optimus senator, et optimus imperator*, a most singular orator, a most singular statesman, and a most singular general; and yet this so singular a man was so much given to boast himself that his veriest friends were ashamed of him. And there was Tully, too, a man so excellently qualified that none but a Tully, that is, one admirably eloquent, was sufficient to speak his worth; and yet that is not unremembered by them, who were willing to conceal a blemish in him, that his speech, which flowed from him as sweet as the honey, he made to taste as bitter as wormwood many times by the interlacing of his own praises. But these were such as saw God only by the dim light of nature, therefore the more excusable. What then shall become of them that know their Master's will, such as by the sunshine of the gospel cannot but discern that he who is the greatest ought to account himself as the least,* that it is not for the wise man to glory in his wisdom, nor the strong man to glory in his strength, nor the rich man to glory in his riches,† but for him that glorieth, to glory in this, that he understandeth and knoweth God, who is the giver of all things; yet do *expiscari famam*, are never in the right cue till, mountebank-like, they are exposing themselves in their own worth upon every stage? Surely such a

wise man will prove a fool, such a strong man will turn his back such a rich man will scratch a beggar by the head when God shall call for an account of their stewardship, and to reckon with them for what they have received.

Plinii Hist. *Plutarch in Apophthegm.* *Id. in Cicerone.* *Fulgentius, Id.*
 viii., cap. 15. *B. Smith's Ser.* **Luke ix. 48.* **Jer. ix. 23.* *¶*
faciunt stulti quos gloria vexat inanis.

142. *Complaint of the Want of Faith is an Argument of True Faith.*

THERE is mention made of a melancholy person who was so strongly possessed, that he complained he had no head, nor could be otherwise persuaded than by that course which Philotimus, a learned physician, took with him, when he caused to be made a cap of lead, very weighty and heavy, and the same to be put upon his head, that feeling the weight thereof upon his head he might be persuaded he had a head. Thus it is with weak Christians, their complaint of the want of faith is an argument of the being of their faith, wherein, like this *melancholico*, they think that they want that which indeed they have. And the same cure would do well with them that was fitted for him; lay upon them no other burden but the weight of their own burden, the burden of holy sorrow, and grief, and doubtful despair for their wanting of faith (as themselves do deem), which is so heavy as they are like to sink under it, yet that being laid upon the head of their faith, they may be asked, Whether they feel any such weight, and are pressed under the heavy burden of the same? which, if they be, let them never doubt more but that they have faith, and their faith hath both head and heart too, that hath life in it, which moveth the sense and causeth that feeling, and worketh that holy grief and sorrow so to complain, the whole soul being quickened thereby throughout, and all the graces of God's Spirit that are therein.

Treatise of Melancholy, page 215. *Joh. Negus's Treatise of Obedience.*

143. *Conversion of Heathens to be endeavoured.*

THERE lies a great guilt upon Christian states, and this among the rest, that they have not been careful to bring them that sit in darkness and in the shadow of death to the knowledge of Jesus

Christ. Much travelling there is to the Indies, East and West, but wherefore? Some go to possess themselves of the lands of the infidels, but most for commerce, and by commerce to grow richer by their goods. But where is the prince or state that pitieith their souls, and without any worldly respect endeavours the gaining of them unto God? Some show there is that way, but a very poor one; it is but *πάρεπον*, an accessory to our worldly desire; *ἔφοντο* it is not, it is not our primary intention; whereas Christ's method is, *primum querite, &c.** If the apostles and apostolic men had affected our salvation no more, we might have continued till this day such as sometime we were, barbarous subjects to the Prince of Darkness.

B. Lake's Ser. on 1 Kings viii. 37. **Matt. vi.*

144. *Want of Love is the Cause of all our Sorrows.*

ST. PAUL prayed that the Philippians' love might abound more and more,* and he exhorted also the Hebrews, Let brotherly love continue.† But in these uncharitable days of ours the exhortation may be cast into a new mould, Let brotherly love begin, for were it but begun there could not be so many quarrels, so many sects, so many factions, so many broils, such envy, hatred, and malice as is at this day to be found amongst us.

**Phil. i. 9.* †*Heb. xiii. 1.* *Dan. Featly's Serm.*

145. *Uncertainty of the Multitude.*

NONE ever more faithful in God's house than Moses, none deeper in God's book, none more graced with miracles, none more careful of the people's good, and none more honoured by the people than himself was; yet, if the people be but once distressed and straitened in their provisions, they'll put down Moses and set up a new governor.* How did the people at first entertain Paul? even as an angel of light, and were ready to pull out their eyes and to give them to him to do him good;† but after they had once hearkened to seducers, then was St. Paul no longer a father to them, but an enemy, and instead of plucking out their own eyes to do him good, they seemed forward enough to pluck out St. Paul's eyes, to do their false apostles a pleasure.‡ Nay, had not Christ himself an hosanna one day§ and a crucifix on the next? hence it is that nothing is more uncertain than the minds of that

bellua multorum capitum, the multitude ; constant in nothing but inconstancy, you cannot tell where to have them ; nothing more uncertain than their hearts and minds, you cannot tell when you have them ; nothing more ungrateful or a worse esteemee of men's deserts, you cannot make any account of recompence from them ; humorous, clamorous, disrespectful, inconstant, giddy-headed, &c., have always been the proper adjuncts of the people.

B. Smith's Serm. on John vi. **Exod. xvii.* †*Gal. iv. 15.* ‡*Gal. iv. 16.*
 §*John xii. 13.* *Neutrum modo, mas modo, vulgus.* *Scienditur incertum*
studia in contraria vulgus. *Virgil.*

146. *Profession without Practice not acceptable.*

PHARNACES sent a crown to Cæsar ; at the same time he rebelled against him ; but he returned the crown, and this message, *Faciat imperata prius*, Let him return to his obedience first, and then I will accept the crown by way of recognisance. Thus, God will not be crowned with our bare profession, except we crown that with a suitable conversation.

Plutarch in Pompeio. *Dr. Slaughton's Serm.*

147. *Man's Being is from God.*

ABEN EZRA, a learned Rabbi of the Jews, hath a witty conceit of the Hebrew names that signify man and woman, Ish and Ishak, they have in them (saith he) some letters, that are part of the Name of God (Jehovah), which if you take away, there will remain no other letters than those that make up the word, which signifies fire. The moral of the conceit is, that their subsistence is in God, and they will both come to ruin if they be severed from Him.* St. Paul maketh this good ; it were to be wished that we did all learn of him, whence to take, and how to make the estimate of our being, we should not then so much overvalue our nothing, and undervalue that which can make us something, as commonly we do.

Joh. Plantavit, Florileg. Rabbini. **Phil. iii.* *B. Lake's Sermons on Ezra.*

148. *The Doctrine of Free Grace abused by licentious Libertines.*

THE philosopher observed, that of three of the best things in the

world, through the wickedness of men, three of the worst things proceeded and grew :—

1. Of Virtue, Envy.
2. Of Truth, Hatred.
3. Of Familiarity, Contempt.

But we that are Christians may add a fourth—viz., Of the doctrine of free justification, carnal liberty. The Catholic doctrine of justification by faith alone, is the true nectar of our souls, so called, *ἀπὸ τοῦ κτείνειν*, because it keepeth from death ; yet, *fit nectar actum*, this sweetest wine in the spouse's flagons, proves no better than vinegar, or rather poison in their stomachs, who turn free grace into wantonness, and Christian liberty into all licentiousness.

Combesii Enchiridion. *Dan. Featty's Clavis Myst.*

149. *The Soul's slighting of Christ's offered Mercies deplorable.*

HERODOTUS, in his *Urania*, makes mention of Themistocles coming upon the men of Andrus for a round sum of money, and to that purpose said unto them that he had brought two goddesses unto them, Persuasion and Necessity. The men of Andrus answered him, that they had likewise two great goddesses with them, which did forbid them to give him any money, and those were Poverty and Impossibility. Thus Christ : He comes unto the sons of men, with an invitation and a compellation ; an invitation, *Venite ad me, &c.*, Come unto me, all ye that are weary and laden,* &c. ; a compellation, *Compelle intrare, &c.*, Compel them to enter, &c. † But what return doth the soul make ? she bolts up the door of the heart, denies entrance, and either demurs with those builders in Haggai, *Nondum venit tempus*, It is time enough yet to serve the Lord, or else makes answer with a flat *Nolimus hunc regnare*, We will not have this man to reign over us.‡

*Lib. viii. B. Smith's Sermon on 2 Kings vi. * Matth. xi. 28. † Luke xiv. 23.
‡ Luke xix. 14.*

150. *God's Goodness satisfied with Man's Thankfulness.*

THEMISTOCLES, when he entered into the Olympic games, and all the Grecians cast their eyes upon him, and pointed at him, and whispered one to another, This is Themistocles that delivered

Greece from Xerxes, and the barbarous Persians ; this is Themistocles : All which he having taken notice of, said, This day I must confess I am abundantly recompensed for all the pains that ever I took for Greece. Thus God looks for no other reward but this ; He loads us with benefits, He gives all the commodities of the world to the sons of men, reserving only this royalty to Himself ; He calls for no other tribute, but that we should attribute all unto Him, give Him the glory, with a *Non nobis, Domine, non nobis*. And therefore it is, that the Psalmist repeats it very often, and very pathetically, O that men would therefore praise the Lord for His goodness, and for His wondrous works that He hath done for the children of men.*

*Plutarch in Vita. Suidas, Hist. Dr. Stoughton's Sermons. De omni bono apparenti à nobis referantur Deo laudes. Bernard. *Psalm cvii.*

151. *The Ruler's Sins hasten the Ruin of a State.*

JUDGES and magistrates are the physicians of the state, and sins are the diseases of it. What skills it, whether a gangrene begin at the head or the heel, seeing both ways it will kill, if the part that is diseased be not cut off ; except this be the difference, that the head being nearer the heart, a gangrene in the head will kill sooner than that which is in the heel. Even so will the sins of great ones overthrow a state sooner than those of the meanner sort ; therefore wise was that advice of Sigismund the Emperor, when upon a motion to reform the church, one said, Let us begin at the minorities : Nay rather (saith the Emperor) let us begin at the majorities ; for if the great ones be good, the meanner cannot be easily ill, but be the mean ones never so good, the great will be nothing the better.

B. Lake's Sermons on Ezra. Rerum German. Scriptores.

152. *No Man a Loser by giving himself up to God.*

ÆSCHINES perceiving every one give Socrates something for a present, said unto him, Because I have nothing else to give, I will give thee myself. Do so (saith Socrates), and I will give thee back again to thyself, better than when I received thee. So (says God) if thou wilt give thyself to me in thy prayers, in thy praises,

thy affections, and in all thy actions, I will give thyself back so much mended, that thou shalt receive thyself, and me too : thyself in a holy liberty, to walk in the world in a calling ; myself, in iving a blessing upon all the works of thy calling, and imprinting a thee a holy desire to do all things to my glory.

Diog. Laertius in Vita. J. Donne's Sermon at St. Paul's, London, 1626.

153. *Excellency of the Robe of Justice.*

THERE is a story of a certain old woman in the Low Countries, that she being near her end, required her keeper, of all loves, and in any case, to put upon her the cowl of a friar Minorite (when she should be ready to give up the ghost), which she had prepared for that purpose. And (said she) if death happen to come so suddenly, that thou canst not put the whole cowl upon me, yet fail not at the least to put one of my arms into it, that by virtue thereof three parts of my sins may be forgiven me, and the fourth expiated in purgatory. Thus Meteranus, of the old wife's persuasion touching the virtue of the friar's cowl, which persuasion superstition bred, covetousness tendered, and folly entertained. It cannot be said so of the virtue of the robe of justice, of equity, and square dealing, whether distributive or commutative, private or public (though all very good), that they should have power to forgive sins : no, the blood of Jesus Christ cleanseth from all sins.* But this may be boldly said, that it is an excellent robe and a diadem, such a one that yieldeth a sweet favour unto the nostrils of God, as Esau's garment upon Jacob's back did to Isaac their father.† Of all the garments you can put on, after faith and love, there is none to be compared to it. Courtiers may have soft clothing ;‡ a garment of needle-work is only for the queen's wearing ;§ garments of divers colours are suitable for king's daughters : and there was a Babylonish garment which Achan purloined to his destruction :¶ Herod's glittering apparel, mentioned by Josephus ; garments of gold and silver, at which Dionysius jested, That they were too cold in the winter, and too heavy in the summer ; perfumed garments, such as were the undoing of Muliasses, King of ~~Amis~~, as Paulus Jovius relateth. These were for some persons, but not for others ; for some certain times, but not for all. But justice is a robe for all sorts of men to put on, for all times of the year : sweet without fulsomeness, precious without burdensome-

ness, safe without dangerousness, indifferent to all degrees, to all persons—common, equal, glorious, full of majesty, and full of good works.

Eman. Meteranus in Hist. Belgica. *B. Smith's Sermon, Job. xxix.*
 **I. John i. 7. +Gen. xxvii. †Matth. xi. §Psalm xiv. ||2 Sam. xiii. ¶Josh.*
vii. In Lib. Antiquit. Lib. vii. cap. 8. Justitia tutamen patriæ, cura
langorum solatum pauperum, &c. Cyprian.

154. *Miracles, why ceased.*

A GARDENER, when he transplanteth a tree out of one ground into another, before the tree takes root, he sets stays to it, he poureth water at the root of it daily; but when it once taketh root, he ceaseth to water it any more, and pulleth away the stays that he set to uphold it, and suffereth it to grow with the ordinary influence of the heavens. So the Lord in planting of religion: He put to the help of miracles as helps to stay it, but when it was once confirmed and fastened, and had taken a deep rooting, He took away such helps; so that, as St. Augustine hath it, *Qui expectat miraculum, miraculum est*, He that looketh for a miracle is a miracle himself; for, if the death of Christ will not work faith, all the miracles in the world will not do it.

Joh. Weems' Portrait. *Ecclesiæ auctoritas miraculis inchoata, vetustate*
formatæ. August.

155. *Other Men's Harms to be our Arms.*

WHEN the lion was sick, all the beasts of the field went to visit him, only the fox stayed behind and would not go unto him; being asked the reason, he answered, I find the track of many going in, but of none coming out, and I am not so desperate as to cast myself wilfully away when I may sleep in a whole skin. Thus other men's punishments ought to be our instructions, *nocum-
enta documenta*, their harms our arms; and that man is a fool whom other men's harms cannot make to beware. The footsteps of the angels that fell may mind us of pride, the ashes of Sodom tell us of our filthiness, Absolom's hanging by the hair forewarns us of rebellion, &c.

Christ. Fonseca, Quadrages. Sermons. *Vestigia nulla retrorsum.* *Justitia*
aliena, disciplina nostra.

156. *Encompassed by Death on all sides.*

IN the beginning of every almanack, there is usually the picture of a naked man, miserably beset on all sides ; the ram pusheth at the head, the bull goreth the neck, the lion teareth the heart, the scorpion stings the privy parts, another shoots at the thighs, &c. Every man living is but an emblem of that lifeless anatomy ; one dies of an apoplexy in the head, another of a struma in the neck, a third of a quinsey in the throat, a fourth of a cough and consumption of the lungs, others of obstructions, inflammations, pleurisies, gouts, dropsies, &c., and him that escapeth the sword of Hazael, him doth Jehu slay, and him that escapeth the sword of Jehu, doth Elisha slay.* Let but God arm the least of all his creatures against the strongest man, it is present death and dissolution.

*The Prior's Sermon at the Funeral of B. Smith, Gloucester. 1626. Moriendi mille figura. * 1 Kings xix. 17.*

157. *A Rich Man had rather part with God, than his Gold.*

TAKE a narrow-mouthed bottle, it will receive the wine or beer that is poured into it, without any noise at all ; but if you turn the bottle upside down, the bottom upward, it will not let anything out, but with a great deal of bubbling and rumbling. Thus it is with every worldly man, he would quietly, and without any noise or reluctance (if possible), suck in the graces of God's Spirit into his heart ; but tell him that the bottle must first be emptied, that he must sell all that he hath, and give to the poor ;* *durus est hic termo*, this is a hard saying ; how doth he murmur and repine at this, choosing with that profane wretch, rather to have his part in Paris than in Paradise, the pleasures of sin for a season here in this world, than the pleasures which are at God's right hand for evermore.†

*B. Westfield's Serm. at Bristol, 1644. * Matt. xix. 21. † Heb. xi. 25.*

158. *How Sin is made the Prevention of Sin.*

WHEN children begin to go, they use to be so well conceited of the strength of their legs that they need not any help of their nurse ; to let them see their folly the nurse will leave them to themselves, that so smarting by a fall they may better be brought to find what need they have of their nurse. The best of us all are

but babes in grace, yet do we think that we can stand of ourselves, yea, and run the ways of God too ; now God doth refute us by our own experience, and by this mistress of fools makes us better known to ourselves. But though He leave us for a time, yet doth He not forsake us for ever, no more than a nurse doth the weakling child ; she maketh use of one fall to keep the child from many, and God doth make use of our sinning to make us see how prone we are to sin, and so prevent us for the future.

T. Lightfoot's Serm. at Uttoxeter in Staffordshire, 1642.

159. *An Ungracious Son not worthy to be his Father's Heir.*

DID the goldsmith but know beforehand that his refining of silver would turn to dross, he would rather break his bellows and chrysolls in a thousand pieces than once offer to set himself about such an unprofitable piece of service. And if many a father did but know that his son would prove a spendthrift devil, he would sooner fire all he had than leave one penny behind him.

Christ. Fonseca's Sermons Quadragesimal.

160. *Young Scholars to mind their Books.*

IT is reported of Dr. Andrew Willet, the voluminous Atlas of Learning, that at the age of fourteen years, or thereabouts, his father sent him to the University of Cambridge, where he applied himself so seriously to his studies, that in a short time he had not only gained a good measure of knowledge in the learned tongues, but likewise in the arts, and all necessary literature ; so that it might well be said of him, as Pliny said of Trajan, *Docendi tempore discendi nihil habuit*, He had nothing of those things to learn, when he was to teach them to others. What a shame is it then for those that dishonour that Athenian life with Doric manners : that like to the father of Francis Junius, to whom his grandfather writing, when he was at the University, was wont thus to superscribe his letters, *Dionysio dilecto filio misso ad studendum*, To my beloved son Dionysius, sent to study ; when (as it seems) he did nothing less than that which he was sent about. So many young scholars spend that time which should be at their books, *aut male, aut nihil, aut aliud agendo*, either doing wickedly, or that which they should not do, or else nothing at all, so that their tutors are

nforced to dismiss them, with a *Pol, ego operam et oleum perdidii,*
I have laboured in vain, I have spent my strength in vain.

*Plinius in Ep. Paul Merul. in Vita Fran. Junii. At tu, dum primum
floret tibi temporis etas. Tibul.*

161. *The Life of Faith, the Happy Life.*

WHEN Elisha demanded of the Shunamite, what he should do for her, or whether there were anything to be spoken for her to the king, or the captain of the host, she answered, I dwell among my people :*she lived in peace and quietness, she had no cause to make any complaint against any of her neighbours, she was not driven to make any suit to the king, or the captain ; she troubled not others, and others troubled not her. And this she accounted a happy life, and so it was. But what then is the happy estate and condition of the faithful ? surely a thousand times greater ; they are at peace with heaven and earth, with men and angels, with themselves and all others, with life and death, there is nothing that is able to dismay them, nothing able to hurt them.

* *2 Kings iv. 13. W. Attersol on Philem.*

162. *Shortness of Time will not admit of long Discourse.*

THEY that have a long journey to make, and but a short time allowed them, must make but short baits by the way, and cannot stand to take every acquaintance by the hand that they meet. And they that are to paint or print, or any ways delineate a pitched field, within the compass of a sheet or two of paper, can make but few soldiers, whole or complete, but are fain to set down for the most part their heads only, or their helmets. So he that hath many things to speak unto, within a small compass of time, must contract himself, and be contented to touch only the heads of the greatest part of them ; and as for long discourses, he must waive them.

B. Smith's Serm. on Jer. ix. Non tam multum, sed tam bene.

163. *Curiosity in the Hearing of God's Word condemned.*

MANY men take no pleasure in flowers, or care any further for them than to look upon them, to smell them, and have them in

their hands ; but the bees draw from them both honey and wax ; and the skilful apothecary maketh many medicines of them, against divers and sundry diseases. Thus, many hear sermons only for their pleasure, for the elegancy of the style, delicacy of the words, smoothness of the language, and gracefulness of the delivery ; but this is but to make a nosegay to smell at for a while, and cast it anon after into a corner ; to hear the Word gladly, but in time of temptation to fall away.

Christ. Fonseca's Serm. Quadrages.

164. *Ambition proves its own Ruin.*

THE poisonous aconite, so much desired of the panther, is purposely hung up by the hunters, in vessels above their reach, whereof they are so greedy, as they never leave leaping and straining thereat, till they burst and kill themselves, and so are taken. Thus do men that aim at honour and greatness, too high for their reach, and too great oftentimes for their merit, for an ambitious heart overgrown with this rank aconite, neither admits of the beams of grace to mollify its hardness, nor the bounds of nature to restrain the swelling ; but is unnaturally carried to ruin those of his own gang that are living, and to blemish the honourable fame of those that are departed. Surely, ambitious tyrants may bear themselves up for a time, but in the end they shall find that though divine justice hath leaden feet, she hath iron hands ; though slow in coming, yet she strikes home.

Plin. Nat. Hist. Lib. viii. cap. 27. Sir Rob. Daulington's Aphorisms. Omnia recta et honesta negligunt, dummodo potentiam consequantur. Cicer.

165. *To be content in the present Condition.*

THEY that are not contented with their present condition, are fitly compared to little children that are gotten upon a hill, and they look a good way off, and see another hill, and they think if they were on the top of that, then they were able to touch the clouds with their fingers ; but when they are on the top of that hill, alas, then they are as far from the clouds as before. So it is with many that think if they were in such a condition, then they should have contentment ; and it may be so that they get into that condition, yet they are as far from contentment as before ; not considering that in the very lowest of conditions, they may for the present be serviceable to the counsel of God, that hath thus put them into it.

Jer. Borogh's Hearf's Content. Semper avarus egit.

166. *A Godly Christian is a Constant Christian.*

AFFECTIONS to God must be constant. The air (you know) is light, and yet we call it not a lightsome body, because it is lighted by the presence of another, and when that body is removed, it is dark ; for the air is dark in the night, when the sun is absent, as it is light when the sun is present : those only we call lightsome bodies, whose light is originated and rooted in themselves. So they are not godly persons, that may have some injections of godly thoughts, and godly affections cast into them, and be in them for a spurt and a brunt, and for a little flash (like a flash of lightning in the air), and so gone, but it must be rooted and grounded in a man, so as that it will continue—continue so, as that the exercise of graces, and duties towards God, should be frequent and quotidian, daily to have converse and communion with God, *to walk with Him, and talk with Him, to approve ourselves to Him, to set ourselves in His presence, to make a constant trade with Him, to be His day-man, to work by the day with Him, and withal to hold out to the end.

Funeral Sermons. **Isa. xxvi. Nec tedia capti Ulla mei capiam, &c. Ovid.*

167. *An Impatient Condition is a Discontented Condition.*

WEAK and sickly bodies agree well with no air, and are not much bettered by their often removes and changes of place, because they carry about them their distempered humours, which are the causes of their disease. So, he who is sick of impatience and peevish discontent, agreeth well with no condition, but picketh quarrels as well against his prosperity as adversity, and is well (as we say) neither full nor fasting, but (like those who are sick of a fever) bitter and sweet taste both alike, loathing the very sight of wholesome nourishment, because his humour maketh everything to relish of his aguish condition.

Joh. Downham's Christian Warfare. *Impatiens est homo mutabilis enervis.*
Paschal. *De Virt. et Vitiis.*

168. *God, all in all.*

KING PORUS, when Alexander asked him, being then his prisoner, how he would be used, answered in one word, *Βασιλικῶς*—that is,

like a king. Alexander again replying, Do you desire nothing else? No, saith he, all things are in *Βασιλικῶς*, in this one word, like a king. Whereupon Alexander restored him again. But this hath not always been the happiness of kings and princes. Yet, however, he that hath God, hath all things, because God is all things. Take a pen, and write down riches, honours, preferments —they are but as so many ciphers, they signify nothing; but write down God alone, and he will raise them to thousands, hundreds of thousands. And then it is, that a Christian is truly happy, when he can find himself, and all things, in his God.

Plutarch in Apophthegm. *R. Holdsworth's Serm. at Cambridge, 1642.*

169. *If the Soul be safe, all's safe.*

If the vessel be saved, though the wares be spoiled with the sea-water, or cast over ship-board, yet we may arrive at the haven, and there be in safety. If the field be gotten by us (as Alexander told Parmenio), our baggage and horses will be recovered again with advantage. If a tree be sound at the root, there is hope that it will sprout out, notwithstanding it should be lopped, and shred never so much; but if it be rotten at the root, fare it well. In like manner, if the soul be safe, if it live by faith in the Son of God, if it fight the good fight of faith, and win the field, all other losses are not to be reckoned of; we are more than gainers, more than conquerors. But if the soul perish (and it will perish, except it be fed with the Word of the Gospel, and it will make shipwreck, if Christ sit not at the stern, and it will be overcome, if Christ be not the Captain, Saviour, and Deliverer), then all the world is gone with us, it had been better with us we had never been born.

Diodorus. Lib. xvii. *B. Smith's Serm. on John vi.* *Bonum anima
preciosius est omnibus bonis.* *Arist. Lib. vii. Polit.*

170. *Though a Weak Christian, yet a True Christian.*

HE is a scholar in the school, that beginneth at Christ's-cross Row, and he is entered into the College, that readeth but Seton's Logic; and he is a member of the family, that was bound apprentice but yesterday. Thus, if thou be a penitent, though not in fulness of perfection; if thou believe, though not with the fullest measure of

believing ; if thou obey, though not in the highest degree of obedience ; be comforted in thy weak beginnings, and resolve to proceed, and know that thou art already entered into the covenant of grace, and shalt enjoy that which Christ hath promised—freedom from damnation, Thou shalt never see death. *

House of Mourning. *Fit surculus arbor.* **Joh. viii. 51.*

171. *A Cheap Religion is the Worldling's best Religion.*

A MERCHANT being about to buy a parcel of wines, doth taste of them, and thereupon approves them, wisheth them stowed in his own cellar ; yet when he understands of the price he must give for them, leaves them unbought, and goes his way. Such were those hypocrites, Luke viii. 13, and such are many amongst us at this day : a glorious Christ they would have by all means, but a crucified Christ is not for their turn ; hearing what excellent things are prepared for God's faithful ones, they are much taken with the taste and relish of them ; but when they understand of the price that is set upon them, that they must deny themselves and their worldly lusts, forsake the world and the vanities thereof, mortify the flesh, &c., they leave them, as being too dear, and rather be without them, than come to so high a price.*

Joh. Downham's Christian Warfare. *Religio proba ante res humanas habenda.*
Lipsius. Sit. ii. 12. **Rom. viii. 13.*

172. *The Godly Man's Afflictions not destructive, but corrective.*

As David gave charge to his soldiers that by no means they should kill Absolom his son, though he sent them with a full commission against Absolom, to stay his unnatural rebellion, to reduce him to former obedience.* So God, when he sends His judgments out into the world : He forbids them, and, as it were, lays a prohibition on crosses and afflictions, that they shall not destroy His children ; they shall have a corrective, but no destructive power ; they shall serve to purge out their corruptions, but they shall not destroy their graces.

Sam. xviii. 5. *Coplan's Ser. of Virgins.* *Post afflictiones vita bonis tranquillior.* *Nasian.*

173. *Grace, not Greatness, maketh Magistrates glorious.*

THERE was a great king (Antigonus by name) that, turning and winding his diadem, said to them that stood by, That if a man knew what a deal of care and trouble were wrapped up and lodged in it, he would not account it worth the taking up. And there was a pope (by name Hadrian the Sixth, not the worst pope) that confessed to his friends, That he lived a happier life when he was a poor schoolmaster in Louvain than since he was advanced to that high see. Such, or the like expressions, were made by Henry the Fourth of England, lying on his deathbed, upon occasion of his son's removal of the crown out of his sight. All which signify thus much, that it is not the high place nor the great state that maketh a magistrate happy; it is not his standing on the higher ground that makes him glorious, but when with Pericles, in Plutarch, he can say, That he never caused any to wear a mourning gown, and with St. Paul, This is our rejoicing, even the testimony of our conscience,* and, That they are pure from the blood of all men, *i.e.*, from shedding innocent blood.†

*Plutarch. Apophthegm. Nemo foret qui te, &c. Platina in Vita. Joh. Speed. B. Smith's Ser. on Job xxix. Plutarch in Apophthegm. * 2 Cor. i. † Acts xx. 26.*

174. *To make Good Use of Good Men while we have them.*

WHEN any man borrows a book he is diligent in the perusal of it and taking notes out of it, because he cannot tell how soon the owner may have occasion to use it himself; as for his own books, he lets them lie by, presuming to use them at his pleasure. Thus God raiseth up a good ruler, a good magistrate, a good minister, such as are eminent for wisdom, exemplary in life; these he sets up in a kingdom, in a county, in a parish or neighbourhood, as lights to walk by. How then should we improve such opportunities, and walk by the light while we have it! For the sun of such examples will set, and it is then night in such a kingdom, such a county, such a township, such a family, when a good governor, a good magistrate, a good minister, a good friend, parent, or master is by death removed.

House of Mourning. Actum est de Repub.

175. *Discord ill beseems the Disciples of Christ.*

ALEXANDER SEVERUS, seeing two Christians contending one with another, commanded them that they should not take the name of Christians any longer upon them, for (says he) you dishonour your Master, Christ, whose disciples you profess to be. Most sure it is that divisions, whether of church or state, foreign or domestic, are very dishonourable to Christ. And were it that they darkened our names only, it were not so much, but that which darkens the glory of Christ should go something near us.

Lamprid. in Hist. Jer. Borogh's Heart-divisions.

176. *The Soul's Comfortable Union with Christ.*

ARTEMISIA, Queen of Caria, showed an act of wonderful passionate love toward her husband Mausolus, for, death having taken him away, she not knowing how to pull the thorns of sorrow out of her soul, caused his body to be reduced to ashes, and mingled them in her drink, meaning to make her body a living tomb, wherein the relics of her husband might rest, from whom she could not endure to live separated. Thus the true child of God, when there is anything that may seem to preserve the memory of God in his soul, how doth he embrace the very invention of it ! He becomes a true Mausolean tomb indeed ; he hath a comfortable and true conjunction with Christ, eating his flesh and drinking his blood, and these two can never be separated again.

Aulus Gellius, Lib. x. cap. 18. Joh. Weems' Portrait.

177. *False Doctrine is Treason against God.*

As he is a traitor to his prince who taketh upon him to coin monies out of a base metal, yea, although in the stamp he putteth for a show the image of the prince ; so he that shall broach any doctrine that cometh not from God, whatsoever he say for it, or what gloss soever he set on it, he is a traitor unto God, yea, in truth, a cursed traitor, though he were an angel from heaven, Gal. i. 8.

Geor. Abbot, Cant. on Jonah.

178. *How the Soul lives in Christ only.*

It is commonly known that the branches have all their sap from the root of the tree, it is that which makes them flourish and grow; but if you cut them off from the root they wither presently. So it is with the spirit, with the soul of man; if God do but a little withdraw Himself—let sin but make a separation betwixt God and the soul, it is like a withered branch, it hath nothing of itself to revive itself, because it is divided from the root, which is Christ. At the least, it is with the soul as it is with a tree in the dead of winter, though the sap remain in the root; so, though it remain in union with the root, yet the moisture is gotten into the root itself, and doth not now infuse itself into the branches. Yet, withal, it is confessed that the servant of God, which is once united to Christ, shall never be separated, the union is now, and always shall be; but nevertheless, the sap and comfort of the Spirit may remain in the Head, our life may be hid in Christ, and may not appear in us at all, and we are then in that estate as if we were branches cut off; so that whatsoever life, and comfort, and strength of spirit we had, it was from Christ, and by the influence and working of His gracious Spirit.

Greg. de la Naza, Tract. Evang.

179. *Division amongst Christians is the Disgrace of Christians.*

ONE Bidulph, in the relation of his travels to Jerusalem, reporteth, That the Turks were wont to wonder much at our Englishmen for pinking and cutting their clothes, counting them little better than madmen for making holes in whole cloth, which time of itself would tear too soon. But how foolish and how mad in the eyes of all good Christians do the cuts, and the rents, and the slashes that are in men's spirits, the divisions that are amongst us at this day, how uncomely do they render us and the religion that we take upon us to profess!

Jer. Boroghs, ut antea. Fera regnat Erinys. Ovid.

180. *God's Eternity.*

MERCHANTS and shopkeepers, to procure a better sale and greater credit to their several stuffs, call them *Sempiternum, Perpetuana,*

Durance, &c., but how soon doth the moth fret them and they are gone—nothing left but the bare name ! But God, He is the true eternal Being ; all creatures have a lasting, angels have an everlasting, but God hath an everlasting Being, He only is Alpha and Omega, before the beginning, and beyond all ending, from everlasting to everlasting, the King eternal, immortal, &c.*

T. Taylor, Serm. at St. Mary's, Alder., Lond., 1626. * *1 Tim. i. 17.*

181. *Ill Company to be avoided.*

WHEN Cerinthus came into the bath, John the Evangelist got him out, and called to his fellows, that they should come away with haste from the company of that companion, lest the house should fall upon them ; he thought that place was guilty, which received a man that was guilty ; and that the house was in danger, which harboured a man obnoxious. Here let them then look about them, who not only without all care do sort themselves with all comers, not fearing the faults of others, but are glad they can meet with such companions. Vices and vicious persons are alike dangerous. He that walketh in the sun shall be tanned, and he that toucheth pitch shall be defiled, and he that associateth himself with the ungodly, will soon be tainted with their company.

Euseb. Pamph. Hist. *Geor. Abbot, Cant. on Jonah.*

182. *That it is lawful to Praise the Dead.*

IT is said of the Ethiopians, that they make sepulchres of glass, for after they have dried the corpse, they artificially paint it, and set it in a glazed coffin, that all that pass by may see the whole frame and lineaments of the body, and this is commended in them. But surely, they deserve better of the dead, and more benefit of the living, who draw the lineaments of their mind, and represent their virtues and graces in a mirror of art and learning : and they are as much to blame on the other side, that out of the purity of their precise zeal, *ita præcidunt*, so near pare the nails of Romish superstition, that they make the fingers bleed, who out of fear of praying forsooth for the dead, or invoking them, are shy in speaking any word for them, or sending after them their deserved commendations. It is piety to honour God and His saints ; it is justice, *suum cuique tribuere*, to give every one his own ; it is charity, to propose eminent examples of heavenly graces and virtues shining in the dead, for the imitation of the living ; and then you

cannot praise any so safely as the dead, for you cannot humour them into danger, nor melt away yourself into flattery: such jewels ought not to be locked up in a coffin, as in a cabinet, but to be set out to the view of all men.

Herodot. in Thalia. Rich. Holdsworth, *Fun. Serm.*, 1626. *Vtustas judicavit honestum esse ut mortui laudarentur.* Thucid. *Lib. 2.*

183. Men, though differing in Judgment, must not differ in Affection.

THERE is mention made of two rivers in the east, Save and Danube, that run along in one channel threescore miles together, without any noise, and yet they keep themselves apart, the colours of the waters remaining distinct all along. And why should not men go along close together in love, though in some things their judgments and practices be apparently different one from another? *Opinionum varietas, et opinantium unitas non sunt avaritaria.* Men may go to heaven with the variety of opinions, but with the difference of affection they shall never see God in the face to their comfort.

Botero's Relation. *Jer. Borogh's Heart-divisions.*

184. A Man dead in Sin is a Senseless Man.

IF a man be naturally dead, bring a candle into the room, set it on the table, he sees it not; let the sun shine in his face, he perceives not the beauty, or feels the warmth thereof; offer him rich presents, he receives them not; he hath not an eye to see them, nor a heart to desire them, nor a hand to reach out unto them. Thus it is with one that is spiritually dead; let the sunshine of the gospel put out never so clear, he sees it not, because he is in darkness; though he live under plentiful means, and rich dispensations, yet he is blind and sottish; offer unto him the rich pearls of the gospel, those rich treasures of grace in Christ Jesus, yet he hath no heart to them, no hand of faith to lay hold upon them; so blind, so sottish is he, so stupid and senseless, that though these rich treasures, these graces, these pearls of the gospel, be conveyed unto him in earthen vessels, in a plain and familiar manner, yet he doth not, he cannot apprehend them; judgments do not affright him, and mercies do not allure him.

R. Abbot's Ser. at St. August., Lond., 1651. *Dermit securus.*

185. *Antinomians compared to Thieves.*

THIEVES, when they come to rob and steal, the first thing that they do is to put out the candle, that they may pilfer the more securely. Thus the Antinomians, that they may cry up their idol of Christian liberty with more ease, and vent their doctrines of pleasing damnation more freely, they set themselves against the law, and would banish it out of the church ; and thus carnal and profane men, too, labour to abolish it, that they may sin the more securely and with greater liberty.

Joh. Weems, Divin. Exercit. *Qui male agit, odit lucem.*

186. *Not to censure others, but look to Ourselves.*

SOCRATES, at a banquet, falling at odds with one of his familiars, and openly rebuking him, Plato could not hold, but said unto him, How much better had this been spoken privately ? And had you not done better to have told me so privately ? quoth Socrates. Plato could see Socrates' fault of unseasonable reprehension, but his own he could not perceive. Thus, look but amongst such as call themselves holy brethren, but, indeed, rank Protestants, devout dissemblers, and you shall find that they are not half so forward in examining themselves as in finding fault with others, and they are not half so curious in their own as they are captious and cruel over other men's lives ; they can readily accuse others of blackness and spiritual deformities, saying, They are wicked, he is naught, they are antichristian, rotten-hearted, &c., such a one hath a pope in his belly, when, at the same time, they have but little (God knows) of Christ in their hearts : they can gaze at the mote in their brother's eye, but care not for pulling out the beam that is in their own sight ; they cannot bear with a few infirmities of their brethren, no, not of their fathers, but their own foul enormities they can easily conceal and continue.

Diog. Laert. in Vita Socrat. *Mr. Woodnoth, ut antea.* *Judicet ille de alterius errore, qui non habet in seipso quod condemnnet.* *Ambros. in Matt. v.*

187. *The least of Sins to be prevented.*

By the want of one nail the iron shoe is lost, and the shoe being lost the horse falleth, and the horse falling the rider perisheth.

Such are the dangers that he incurreth that neglecteth small things; the neglect of the lesser maketh way but for the greater evil, and he that setteth light by small things falleth by little and little.

Lud. Granat., Dux Peccat. Coercenda criminis infantia ne juvenescat augmentis. Cassiodorus, Eccl. xxix.

188. *One God and Three Persons demonstrated.*

THE light of the sun, the light of the moon, and the light of the air, for nature and substance are one and the same light, and yet they are three distinct lights; the light of the sun being of itself and from none, the light of the moon from the sun, and the light of the air from them both. So the Divine Nature is one, and the Persons three, subsisting after a diverse manner, in one and the same nature.

M. Stiles' Serm. at St. Paul's, 1629.

189. *God knows His own People, however distressed.*

TAMAR may so disguise herself, walk in an unaccustomed path, so as Judah may not know her.* Isaac, through the dimness of his sight, may bless Jacob and pass Esau.† Tract of time may make Joseph to forget, or be forgotten of his brethren.‡ Solomon may doubt to whom of right the child belongeth.§ And Christ may come to His own and not be received. But the Lord knoweth who are His, and His eye is always over them; time, place, speech, or apparel cannot obscure or darken His eye or ear; He can discern Daniel in the den; Job, though never so much changed, on the dunghill; let Jonah be lodged in the whale's belly, Peter be put into close prison, or Lazarus be wrapped in rags, or Abel rolled in blood, yet can he call them by name, and send his angels to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the creature, but the Lord is not incident to either,|| for His eye, as His essence, is everywhere; He knoweth all things.

*Joh. Barlow's Good Man's Refuge, a Serm., 1616. * Gen. xxxviii. † Gen. xxvii.*

‡ Gen. xliv. § 1 Kings iii. Obscurum nihil Deo potest esse. Cie. de Nat. Deorum. || Psalm cxxxii. 1, 2.

190. For the Abuse of a Thing, the Use is not to be taken away.

LYCURGUS (saith Plutarch) was not so well advised, when seeing the Lacedæmonians drink too much, and fall to drunkenness, and so to further sin, he commanded to cut down their vines, and would not suffer any to grow in that commonwealth. It had been better (saith he) to have digged wells near to the vines, and so to have allayed and assuaged the strength and liquorishness of wine with water. Thus it is, that certainly, if our fonts, if our communion tables, pulpits, seats, temples, have been abused in time of Popery, with a multitude of superstitious ceremonies, and needless innovations ; what, shall we therefore use them no more ? rather let us use them no more so. What, shall we therefore give them over ? that were extreme folly ; rather let us use them better. Christ did not condemn Moses' chair for the life of a Pharisee, but preached where they had preached, though they were notorious hypocrites, though He denounced so many woes against them, as against none more ; yea, though the temple in His time were become a den of thieves, yet then and there sent He up devout and holy prayers to heaven.

In Lib. de Audiendis Poetis. Mr. Woodnoth, ut antea. Propter abusum non tollendus est usus.

191. Get but God, and get all.

As Noah (when the deluge of waters had defaced the earth, and blotted the great Book of Nature) had a copy of every kind of creature, in that famous library of the ark, out of which all were reprinted to the world : so he that hath God, hath the original copy of all blessings, out of which (if all were perished) all might easily be renewed. Let friends, and goods, and life, and all forsake us ; yet let but the light of God's countenance shine upon us, and that shall be life, and friends, and goods, and all unto us.

Dr. Staughton's Serm. Habentem omnia habet. Aug.

192. Afflictions, the ready Way to Heaven.

A MAN taking his journey into a far country, and inquiring for the way, is told, that there are many plain ways, but the straight and right way, is by woods, and hills, and mountains, and great dangers ; that there are many bears and lions in the way—much difficulty is upon the road thither. Now, when he is travelling, and

finds such and such things in the way, such mountains and hills of opposition, such flats and valleys of danger, he concludeth that he is in the right way thither. And so the child of God, that is going to the kingdom of heaven, though there be many ways to walk in, yet he knows that there is but one right way, which is very strait and narrow, full of trouble, full of sorrow and persecution, full of all manner of crosses and afflictions ;^{*} and when in this life he is persecuted for God and a good cause, whether in body or in mind, it argueth plainly that he is in the right way to salvation.

Josh. Shute's Serm. at St. Paul's, Lond., 1624. Per varios casus, per tota discrimina rerum, Tendimus in Calum. * *Acts xiv. 22.*

193. *To be Provident for Days of Trial.*

MEN in policy prepare cloaks for the wet, provision for winter, a staff for old age, a scrip for the journey,—they'll be sure to lay up something for a rainy day, or a bank of money to fly to, when occasion serveth. Thus it should be with all true Christians, they should be always striving for the more and more assurance of God's favour, to be sure of a stock going in the Lord's affection ; to get some persuasion of God's love, whereby they may be able to stand in the evil day, in the saddest of times, in the hour of death, and in the day of judgment.

Joh. Barlow's Good Man's Refuge, a Sermon, 1616.

194. *A Good Man is the Prop and Stay of his Country.*

IT was the poet's vain and groundless conceit of Hector, that so long as he lived, Troy could not be destroyed, terming him the immovable and inexpugnable pillar of Troy. But well may it be said of a faithful man, that he is a mighty stay and strength, a main defender and upholder of the place where he liveth ; for whose sake, for whose presence and prayers, out of the Lord's abundant kindness to all His, even the wicked are often within the shadow of God's protection, and spared.

Horat. in Epist. Nath. Shute's Serm., 1625.

195. *It is Peace that sets up Religion.*

ANTIGONUS told the sophister he came out of season, when he presented a treatise of justice to him, that was at that very time

besieging a city ; he could not hear the voice of the laws for the noise of drums. And so the laws of God, the comfortable voice of the Gospel, cannot be heard in times of war and hostility. *Religio docenda non coercenda* : fire and faggot are but sad reformers. It is peace that is the good Joseph, the best nurse to religion. When the church had peace and rest, then, and not till then, it multiplied.*

Plutarch in Eumene. Dr. Staughton's Serm. * *Acts ix. 31.*

196. *Children to be brought up in the Fear of God.*

PARENTS are very careful to prefer their children to great places, and noblemen's houses, and to that end they give them genteel breeding, which is well done of them. But if they would indeed be good parents to their children, they should first endeavour to get rooms for them in the kingdom of Heaven. But how shall this preferment be had ? God hath an upper and a lower house, His church and the kingdom of Heaven ; the church is His house of grace, Heaven is His house of glory. Now if thou wouldest bring thy child to a place in the house of glory, then thou art first of all to get him a place in the house of grace, bringing him up so in the fear of God, that both in life and conversation, he may show himself to be a member of the church ; and then assure thyself, that after this life, he shall be removed to the second house, which is the house of glory, and there for ever be a freeman in the kingdom of Heaven. In thus doing, thou shalt not leave him an orphan when thou diest, for he shall have God for his Father, Christ for his Brother, and the Holy Ghost his Comforter to all eternity.

Will. Perkins on Creed. *Adeo a teneris consuescere multum est.*
Virg. Georg. ii.

197. *Heavenly Principles tend Heaven-ward.*

FIRE, which here we kindle, and is engendered on the earth, it being no earthly, but an heavenly body, hath *ab origine*, an aptness and inclination, carrying it towards the sphere of fire, which is the proper place thereof. So, from what time a man, by God's calling, is begotten to be an heavenly creature here on the earth,

he hath produced in him an inclination, which doth make him move God-ward ; being heavenly principled, he tends heaven-ward. Never did poor exile so much long to smell the smoke of his native country, as he breathes and pants after the Kingdom of Heaven.

P. Bayne's Counterbane to Covetousness. *Sursum corda.*

198. *Satan suiting himself to all Humours.*

It is observable, that a huntsman or forester goeth usually in green, suitable to the leaves of the trees, and the grass of the forest, so that by this means the most observant in all the herd, never so much as distrusteth him, till the arrow stick in his sides. And thus the devil shapes himself to the fashions of all men ; if he meet with a proud man, or a prodigal man, then he makes himself a flatterer ; if a covetous man, then he comes with a reward in his hand. He hath an apple for Eve, a grape for Noah, a change of raiment for Gehazi, a bag for Judas. He can dish out his meat for all palates, he hath a last to fit every shoe, he hath something to please all conditions, to suit with all dispositions whatsoever.

Wil. Jenkin on Jude. *Ut saxis adhaerens polypus pro loco mutatur.*
Senec. in Epist.

199. *Love the Bond of all Perfection.*

As the *primum mobile* in the heavens sets all the other spheres a going, which move and make music (as the Pythagoreans thought) in the god's bosom. As *ens* in logic communicates his being to the ten predicaments, so is love to the ten commandments, in which they live, and move, and have their being. Love is the end, the scope at which they all aim, the perfection in which they rest, the tribute which they exact ; it is the bond of perfection, or perfection of bonds, the most perfect bond that ties all graces to us.

Dr. Staughton's Serm. *Dilectio radix est omnium bonorum.* *August.*

200. *Forgiveness of others an Argument of God's Forgiveness of us.*

TAKE a piece of wax and put to it a seal, it leaveth an impression or mark like itself in the wax, which, when a man looks on, he doth certainly know that there hath been a seal, the print whereof

s left behind. Even so it is in every one that hath a readiness to forgive others, by which a Christian may know easily that God hath sealed to him the forgiveness of his sins in his very heart. Let men, therefore, but look into their hearts whether they have any affection, any inclination to forgive others, for that is, as it were, the print in their hearts of God's mercy towards them in forgiving of them.

Wil. Perkins on the Lord's Prayer. *Neque dignus est venia, qui nemini dat veniam.* *Seneca.*

201. *Popular Government Popular Confusion.*

It was said of old, He that is friend to all is true friend to none, and that which hath many heads hath no head at all. Such is that many-headed monster (the multitude), which hath neither head for brains, nor brains for government. And as in a medicine, if there be not a due proportion of the simples in the mixture, there is a mischief for a remedy, not a remedy for a mischief : so in a popular state, where the people are agreed, and where there is no equal temperature and counterpoise of supreme power against the strong ingredient of the multitude, which is always hot in the highest degree, there must needs be disorder, and a way open to all confusion.

Amicus omnium, amicus nullorum. *Tullius, de Amicitia.* *Sir Rob. Dalling-ton's Aphorisms.*

202. *Satan's restless incessant Employment.*

It was Hannibal's saying of Marcellus, That he had to do with him who could never be quiet, neither conqueror nor conquered ; but, conqueror, he would pursue his victories, and conquered, labour to recover his loss. But much rather may a man say the like of Satan, that great ramping lion, the arch-envier of our peace and happiness, who is the most wrathful and the most watchful enemy, who is never idle, but ever employed in sowing cockles amongst the Lord's good corn, who, though we stoutly resist him and overcome him for a while, yet will he never rest nor give over, but will be tempting again, yea, will not cease to tempt us again and again with the same temptations, hoping at length to win our consents, and so give us the foil in the conclusion.

Tit. Livius, Lib. xxiii. *Plutarch in Marcello.* *Mr. Woodnoth, ut antea.*

203. *Spiritual Desertions no Distractions to the Child of God.*

It was a barbarous act of that nation who imprisoned, condemned, executed, and ripped up an ass to recover the moon out of him, which they suspected he had swallowed, because they saw him drink at the water when the moon appeared by reflection, and immediately upon that being wrapped up in a cloud they missed her. And thus do simple men that think the grace of God is extinct quite, when some cloud of sin robs them of the comfortable light of it: how are they frightened, as the ancients were, with these eclipses, and are much abstracted in the midst of such spiritual desertions! Yet the knowing experimental Christian is nothing troubled thereat, but expects the return with patience.

Lud. Vives. in Augustin, de Civit Dei. Dr. Staughton's Serm.

204. *Every Impenitent Sinner is his own Tormentor.*

If a malefactor for his punishment should be appointed every day to carry a stick of wood to an heap to burn him twenty years after, it must needs be an exceeding great punishment and misery. And this is the case of every sinner, who, neglecting repentance from day to day, doth thereby employ himself in heaping up the coals of God's wrath to burn his soul in hell when the day of death comes; it is no other but a treasuring up of wrath against the day of wrath.*

*Will. Perkins' Treat. of Repentance. * Rom. ii. 5.*

205. *There is no Dependence for Great Men upon Popularity.*

ICARUS, in the poet, being furnished with wings by the art of his father Dædalus, could not content himself in a lower sphere, but he must needs be soaring so high, that, the sun melting the wax wherewith his wings were fastened, he fell down headlong to his own destruction. These two wings of Icarus thus joined on with wax, are just like popular and military dependance on noble men to make them great: they will help for a while to make them so, and mount them aloft in the thoughts of men, and then fail them

at the very height ; it is therefore safer to stand upon two feet, than fly with two wings, the two feet of justice communicative and distributive ; for great men shall grow greater if they but advance merit, and relieve wrongs.

Ovidii Metam. Sir Rob. Dallington's Aphorisms.

206. *The Resolved Christian.*

WHEN Charles the Ninth of France propounded to that famous Prince of Condé this three-fold choice, either mass, or death, or perpetual imprisonment, the most Christian worthy made this answer ; God assisting me I will not choose the mass, the other two I refer to the king's determination ; yet, so as (I hope) God, in whose hands the heart of the king is, by His gracious providence will provide and dispose of these also. Thus should it be with every Christian to be a resolved Christian, to suffer any hardship for Christ, not to do as the men of the world do, that, so as they may avoid death and imprisonment, care not how they rise upon other men's ruin ; so they may eat of the fat, and drink of the sweet, so they may swallow down the good things of the land, and clothe with the softest of the wool, impose what religion you will, either Mass or Mahometanism, what government you will in church or state, you shall find them servile enough, the good centurion never kept such obedient, ready, and resolute servants, they will fit you every way, fashion and put forward themselves for any employment.

Jean de Serres, Hist. de France. Mr. Woodnoth, *ut antea*. Tu ne cede malis sed contra audentior ito. Virg. *Æneid.* vi.

207. *Sin trampleth on Christ.*

WHEN Pompey could not keep his soldiers in the camp by persuasion, he cast himself all along in the narrow passage that led out of it, and then bid them, Go if you will, but you shall first trample upon your general, and this overcame them ; so it is, that every sin makes God's head ache, as the Rabbins were wont to tell their scholars, to scare them : nay more, we cannot go to commit sin but we must trample upon the precious blood of Christ Jesus, for our sins crucify Him rather than Pilate, crown Him with thorns rather than the soldiers.

Plutarch in Vita. Dr. Staughton's Serm.

208. *The Happiness of Good Government.*

THERE was a law amongst the Persians, that when their governor was dead, there should be *ἀνομία πέντε ἡμερῶν*, a lawlessness for five days after, that every man should do what he list ; now for those five days there was such killing and robbing, and such destroying one another, that by the time the five days were over, they were glad of government again. So that any kind of government is better than no government ; but happy is that people, *bona si sua norint*, that live under a good government, where justice flows from the Supreme as head, and is conveyed by subordinate ministers unto the people.

Herodotus, Lib. ix. Ant. Burges' Sermon before the Lord Mayor of Lond., 1646.

209. *Faith is the Fountain of all Graces.*

WHEN Toxaris saw his countryman Anacharsis in Athens, he said unto him, I will at once show thee all the wonders of Greece : *viso Solone vidisti omnia*, in seeing Solon thou seest all, even Athens itself, and the whole glory of the Greeks. Tell me, Christian, Hast thou faith and assured trust in the Lord ? then thou hast more than all the wonders of Greece, upon the point all the wonderful gifts of grace ; for faith is a mother virtue from which all others spring, and without faith all the best of our actions are no better than sin.*

*Lucianus in Scytha. John Boys' Postills. *Rom. xiv. 23.*

210. *Hypocrites in their saying Well, but doing Ill, Reproved.*

JULIUS CÆSAR, in his commentaries, writeth of the French soldiers, that in the beginning of the battle, at the first onset, they were more than men ; but at the second, or before the end, less than women. They would talk bravely, and come on courageously ; but at length give off cowardly. Such are the hypocritical Hot-spurs of our times, who have God's Word swimming in their heads, but not shining in their lives, such as set up the temple with one hand, and pull it down with the other ; like scribbling school-boys, that what they write with the fore-finger they blur with the hind-finger ; who if words may be received, their pay is gallant, but if

deeds be required, their money is not current ; who in professing and protesting are more than Protestants, but in practising and performing, and persevering, less than Papists.

Mr. Woodnoth, ut antea. *Qui Curios simulant, et Bacchanalia vivunt.*
Juvenal.

211. *Zeal in God's Service, made the World's Derision.*

Dogs seldom bark at a man that ambles a softly fair pace, but if he once set spurs to his horse, and fall a galloping (though his errand be of importance, and to the court perhaps), then they bark and fly at him ; and thus they do at the moon, not so much because she shines, for that they always see, but because by reason of the clouds hurried under by the winds, she seems to run faster than ordinary. And thus if any man do but pluck up his spirits in God's service, and run the ways of His commandments, it is Jehu's furious march presently, and he shall meet with many a scoff by the way, that runneth with more speed than ordinary.

Dr. Stoughton's Serm.

212. *The Great Danger of Sacrilege.*

It is no Christian, but a right heathenish trick to demolish holy places, or through sloth and covetousness to suffer them to fall.* Nay, the very heathens would never do that to the temples of their false gods, that we Christians do to the house of the True God, for they hated and fled from all sacrilegious persons. Were the church lepros we could do no more than pluck out the stones, as they did in the old law in a lepros house ; nay,† they would not even in such a house pluck out all the stones, as they do in churches, but only such as were lepros. Well, let such know, that next to the injury done against the temple of man's body, there can be no greater injury than that which is done against the body of the temple, and one day all such sacrilegious, irreligious, profane persons may chance to feel that whip upon their conscience, which sometime Celsus felt : who after the robbing and profaning of many churches, hearing one day that place of Isaiah read : *Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the*

midst of the earth, ¶ cried out immediately, *Væ mihi et filiis meis,*
Woe then be to me and my children for ever.

**Psalm lxxix.* *Plutarch in Timoleone.* +*Lev. xiv. 40.* *Nath. Shute, Serm.*
at *Mr. Fishborne's Funeral, 1624.* ¶*Isaiah v. 8.* *Greg. Turonens.*
Lib. iv. cap. 24.

213. *The Hypocrite's Inconstancy.*

IT is reported of the she-wolf that she hath a yearly defect in pro-creation, for at the first she beareth five young ones, the second time but four, the third time but three, the fourth time but two, the fifth time but one, and then afterwards remaineth barren. Thus hypocrites forgetting the solemn vow they made to God in baptism, as also those principles of religion wherein they seemed expert to their catechisers, as they grow upward in age they grow downward in grace, with Demas embracing this present world, and with Hymenæus and Alexander making skipwreck of a good conscience,* verifying the bye-word—young saints, old devils.

Plinii Hist. Nat. *John Boys' Postills.* *¹ *Tim. i. 20.*

214. *The Laughter of the Wicked is but from the Teeth outwards.*

IT is said of Paulus Æmilius, that having put away his wife Papinia, without any cause, as it seemed to others, stretched forth his foot, and said, You see a new and neat shoe, but where this shoe wringeth me—not you, but I alone know; meaning, that there were many secret jars, happening between the married, which others could not possibly perceive. And certainly the most wicked men, the greatest enemies to God and His Gospel, the most traitorous and rebellious of a people or nation, may be so jocund and merry, and show such magnanimity in their faces, that none can imagine by any outward circumstance, but that they are truly cheerful and courageous in their hearts; and yet in the midst of all their mirth and greatest delights, even in the very ruff of all their bravery, they have secret heart-burnings, and grievous vexations, which God and themselves only know. The Lord hath spoken it twice, and therefore it must needs be plain and peremptory, that there is no peace to the wicked.* Their looks may be sometimes lively, but their hearts are always heavy.

Plutarch in Vita ejus. *Mr. Woodnoth, ut antea.* *Non intus et in cœlo.*
**Isaiah xlvi. 22.*

215. *God's Omnipotency.*

AMONGST all the gods of the heathen, Jupiter was in the greatest esteem, as the father and king of gods, and was called Jupiter, *quasi juvans pater*, a helping father, yet (as the poets feign) he wept when he could not set Sarpedon at liberty; such was the imbecility and impotency of this master-god of the heathen. But the hand of our God is never shortened that it cannot help, He is ever able to relieve us, always ready to deliver us. Amongst all the gods there is none like unto Him, none can do like unto His works, He is God Omnipotent.*

Homer. *Ovid.* *Hume, Exposit. on Psalm xxvi.* * *Psalm lxxxvi. 8.*

216. *Prayers and Tears are the Weapons of the Church.*

THE Romans in a great distress were put so hard to it, that they were fain to take the weapons out of the temples of their gods to fight with them, and so they overcame. And this ought to be the course of every good Christian in times of public distress, to fly to the weapons of the church, prayers and tears; the Spartans' walls were their spears, the Christian's walls are his prayers, his help standeth in the Name of the Lord, who hath made both heaven and earth.*

Edm. Calamy, Fast-Sermon at Westminster. *Preces et lacrimæ, &c.*
* *Psalm exxiv. 8.*

217. *The Gradation of Faith.*

THE heart of every believer is like a vessel with a narrow neck, which, being cast into the sea, is not filled at the first easily, but by reason of the strait passage receiveth water drop by drop. Thus God giveth unto us even a sea of mercy, but the same on our part is apprehended and received by little and little, we go from strength to strength, from grace to grace, and from one degree of virtue to another, praying always as the blessed apostles: O Lord increase our faith, that from weakness of faith and slender assurance we may grow to firmness of the one, and fulness of the other.

John Boys' Postills.

218. *The Christian's Humiliation the Christian's Exaltation.*

AGATHOCLES and Willigis, two men famous in their generations, the one was exalted to be King of Sicily, being but a potter's son, the other to be Archbishop of Mentz (a prince elector in Germany), being but a wheeler's son. They both acknowledged God's providence and work in their advancement, and were so far from being ashamed of their low birth and parentage, that the one would not be served with any other plate but earthen, to show how nobly he was descended; the other gave in his coat of arms three wheels, with this motto, or rather memento, written in his bed-chamber in great letters, *Willigis, Willigis, recole unde veneris*, O Willigis, remember from whence thou camest. This, indeed, is the way to become high (to be exalted before God and wise men), to be lowly in our own eyes, to confess that we are worms and not men, that we are sinful men and not saints, that we are unworthy the least of God's mercies, and that it is of His mercy only that we are not consumed, that what we are and we have is all received, what we have received we have corrupted and made worse, and what we have corrupted we ought to be called to an account for, and so to be cast out as unprofitable servants.

Caius Lect. Antiqu., Lib. xiii., cap. 4. *B. Smith, Serm. on 1 Pet.* *Bucholcerus.* *Esto parvus in oculis tuis ut sis magnus in oculis Dei, &c.*
Isidor, in Synonim.

219. *The Works of God in the Creation of the World are to and beyond Admiration.*

ARCHIMEDES was much commended amongst the heathen for his skill in contriving the motions of the sun, moon, and planets, with the course of the heavens and celestial spheres, in his horology; Archites was much extolled for causing a dove of wood to hang in the air; Apelles and Zeuxis, an excellent pair of painters, whose pencils were to admiration, the one for deceiving the beholders with a counterfeit fly, and the other the birds with lively painted grapes. O but when with David we shall consider the heavens, with Job lift up our eyes to contemplate the celestial spheres,[†] with Solomon observe the nature of flies and pismires,[‡] that the earth should hang in the air, that the sea should be confined with a wall

sand, &c., we cannot but stand amazed, and wonder at that isdom and power by which all these were created and are still overned.

Cælius Rodgin, Lib. ii., cap. 17. *Hume, Exposit. on Psalm xxvi.*
 **Psalm viii.* +*Job ix. 9.* †*Prov. xxx. 25.*

220. *Self-examination required.*

It is reported of Plato, that when he did walk in the streets, if he saw any disordered in speech, disguised in drink, or otherwise out of frame, he would say to himself, *Num ego talis*, Am I such a one as this is, such a drunkard, such a rebel to God and man, &c. ? So must every good Christian say, *Num ego talis*, Am I such a one as this is ? such and such ? and as the apostles asked Christ, Master, is it I ? so must every one look into his heart to see how things stand betwixt God and his own soul, and say, Am not I the man that ought to be ashamed for the many sins that I have committed against my God ? Am not I the man that have done thus and thus ? &c.

Diogen. Laertius in Vita. *Edm. Calamy, Serm. at Westm.*

221. *Riches, without Content, yield no Comfort.*

A MAN diseased in body can have little joy of his wealth, be it never so much ; a golden crown cannot cure the headache, nor a velvet slipper give ease of the gout, nor a purple robe fray away a burning fever ; a sick man is alike sick wheresoever you lay him, on a bed of gold or on a pad of straw, with a silk quilt or a sorry rag on him. So no more can riches, gold or silver, land and livings, had a man much more than ever any man had, minister unto him much joy, yea, or any true or sound joy at all, where the mind is distract and discontent : without contentment there is no joy of aught, there is no profit, no pleasure in anything.

Tho. Gataker, Gain of Godliness.

222. *A Great Comfort to have a Faithful Counsellor.*

If Jacob had not heard there was corn in Egypt, in what a sad condition had he and his family been when all his provision was

consumed in Canaan. If Joseph had not met with a man that told him where his brethren kept their sheep, when he was sent to them by his father, he might as well have been devoured of a wild beast indeed, as he was falsely reported to be. It is a great blessing to meet with a faithful guide when a man is out of his way: when a man is at a stand in his religion, what he may hold and what he may let go, what he may embrace and what he may abhor; when he is puzzled and cannot tell which way to turn him, whether to the right hand or to the left, then to find such a faithful counsellor as Jehoshaphat did of Micaiah touching war and peace; ^{*}such an interpreter as the eunuch did of Philip, touching the interpretation of some hard place in Scripture, &c., [†]this must needs be as sweet and as welcome as a shower of rain in the time of drought, nay, as bread is to the hungry, and drink to the thirsty soul.

*B. Smith, Serm. on Jer. vi. *1 Kings xxii. †Acts viii. 30.*

223. *The Grace of God above all Riches.*

SOCRATES was wont to say, That he had rather love $\Delta\alpha\rho\epsilon\iota\sigma\sigma$ φίλον $\eta\tau\sigma\delta\alpha\rho\epsilon\iota\kappa\sigma\sigma$, the king's countenance than his coin, a good look from him rather than his gold; thus, a Christian thinks himself richer when he is able to say, God is mine, than if he had the treasures of both Indies; one smile from God is better than all the treasures of the world. If the sun be wanting, it will be night for all the stars; and if the light of God's countenance be wanting, if He frown upon us, a man may sit in the shadow of death for all the glitter of worldly contentments.

*Diogen. Laert. Dr. Stoughton's Serm. Non amo divitias, non opto, &c.
Theogn.*

224. *The Just Man's Joy is more inward than outward.*

VAL. CORDUS, in his Dispensatory, observeth, That those which prescribe rules for the choice of simples, advise to take herbs in the spring, flowers in summer, fruits in autumn, but roots in winter. And why roots for the most part at that time? Surely, because the sap is then gone down, it is most in the root when it is least in the stock. And so it is oftentimes with the joy of God's children, it is most rife many times with them inwardly in the

heart when least show appeareth outwardly in the life ; their mirth is most many times when it is least seen, it is an inward rejoicing.

Tho. Gataker's Just Man's Joy.

225. *A Godly Man desires not to be Rich, but in God's Way.*

ABRAHAM, when the King of Sodom offered him some part of his spoils, refused to take so much as a shoe-latchet of him, that the King of Sodom might not say another day that he had made Abraham rich ;* that men might not say that Abraham had been made rich, not by God's blessing, but by the king's means, and that he might thank the King of Sodom for what he had. So a godly man will not gain or desire to gain so much as a shoe-string or a shoe-thread by profaning the Sabbath with the Sidonian merchants,† by fraud or deceit, by oppression or extortion, by biting usury—the devil's brokery, by rising and plundering, or by any other unlawful or indirect means, that the devil may not one day say, that he hath made him rich, as he said sometimes to our Saviour, *Omnia haec tibi dabo*, All these will I give thee, &c.‡

Tho. Gataker's Gain of Godliness. *Gen. xiv. 23. †Nehem. xiii. 16.
‡Matt. iv.

226. *Riches oftentimes prove pernicious to the owners thereof.*

QUINTUS AURELIUS, in the days of Sulla (that Sulla of Rome), had a fair grange, that lay commodious to some great one ; for love whereof, he was attainted, and killed amongst them that were put to death : whereupon he cried out, when he saw his name in the paper, *Fundus Albanus me perdidit*, Out alas, it is my land that I have at Alba, and not any offence that I have done, that is the cause of my death. And is not this the case of many a man amongst us ? hath not many a man suffered for his means' sake ? It is a common saying, that when any man is in trouble, his means will hang him. Who were they, that heretofore were robbed and plundered ? were they not the ablest and the richest of the land ? Did you ever hear of a poor malignant ? It was the sinousness of the wealth, not the heinousness of the fact, that hath

undone many a good family. So pernicious prove riches many times to the owners thereof.

Plutarch in Sulla. *B. Smith's Serm. on John vi.* *Grave quid prodest pondus mihī divitis auri? Tibull.*

227. *The Security of a Good Conscience.*

THOUGH the world should rattle about his ears, a man may sit merry, that sits at the feast of a good conscience; nay, the child of God, by the virtue of this, in the midst of the waves of affliction, is as secure as that child, which in a shipwreck was upon a plank with his mother, till she awaked him, then securely sleeping; and then with his pretty countenance, sweetly smiling, and by and bye sportingly asking a stroke to beat the naughty waves; and at last when they continued boisterous for all that, sharply chiding them, as if they had been his playfellows. O the innocency! O the comfort of peace! O the tranquillity of a spotless mind! O the serenity! No Spanish sky so clear as a good conscience.

Dr. Stoughton's Serm. *Hic murus aheneus esto, Nil concire sibi, &c. Virg.*

228. *Not to mourn for Losses, because all is made up in Christ.*

SENECA tells a courtier, that had lost his son, *Fas tibi non est, salvo Cæsare, de fortuna tua queri, &c.*, That he had no cause to mourn, either for that or aught else, so long as his sovereign was in safety, and he in favour with his sovereign; he had all things in him, and he should be unthankful to his good fortune, if he were not cheerful, both in heart and look, so long as things stood so with him as they did. How much better may it be said to every true Christian, let his wants and his crosses be never so great, his afflictions never so pressing, his necessities never so biting, that he hath little cause to mourn for them; so long as he is in grace and favour with God, he hath all things in Him, and so long therefore he is happy, and he have nothing else beside Him.

Epist. xxvi. ad Polybium. *Th. Gataker's Joy of the Just.*

229. *An Ill Tongue never speaks Well of any one.*

IT is commonly known, that scarabs and flies swarm to the galled part of a poor pack-horse, and there sit feeding upon that worst

part of his flesh, not once meddling with the other sound part of his skin. Even thus do malicious tongues of detractors ; if a man have any infirmity in his person or actions, that they will be sure to gather unto, and dwell upon ; whereas his commendable parts, and well deservings, are passed by without mention, without regard. And what do they get by it ? It must needs be a filthy creature, that is always feeding on stinking carrion.

B. Hall's Occasional Meditat. *Lingua mali pars pessima servi.*
Juvenal, Sat. ii.

230. *It is the Glory of a Christian to pass by Offences and Injuries.*

ONE Vitus Theodorus, a German divine, sends to advise with Melancthon, what he should do, when Osiander preached against him. Melancthon writes to him, and beseeches him for the love of God, yea, chargeth him, that he should not answer Osiander again, but that he should hold his peace, and make as if he heard nothing : Vitus Theodorus writes back again, that this was hard to do, yet he would obey. And thus must every good Christian do, he must not be too hasty to oppose oppositions, not be like those salamanders, that are never well but when they are in the fire of contention, but go on patiently in a constant way, resolving to bear what he meets with ; rather to suffer an hundred wrongs, than return one ; and then God at length will make his righteousness break forth as light : for it is the only valour to remit a wrong, and the greatest applause, that a man might hurt, and would not.

Macb. Adamus, in Vila. *Jer. Borogh's Heart-divisions.* *Optimus ille, qui ferre novit injurias plurimas.*

231. *Little Sins, if not prevented, bring on Greater, to the Ruin of the Soul.*

THIEVES, when they go to rob a house, if they cannot force the doors, or that the wall is so strong, they cannot break through, then they bring little boys along with them, and these they put in at the windows ; who are no sooner in, but they unbolt the doors, and let in the whole company of thieves. And thus Satan, when by greater sins he cannot tell how to enter the soul, then he puts on, and makes way by lesser, which insensibly having got entrance, set open the doors of the eyes, and the doors of the ears, then

comes in the whole rabble ; there they take up their quarters, there, like unruly soldiers, they rule, domineer, and do what they list, to the ruin of the soul so possessed.

Mr. Alsop's Serm. at S. Clem., Lond., 1650. *Ex parva scintilla fit magnum incendium.*

232. *The Sense of Sin is an Entrance to the State of Grace.*

It is a sure sign, that a man is awaked out of his sleep, when he discovereth and seeth the error of his dream ; and a sure sign of health, when a man is able to tell his disease. In the drawing up of water out of a deep well, as long as the bucket is under water, we feel not the weight of it, but so soon as it cometh above water it beginneth to hang heavy on the hand. When a man diveth under water, he feeleth no weight of the water, though there may be many tons of it over his head ; whereas half a tub-full of the same water, taken out of the river, and set upon the same man's head, would be very burdensome unto him, and make him soon grow weary of it. In like manner, so long as a man is over head and ears in sin, he is not sensible of the weight of sin, it is not troublesome unto him ; but when he beginneth once to come out of that state of sin, wherein he lay and lived before, then beginneth sin to hang heavy on him, and he to feel the heavy weight of it. So, so long as sin is in the will, the proper seat of sin, a man feeleth no weight of it ; but like a fool, it is a sport and pastime unto him to do evil.* And it is therefore a good sign, that sin is removed out of his seat, out of his chair of state, when it becomes ponderous and burdensome to us, as the elements do, when they are out of their natural place.

Senec. Epist. v. Somnium narrare, vigilantis est, &c. *Arist. de Caelo,*
Lib. iv. cap. 16. Elementa in suo loco gravia non sunt. *August. de Vera*
*Relig. cap. 14. *Prov. x. 23.*

233. *An Ill-lived Minister is a Scandal to the Gospel.*

A CRACKED bell makes a very harsh sound in every ear ; the metal is good enough, and it may be, was once well tuned ; it is the rift that makes it so unpleasantly jarring. Just thus is a scandalous, and an ill-lived preacher ; his calling is honourable, his noise is heard far enough ; but (O the sad but !) the flaw which is noted

in his life, mars his doctrine, and offends those ears, which else would take pleasure in his teaching. It is possible, that such a one, even by that discordous noise, may ring in others into the triumphant church of Heaven, whilst there is no remedy for himself, but the fire, either for his reforming, or judgment.

B. Hall's Occasional Meditat.

234. *Every Christian ought to be an Ingenuous Christian.*

We read, Matt. iv., Christ had a great dispute with the devil, in which He had him at great advantage in his quotation of Scripture, verse 6: He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. This was quoted out of the 91st Psalm, verse 11, and there it is: He shall give His angels charge over Thee, to keep Thee in all Thy ways. Yet Christ did not catch this advantage, He did not so much as upbraid him for leaving out that passage, which He might justly have done, but He answers to the thing. Yea, Christ might have taken a further advantage against the devil, for the words following in the Psalm are a prophecy of Christ destroying the power of the devil, Thou shalt tread upon the lion and the adder, the young lion and the adder shalt Thou tread under Thy feet. Christ did not take the advantage of this neither and upbraid him with it, He had enough against him in the thing itself He brought. How unseemly, then, is it for men, when they are seeking out for truth, to peddle about words, to catch at phrases, to lie at the catch for advantages, and to get hold of expressions. It is for Christians to be ingenuous, to be plain one to another. For it is a sign that men have less advantage of the matter when they seek so much after expressions, and pass by the meaning. Sure it is, if God should catch at advantages with them, the most pregnant and ripe-witted would never be able to abide it.

Jer. Borogh's Heart-divisions. *Ingenuas didicisse fideliter artes, Emolliit
mores, &c.*

235. *Philosophy to be subservient to Divinity.*

THE Jews read the book of Esther in their synagogues because they account it canonical Scripture; but before they read it they let it fall to the ground, because they do not find the name of God

once mentioned in it, as their rabbins have observed : so for the moral treatises of philosophers, we must read them, because they speak of virtue and happiness, and are good handmaids to piety and devotion ; but we must let them fall to the ground before we read them, they must be subservient to the Scriptures, they must be read with reference to Scripture, because they do not give glory to God.

Step. Menoch. de Repub. Heb. *Dr. Staughton's Serm.*

236. *Impossible for a Man to know all his Sins.*

It is with the children of men as with the housewife, that having diligently swept her house, and cast the dust out of doors, can see nothing amiss, not so much as a speck of dust in it, whereas, if the sun do but a little shine in through some cranny in the wall, or some broken quarrel in the window, she may soon see the whole house swim and swarm with innumerable motes of dust, floating to and fro in the air, which for dimness of light or sight before she was not able to discern. Even so it is with many that are careful of their ways, so that little may be seen amiss that might require either reformation or amendment, yet, when they shall come to look more attentively into God's law, a little beam of light reflecting upon their souls from it, will discover unto them such an innumerable company, as well of corruptions in their hearts as of errors and oversights in their lives, that it shall make them, as men amazed, cry out, Lord, what earthly man doth know the errors of his life ? *

Th. Gataker's Joy of the Just. *At sole per fenestras illucente radios atomorum, &c.* *Spineus de Instit. Christi.* * *Psalm xix.*

237. *Children to be well Principled.*

EVERYTHING must be taken in his time. Let a bladder alone till it be dry, and all the wind in the world cannot fill it, no, not so much as raise it up, whereas, being new and moist, the least breath enlargeth it. It is no otherwise in ages and dispositions ; inform a child in precepts of learning and virtue while years make him capable, how pliable he yieldeth ! how happily is he replenished with knowledge and goodness ! But let him alone till time and ill example have hardened him, till he be settled in a habit of evil, and contracted and clung together with sensual delights, he be-

comes utterly indocible ; sooner may such a plant bow than break, such a bladder be broken than extended.

*B. Hall's Occasional Meditat. Tenaciter hærent Quæcunque a primis
nascentes hausimus annis. Paling.*

238. *God must be served like Himself.*

THERE are some of the heathens that worship the sun for a god, and they would offer to the sun somewhat suitable, and therefore because they did so much admire at the swiftness of the motion of the sun, they would not offer a snail but a flying horse, a horse with wings. Now a horse is one of the swiftest creatures, and one of the strongest to continue in motion for a long time together, then, having added wings to the horse, they conceived he was suitable to be a sacrifice for the sun. So when we come to God to worship Him, to sanctify Him, to call upon His name, we must not bring the bare calves of our lips, but the fervency of our hearts ; we must behave ourselves so as to give Him the glory that is fit for such a God to have. God is a Spirit, and He must be worshipped in spirit and in truth ; not a civil only, but a divine worship also, proportionable in some measure even to the nature of God Himself.

*Joh. Pierii Hieroglyphica. Jer. Borogh's Gospel Worship. Hic tibi
precipue sit pura mente colandus. Cato.*

239. *The difference betwixt a Carnal and a Spiritual Man in point of Knowledge.*

TAKE a blind man, set him in a clear night with his face upon the moon when it shines, when all the stars are sparkling round about, yet he sees nothing of the brightness of the one or twinkling of the other, only some glimmerings, or he perceives some kind of reflex upon him, whereby he concludes that the moon is up and that the stars show themselves. But then take a quick-sighted man, with a perspective-glass in his hand, and he discovers all ; he walks all over the skies from star to star, from one constellation to another, he is able to give account of all. Thus, take a man in his own pure naturals, set him in the midst of the ordinances ; let the administrations be never so pure, the dissertations never so clear, he sees nothing of God but, as it were, through chinks and trannies of nature, some glimpse and glimmer only of divine light.

O, but the child of God, having the perspective-glasses of the Old and New Testaments in his hand, especially that of the New Testament, a very clear-sighted glass, he walks from star to star, from one attribute of God to another, he discovers stars of the first magnitude, as faith, and hope, and charity; nothing in order to salvation is hid from his eyes.

Th. de Trugillo, Thesaur. Concionat. Mirum non est caccum non judicantur coloribus. Fr. Junius in 1 Cor. ii. 14.

240. Christians ought to be loving one to another.

METHINKS Philadelphia, (the name of one of the seven golden candlesticks, Rev. i.) is a very proper fitting name for a church, which signifies brotherly love; and every congregation ought to be, in a good sense, the family of love; breaches and divisions, distractions and heart-burnings, may happen in other kingdoms, which are without God in the world, and strangers to the covenant of grace; yet let Jerusalem, the church of God, be always like a city, which is at unity within itself.*

*Joh. Pigot's Serm. at St. Mary's, Wolnoth, London, 1643. * Psalm cxlii. 3.*

241. Discord in Church or Commonwealth prejudicial.

IN the ringing of bells, whilst every one keeps his due time and order, what a sweet and harmonious sound they make; all the neighbour villages are cheered with the sound of them; but when once they jar and check each other, either jangling together or striking prepsterously, how harsh and unpleasing is that noise. So that as we testify our public rejoicing by an orderly and well-tuned peal, so, when we would signify the town is on fire, we ring the bells backward in a confused manner. It is just thus in church and commonwealth, when every one knows his station and keeps their due ranks, there is a melodious consort of comfort and contentment; but when either states or persons will be clashing with each other, the discord is grievous and extremely prejudicial. And such a confusion either notifieth a fire already kindled, or portendeth it, and that of all others must be a dangerous fire that begins in the bed straw. Popular states may ring the changes with safety, but the monarchical government requires a constant

and regular course of rule and inferiority, government and subjection, which cannot be violated without a sensible discontent and danger ; and so in the church, take away discipline, and the doctrine will not be long after.

*B. Hall's Occasional Medit. En quo discordia cives perduxit miseros. Virgil.
W. Laud, Cant. in Ep. Ded. of Reply to Fisher.*

242. *Sin to be Renounced as the Cause of Christ's Death.*

SUPPOSE a man should come to a table, and there is a knife laid at his trencher, and it should be told him ; This is the knife that cut the throat of your child, or your father ; if he could now use that knife as any other knife, would not one say, surely there was but little love either to the father or to the child. So, when there is a temptation to any sin, this is the knife that cut the throat of Christ, that pierced His sides, that was the cause of His sufferings, that made Christ to be a curse. Now wilt thou not look on that as a cursed thing that made Christ to be a curse ? Oh with what detestation should a man or woman fling away such a knife ! and with the like detestation it is required that a man should renounce sin ; for that, and that only, was the cause of the death of Christ.

Alphons. ab Avendano in Psalm cxix.

243. *Ministers not to be Afraid of the Faces of Men.*

POPILIUS, a Roman Ambassador, sent to Antiochus the Great, having delivered his message, and the king deferring his answer, and demurring on it, drew a circle round about him with his wand, and conjured him to determine and resolve, whether he would have peace or war, before he went a foot out of the circle ; which wondrous resolution and confidence caused him presently to define peace. And do we not see how bold every petty constable will bear himself upon the higher power, I charge you in the king's name, &c. And why then should God's ambassadors only be afraid like children of shadows and bugbears ; courage and resolution becomes them best, their commission is large and will bear them out, and the penalty great if they faint in the execution ;

Fear not their faces (saith the Lord to Jeremiah) lest I destroy thee.

Plutarch, Apophthegm. *T. Livius, Lib. xlv.* *Dr. Staughton's Serm.*
Jer. i. 17.

245. *The Creature moves not but in and by God.*

THE creature can do nothing but as it is commanded by God ; it is the vanity of the creature that it can do nothing of itself, except there be an influence from God : as for example, take the hand, it moves because there is an imperceptible influence from the will that stirs it. So the creature moving and giving comfort unto us, it is God's will it should do it, and so it is applied to this or that action. The artificer using a hatchet to make a stool, or the like, there is an influence from his art, that guides his hand to the work ; so the creature's working, is by a secret concourse from God, doing thus, or thus, whether it be this way or that way,—all is from God.

Joh. Preston's Treatises. *Est Deus in nobis ; agitante calescimus illo.*

246. *The Schismatic's Abuse of Scripture.*

IT is reported of one Procrustes, a notorious thievish innkeeper, who when any travellers came to lodge at his house, would make his guest's stature equal with his bed, either by stretching them out to the length of it, if they were too short, or by cutting some part of them, if they were too long. He would not fit his bed to his guests, but his guests to his bed. Nothing more common shall we find amongst heretics and schismatics, than either with false senses to stretch and enlarge, or with loud lies to mince and mangle the sacred Scriptures, that so they may frame them to their likings, and make them serve their own turns at all essays. They will either suppress the words, or else not express the sense ; they will either blot out, or else blemish the Scriptures, rather than they will abolish or any whit alter their own fantasies. Of their own opinion and writings they will not abide the least amendment, but of the Holy Word of God they care not what havock they make.

Plutarch in Romulo. *Woodnoth, ut anted.*

247. *A Fearful Minister is a Soul-murdering Minister.*

MAURITIUS the Emperor said of Phocas, who conspired against him, having inquired of his disposition, and hearing that he was fearful ; *Si timidus est, homicida est*, said he. So it may be said in this case ; the cowardice of the ministry is cruelty ; he that fears the faces of men, he is a murderer of the souls of men.

Dr. Staughton's Serm.

248. *Sins in Men Regenerate and Unregenerate; the Difference.*

REGENERATE men sin, yet the peace is not broken betwixt God and them, because their minds never yielded to sin. As it is betwixt princes, they are at peace ; though pirates of either nation rob the other's subjects, yet it breaks not the peace, it being done without the wit of the king. So it is with sin in God's children, it breaks not the peace betwixt God and them, because it is but a rebel, and they agree not to it. There is a difference betwixt entertaining of sins as thieves and robbers, and as guests and strangers ; wicked men entertain sin as a guest, the godly man as a robber ; the one invites it as a friend and acquaintance, the other throws it off as a rebellious traitor.

Joh. Preston, Self-denial. Et quæ non fecimus ipsi, Vix ea nostra voco.

249. *Immediate Addresses unto God by Prayer find Acceptance.*

CUSHI and Ahimaaz ran a race who should first bring tidings of victory to David ; Ahimaaz, though last setting forth, came first to his journey's end ; not that he had the fleeter feet, but the better brains to choose the way of the most advantage. For the text saith, So Ahimaaz ran by the way of the plain, and overwent Cushi.* Prayers made to God by saints fetch a needless compass about, that is but a rough and uneven way. The way of the plain, or the plain way, both shortest and surest is, Call upon me in the day of trouble ; such prayer, though starting last, comes to the mark first.

*T. Fuller, Observat. * 2 Sam. xviii. 23.*

250. *Sacrilege never thrives.*

CEPIO, a Roman consul, with his soldiers robbed the wealthy temple of Toulouse, a city of Narbonne in France, near the Pyrenees ; but of those that had a share of any of those goods, not one ever prospered. It was so generally observed, that it occasioned a proverb ; if any man (by what means soever decayed) were fallen into poverty, they would say of him, *Aurum habet Tolosanum*, He hath some of the gold of Toulouse. The endowment of all other churches (whereof many have been plundered of rich chalices, and other utensils in sacrilegious times) are like the gold of Toulouse, that brought ruin to them and their families. If any man thriveth with them, that holdeth them by a wrong tenure, he hath better luck than any such malefactor before him. How many sacrilegious persons have utterly ruined themselves, as it is easy to find in many monuments of learning, how a canker hath eaten their estates, as a gangrene did their consciences ; but see the chronicle, search the histories of sundry nations both ancient and modern, and find me out but one church-robber here, that hath thrived past the third generation.

A. Geili Noctis Attice. *Des. Erasmi Adagia.* *Mr. Woodstock, ut auctor.*
Dic mihi Musa virum.

251. *A Seeming Religion no Saving Religion.*

WANDERING empirics may say much in tables and pictures to persuade credulous people their patients ; but their ostentation is far from apprehension of skill, when they come to effect their cures. How many ships have suffered shipwreck for all their glorious names of the Triumph, the Safe-guard, the Good-speed, the Swift-sure, Bona-venture, &c. ? So how many souls have been swallowed up with the fair hopes of men's feigned religions ? such as have at that very time the devil in their hearts, when they seem to have nothing but God at their tongue's end.

J. Shute's Serm. to the East India Company, 1630.

252. *The Vanity of Needless and Intricate Questions.*

CAMDEN, in his history of the life of Queen Elizabeth, relateth how Captain Martin Frobisher fetched from the farthest northern parts a ships lading of (as he thought), mineral stones which after-

wards were cast out to mend the highways. Thus are they served, and miss their hopes, who long seeking to extract hidden mysteries out of nice questions, leave them off at last as altogether useless and unnecessary.

T. Fuller's Holy State.

253. *The Life of Man subject to all sorts of Calamity.*

JONAH's condition was but bad at the best, as to be rocked and tossed to and fro in a dangerous ship, the bones whereof ached with the violence of every surge that assailed it; the anchors, cables, or rudders either thrown away, or torn in pieces; having more friendship preferred him than he had hap to make use of; and at length to be cast into the sea, a merciless and implacable sea, roaring for his life more than ever the lion roared for his prey, the bottom thereof seeming as low to him as the bottomless pit, and no hope left to escape either by ship, or by boat, no *Tabula naufragii*, no plank or piece of board appearing whereby to recover the land; besides all these, to make the measure of his sorrows up to the brim, the burning of God's anger against his sins, like a river of brimstone. This is the case of us all, in the whole course of our lives, as Hezekiah sang in his song; From day to night thou wilt make an end of me.* We are tumbled and tossed in a vessel as frail as Jonah's ship was, which every stream of calamity is ready to dash in pieces, every disease is able to fillip on one side or other, where neither anchor nor rudder is left, neither head nor hand, nor stomach is in case to give any comfort; where, though we have the kindness of wife and friends, the duty of children, the advice of physicians, we cannot use their service; where we have a grave before us greedy to receive, and never to return us, till the worms and creepers of the earth have devoured us; but if the anger of God for our sins accompany all these, it will be a woeful adventure for that man, when the sins of his soul and the end of his life shall come so near together, as the trespass of Jonah, and his casting out of the ship.

B. King, Lecture on Jonah. * *Isaiah xxxviii.* *Nil sine magno Vita labore dedit mortalibus.* *Horat.*

254. *Sacrilege cursed with a Curse.*

It was usual in former times, when anything was given to the endowment of the church, it was done with a curse against all such

as should ever presume to alienate, or take them away. Whether man's curse shall take hold on such church robbers, is wholly in the disposition of God, and a secret. But sure it is, that God Himself hath openly cursed all those, how many, or how great soever they be, that rob Him of tithes and offerings.* Yea, cursed them with a curse, redoubling the words, not without great cause, but emphatically to signify that they shall be cursed with a strange curse,—such a curse, such a signal curse, that he that hears of it his ears shall tingle, and his knees smite one the other.

*Ang. Roche. Billioth. Vat. Woodnoth, ut anteā. * Mat. iii. 8.*

255. *God, the Proper Object of Man's Memory.*

SENECA writeth of himself, that he had a very flourishing memory, being able to recite by heart 2000 names, in the same order they were first digested. Porcius Latro writ that in his mind, which others did in note-books. He was a man so cunning in history, that if you had named a captain unto him, he would have run through all his acts presently—a singular gift from God. But, as Tully, comparing Lucullus and Hortensius together, both being of a vast memory, yet he preferreth Lucullus before Hortensius, because he remembered matter, this but words. Thus certainly, as the object about which memory is conversant, is more principal, so the gift more commendable. And the most excellent object of all others, either for the memory to account, or for any part of the soul to conceive, is, God the Lord ; for, he that remembereth the Lord, as the Lord hath remembered him, that nameth his blessings by their names, as God the stars, and calleth them to mind in that number and order, that God hath bestowed them upon him, if not to remember them in particular, which are more than the hairs of his head, yet to take their view in gross, and to fold them up in a general sum with David, What shall I render to the Lord for all His benefits?* though he forget his own and his father's house, though the wife of his bosom, and the fruit of his loins ; yea, though his memory be so treacherous unto him, that he forget to eat his bread ; it is no matter, he remembereth all in all, and his memory hath done him service enough, in reaching this object, God the Lord.

Justus Lipsius in Vita. In Lib. de Claris Oratoribus. B. King on Jonah.
 * *Psalm cxvi. 12. Meminisse juvabit.*

256. *Careless Churchmen condemned.*

TULLY charged some dissolute people, for being such sluggards, that they never saw the sun rising or setting, as being always up after the one, and a-bed before the other. So some negligent people never hear prayers in the church begun, or sermon ended; the confession being past before they come, and the blessing not come, before they are passed away.

In Lib. Fin. de Bon. et Mal. Th. Fuller's Holy State.

257. *The Precious Life of Man to be Preserved.*

THERE arose a sedition at Antioch, for that Theodosius the emperor exacted a new kind of tribute upon the people; in that commotion the people brake down the image of the Empress Placilla (who was lately dead). The emperor in a great rage sent his forces against the city, to sack it. When the herald declared so much to the citizens, one Macedonius, a monk, endued with heavenly knowledge and wisdom, played a prudent part, sending unto the herald an answer to this effect, Tell the emperor these words, that he is not only an emperor, but a man also; and therefore let him not look only upon his empire, but upon himself also; for, he being a man, commands those also who are men. Let him not then use men so barbarously, who are made to the image of God. He is angry, and that justly, that the brazen image of his wife was thus contumeliously used, and shall not the King of Heaven be angry, to see His glorious Image in cruelty handled? Oh what a difference is there betwixt the reasonable soul and the brazen image! We for this image are able to set up an hundred, but he is not able for all his power, to set up one hair of these men, if he kill them. These words being told the emperor, he suppressed his anger, and drew off his forces. This monk, like another Moses, stood in the gap, and preserved the people. Happy had this angry age been, if it had had such another. Had but the generation of men formerly sprung up, with serious consideration laid their hands more upon their hearts, and less upon their swords, they would not have been so ready to break down the Image of God in man, nor sheath their swords in each other's bowels, as they have done.

Theocrit. Lib. v. cap. 20.

Joh. Weems' Portraiture.

*Vacuas eadl
habete manus.*

258. *The Churches complain for want of Maintenance.*

As the old patriarch Jacob said of his children, when Benjamin was sent for by Joseph into Egypt, Ye have bereaved me of my children ; Joseph is not, and Simeon is not, and ye will take Benjamin also, all these things are against me. So may the poor Church of England complain, and say, Ye have taken away my tithe, and my glebe, and many other profits are not ; and now ye will take away the rest of my revenue ; all these things, may the poor despised Church of England say, are against me ; unless putting up that prayer of the patriarch,* she prevail in it with God : Now God Almighty give me favour in the eyes of the men, that they may send back that, that is taken away already, and let that alone that yet remaineth.

Ephr. Udall. *Noli me tangere.* * *Gen. xlvi. 36.*

259. *Ministers and Magistrates to be Diligent in their Places.*

THOMAS A BECKET, sometime Archbishop of Canterbury, an evil man, and in an evil cause, but with words not impertinent to his place, had he well applied them, answered one, who advised him to deal more moderately with the king ; *Clavum teneo, et ad somnum me vocas ?* Sit I at the stern, and would you have me to sleep ! Thus it must be with ministers and magistrates ; the one is not to keep silence, but to lift up his voice like a trumpet ; the other is not to bear the sword in vain. And why ? because the one steereth the rudder of the Church, the other sitteth at the helm of state ; both of them, *jure divino*, having their warrants immediately from God so to do.

Fran. Godwin in Vita. *B. King, Lect. Jonah.*

260. *To bless God for our Memories.*

STAUPITIUS, tutor to Martin Luther, and a godly man, in a vain ostentation of his memory, repeated Christ's genealogy by heart in his sermon ;* but being about the captivity of Babylon, I see (saith he) God resisteth the proud, and so betook himself to his book again. Let no man therefore abuse his memory, to be sin's register, nor make advantage thereof for wickedness, but be thankful to

od for the continuance of their memories, whereas some proud people have been visited with such oblivion, that they have forgotten their own names.

Melch. Adamus in Vita. **Matth. i.* *Th. Fuller's Holy State.*

261. *Christ is the True Christian's All in All.*

Do you ask me, where be my jewels ? My jewels are my husband, and his triumphs, said Phocion's wife. Do you ask me, where be my ornaments ? My ornaments are my two sons, brought up in virtue and learning, said the mother of the Gracchi. Do you ask me, where be my treasures ? My treasures are my friends, said Constantius, the father of Constantine. But ask a child of God, where be his jewels, his treasures, his ornaments, his comfort, his delight, and the joy of his soul, he will answer with that martyr, None but Christ, none but Christ : Christ is all in all unto me.*

Plutarch in Phocione. *B. Smith's Serm. on Psalm ii.* **Col. iii. 11.*

262. *Blessings turned into Curses.*

WHAT Tully reporteth amongst his wonders in nature, that in one country, *in agro Narniensi, siccitate lutum fieri, imbre pulverem,* drought causeth dirt, and rain raiseth dust, may be truly applied unto us, that abundance of grace hath brought forth in us abundance of sin ; and as sin took occasion by the law to wax more sinful, so iniquity hath never been more rife amongst us, but through the rife ness of the Gospel. So far is it, that we are become true Israelites with Nathaniel, or but half, nay almost Christians with Agrippa, that we are rather downright atheists, no Christians at all.

Ex Plinio, Lib. xxxi. cap. 4. *B. King's Lect. on Jonah.*

263. *Young Ministers to be well Principled.*

THE natural history marketh, that the whelps of the lions, who have the sharpest paws, do so prick the matrix of the dam, that they are whelped the sooner, and so never come to a full strength and vigour. So fareth it with young men, who in confidence of their parts, hasten out of the Universities, before they be furnished with any gifts or abilities at all. Therefore, as Christ bade His disciples stay at Jerusalem, till the Holy Ghost came down, so let

them stay at Jericho, till their beards be grown, till they be well principled, and enabled for the great work of the ministry.*

*Plinius. Joh. Weems' Portraiture. *Luke xxiv.*

264. *Many seem to be willing, yet are loath to Die.*

A gentleman made choice of a fair stone, and intending the same for his grave stone, caused it to be pitched up in a field, a pretty distance off, and used often to shoot at it for his exercise. Yea, but (said a wag that stood by) you would be loath to hit the mark. Thus many men build their tombs, prepare ther coffins, make them death's head-rings, with *Memento mori* on them ; yet never think of death, and are very unwilling to die, embracing this present world with the greater greediness.

Th. Fuller's Holy State.

265. *A Minister to be able and well Furnished.*

CALEB said to his men, I will bestow my daughter upon one of you ; but he that will have her, must first win Kirjath-sepher, i.e. a City of Books ;* he must quit himself like a man, he must fight valiantly. And certainly, he that will be one of God's priests, an ambassador of Christ, a true minister of the Word and Sacraments, must not be such a one, that runs before he is sent ; that hath a great deal of zeal, but no knowledge at all to guide it : but one that is called of God, that hath lain long before Kirjath-sepher, that hath stayed some time at the University, and cometh thence full fraught with good learning ; such a one, and such an one only, is a fit match for Caleb's daughter, fit to be a dispenser of God's Word and Sacraments.

*Jacob. Marchantii Hortus Pastorum. *Josh. xv. 16.*

266. *Dangerous to be Seduced by False Teachers.*

ARISTOTLE writeth of a certain bird called capri-mulgus, a goat-sucker, which used to come flying on the goats and suck them ; and upon that, the milk dried up, and the goat grows blind. So it befalls them, who suffer themselves to be seduced by heretical

and false teachers, their judgment is ever after corrupted and blinded: and, as it is said in the Gospel, if the blind lead the blind, both fall into the ditch.*

*Lib. de Animal. Andr. Willet on Levit. * Matth. xv. 14.*

267. *Tongue-prayer not the only Prayer.*

It is said, that David praised God upon an instrument of ten strings; and he would never have told how many strings there were, but that without all doubt he made use of them all. God hath given all of us bodies, as it were instruments of many strings; and can we think it music good enough, to strike but one string, to call upon Him with our tongues only? No, no, when the still sound of the heart by holy thoughts, and the shrill sound of the tongue by holy words, and the loud sound of the hands by pious works, do all join together, that is God's concert, and the only music wherewith He is affected.

Sir Rich. Baker, Disquisit. on Psalm li. Non chordis musica sed cor.

268. *The Way to have our Will is to be subject to God's Will.*

It is reported of a gentleman, travelling in a misty morning, that asked a shepherd (such men being greatly skilled in the physiognomy of the heavens) what weather it would be? It will be, said the shepherd, what weather pleaseth me; and being courteously requested to express his meaning, Sir (saith he), it shall be what weather pleaseth God, and what weather pleaseth God, pleaseth me. Thus, a contented mind maketh men to have what they think fitting themselves, for, moulding their will into God's will, they are sure to have their will.

T. Fuller's Holy State.

269. *The Excellency of Good Government.*

It hath been questioned and argued, Whether it were better to live under a tyrannous government, where every suspicion is made a crime, every crime, capital; or under an anarchy, where every one may do what he list? And it hath been long since overruled, That it is much better to live under a state, *Sub quo nihil licet, quam sub quo bmnia,* A bad government rather than none.

So then, if the worst kind of government be a kind of blessing in comparison, what then is it to be under an able Christian ruler, one that doth govern with counsel and rule with wisdom, and under such judges and magistracy that do not take themselves to be absolute—the supreme authority, but confess themselves to be dependent, that they are *in' ἐξονταν* like the centurion in the Gospel, and to give an account, not only to Him that is Judge of quick and dead, but also to the higher powers on earth, if they should chance to forget themselves ?

B. Smith, Sermon on Job xxix. *Οὐκ ἀγαθὸν πολυκοιρανίη, &c.* *Homer.*
Matt. viii.

270. *We must learn to live Well before we desire to Die.*

As old Chremes, in the comedy, told Clitipho his son, a young man without discretion, who, because he could not wring from his father ten pounds to bestow upon his sweetheart, had no other speech in his mouth but *Emori cupio, I desire to die, I would I were dead.* But what says the old man ? First, I pray you, know what it is to live, and when you have learned that, then if you be weary of your life, speak on. Thus, they that are so hasty to pronounce the sentence of death against themselves, that wish themselves in their graves, out of the world, must first know what belongeth to the life of a Christian, why it was given them by the Lord of life, to what end He made them living souls, what duties and service He requireth at their hands ; by that time these things are rightly considered, they will be of another mind.

Terence. *Prius, queso, disce quid sit vivere.* *B. King, Lect. on Jonah.*

271. *A Negligent Christian no True Christian.*

If a man should bind his son apprentice to some science or occupation, and when he had served his time should be to seek of his trade, and be never a whit the more his craft's master in the ending of his years than he was at the beginning, he would think he had lost his time, and complain of the injury of the master, or the carelessness of the servant. Or, if a father should put his son to school, and he always should continue in the lowest form and never get higher, we should judge either great negligence in the

master or in the scholar. Behold, such apprentices or such scholars are most of us! The church of God is the school of Christ, and the best place to learn the science of all sciences. Now, if we have many of us lived long therein, some of us twenty, some thirty, some forty, some fifty years, &c., and some longer, and we no wiser than a child of seven, were it not a great shame for us? What, no forwarder in religion than so? O disgrace! And may we not be condemned of great negligence in the matters of our salvation?

*Will. Attersol on Philemon. Quid est, quod ex tanta turba discentium, &c.
Hugo, Lib. iii., Didasc.*

272. Hypocrisy may pass for a Time undiscovered.

MAUD, mother to King Henry the Second, being besieged in Winchester Castle, counterfeited herself to be dead, and so was carried out in a coffin, whereby she escaped. Another time, being besieged at Oxford, anno 1141, in a cold winter, with wearing white apparel she got away in the snow undiscovered. Thus, some hypocrites, by dissembling mortification, that they are dead to the world, and by professing a snow-like purity in their conversations, may pass away a while undiscovered, but time will come that their vizards shall be pulled off their faces; they may go for a while muffled up in their cloaks of pretended sanctity and zeal for the public good, but all will be revealed at the last; if not here, hereafter.

*Will. Camden, Britan. Matth. Paris, Hist. T. Fuller's Holy State.
Tandem apparebit utrum lupus sit in pelle ovina, &c. Aug. in Matt. vii.*

273. Though the Graces of Godly Parents cannot avail for Bad Children, yet their Good Example may prevail with them.

IT was a custom amongst the Indians after the death of any worthy man, to inscribe his name and his act upon the doors of his house, for the ennobling of his issue. So it was ever esteemed no mean blessing to be well descended, to be born of noble Christian parents. And though the father's goodness shall avail thee little if thou beest not good thyself; *Nihil mihi conductit martyr pater, si male vixero*, said Origen, What if my father, for the testimony of a good conscience, gave his body to be burnt, it shall do me no

good if I live wickedly ; yet for all that it availeth much to make a man good, there being no way more expedite of instruction to good life than by the knowledge of things past, and of the worthy acts of true Christian parents, their histories being our instruction, and their honours our incitements to goodness.

Iphilostrati Statuae. *Tier. Charron, Trois Verites.*

274. *To look upon every Day as the Day of Death.*

THE rich man in the gospel was a bad accountant when he set down a false sum to his soul, saying, Thou hast much goods laid up for many years, Luke xii. ; he sets down years for days, nay, years for hours, like the deceitful tradesman that sets down pounds for shillings. Thus, many men that would seem to be cunning in the practice of this faculty, are out of their reckoning and much deceived ; they busy themselves in addition and multiplication, and dream of many years that they are to live, whereas they should be careful to practise subtraction and diminution ; know that every day, nay, every hour, every moment calleth off a part of their lives.

Will. Attersol on Philemon. *P.S. in Vita And. Willetti.*

275. *A Contented Christian is a Courageous Christian.*

IT is reported of the eagle, that whereas all other birds make a noise when they are hungry, he is never heard to make any noise at all, though he be very hungry indeed ; and it is from the magnitude of his spirit, that whatsoever befalls it, yet it is not always whining and repining as other fowls will do when they want their food, it is because it is above hunger and above thirst. So it is an argument of a gracious magnitude of spirit, that whatsoever befalls it, yet it is not always whining and complaining so as others are, but goes on still in its way and course, and blesses God, and keeps in a constant tenor whatsoever thing befalls it ; such things as cause others to be dejected, and fretted, and vexed, and take away all the comfort of their lives, make no alteration at all in their spirits.

Jer. Borogh's Christ. Content. *Ulys. Aldrov., Ornitholog., Lib. iii.*

276. *Many are the Troubles of the Righteous.*

If they were many, and not troubles, then, as it is in the proverb, The more, the merrier : or, if they were troubles, and not many, then, The fewer, the better cheer. But it hath so pleased the Almighty God to couple them both together, many and troubles : in nature, troubles ; in number, many, that through many tribulations we might enter into the Kingdom of Heaven.

Joh. Boys' Postills.

277. *Hospitality Commendable.*

It is reported of Mr. Thomas Willet, a grave divine, and father of the indefatigable Dr. Andrew Willet, who also in his younger years was sub-almoner unto that reverend prelate, Dr. Cox, eleemosynary and schoolmaster unto King Edward VI., then England's young Josiah, that having two benefices, Barley in Hertfordshire, and Thurkiston in Leicestershire, a living of good value, where having provided a sufficient curate for the place, once or twice a year he came, and spent the means amongst them, relieving some way or other every one of them, the better sort of them by hospitality and entertainment, the poorer by his alms, all of them by his prayers, remembering the apostle's exhortation, to be given to hospitality ;* and fearing (as Jerome said of himself) *Ne Maria cum Joseph locum in diversorio non inveniat, &c.*, lest Mary and Joseph should want room in the inn, or Jesus Himself, excluded, might say another day, I was a stranger, and ye took me not in ; he refused no guest that came. A happy man, in making himself so happy a precedent of piety and pity to succeeding times. But where is the charity, the hospitality, the tenderness of bowels, the largeness of heart, in these strait-laced times of ours ? Here is fasting and prayer amongst us, but where are the alms that must go along with them ? It was not the prayers of Cornelius alone, but the prayers and alms of Cornelius together, that went up into the presence of God.† Let but a despised member of Christ (not to speak of common mendicants) whose wants are smothered up in a modest silence, whose looks, and clothes, and all, speak for relief ; let (I say) but such a one appear, what is the answer ? I have not for you (and I think so too, not a heart to do any good), God bless you, God comfort you, be warmed, be filled, and yet give them nothing.‡ This is the charity of these uncharitable

times. And, indeed, if men could but eat precepts, and drink good counsel, they would soon find hospitality in abundance.

P. S. in Vita, praefixa Synopsi Papismi. *1 *Tim. iii. 2.* *Jerome in Epist. Rufino.* †*Acts x. 4.* *Patroclo sordidiores.* *Aristoph. in Plat. Jam. ii. 16.*

278. *A Covetous Man good for nothing till Death.*

It is a common saying, that a swine is good for nothing whilst he is alive ; not good to bear or carry, as the horse ; nor to draw, as the ox ; nor to clothe, as the sheep ; nor to give milk, as the cow ; nor to keep the house, as the dog ; but, *ad solam mortem nutritur*, fed only to the slaughter. So a covetous rich man, just like a hog, doth no good with his riches, whilst he liveth ; but when he is dead, his riches come to be disposed of : the riches of a sinner are laid up for the just.*

And. Willet on Levit. **Job xxvii.*

279. *Others' Harms to be our Arms.*

THE Lacedæmonians were wont to make their servants drunk, and then to show them to their children, that they then beholding their frantic fits, and apish behaviour, once seeing, might ever shun that beastly vice. Our sins have made this land, which formerly was our faithful servant, drunk with blood. It is to be hoped that our children, seeing the miserable fruits and effects thereof, will grow so wise and wary by their fathers' folly, as for ever to take heed how they engage themselves in such a civil war again.

Justin, Hist. *T. Fuller's Serm. on K. Inaugural. at Westminster, 1644.*

280. *The Vanity and Danger of late Repentance.*

It is an exorbitant course while the ship is sound, the tackling sure, the pilot well, the sailors strong, the gale favourable, the sea calm, to lie idle at anchor, carding, dicing, drinking, burning seasonable weather ; and when the ship leaks, the pilot is sick, the mariners faint, the storm boisterous, and the sea tumultuous, then to launch forth, and hoist up sail for a voyage into far

countries. And yet such is even the skill of evening-repenters, who though in the morning of youth, and soundness of health, and perfect use of reason, they cannot resolve to weigh the anchor, or cut the cable that withdraws them from seeking Christ ; nevertheless they feed themselves with a strong persuasion, that when their wits are distracted, their senses astonished, all the powers of the mind, and parts of the body distempered ; then, forsooth, they think to leap into Heaven with a Lord have mercy upon me, in their mouths, to become saints at their death, however they have demeaned themselves like devils all their life before.

Joh. Boys' Postills. *Sero medicina paratur, Cum mala per longas convalescere moras.* *Ovid.*

281. *The Saints' Knowledge of one another in Heaven.*

MRS. WILLET made a query unto her husband, Dr. Willet, then lying on his death-bed, touching the mutual knowledge that the saints in glory have one of another ; such another question being proposed to Luther a little before his death ; he resolves her with the words of Luther (unto which Chemnitius and many others do subscribe) : that, as Adam in the estate of innocence, when God first presented Eve unto him, whom he had never seen before, asked not whence she came, but said, This is bone of my bone, and flesh of my flesh,* even so the Saints of God in Heaven, beatifully illuminated with knowledge beyond Adam's in his first condition, shall know not only those whom here they knew not, but even those whom before they never saw.

P. S. in Vita ut antea. * *Gen. ii. 23.*

282. *Satan Tempteth by Degrees.*

It is observed of the crocodile, that he cometh of an egg no bigger than a goose's egg, yet he groweth till he be fifteen cubits long, Pliny says thirty ; he is also long lived, and which is much, increaseth as long as he liveth. This setteth forth the manner of the increasing of Satan's Kingdom, and how cunningly he disposeth of his temptations. First he beginneth with small matters, and so by degrees to greater, from thought to consent, from consent to action, from action to custom, from custom to a habit of sin. Judas is first inured to theft, and trained up in another false trick,

as in repining at the box of ointment poured on Christ, at the length he is brought to betray his Master. Thus was the gradation of Peter's sin, first lying, then cursing, after swearing, &c.*

Aristot. Hist. Animal., Lib. v. *Vires acquirit eundo.* * *John xviii.*

283. *National Judgments call for National Repentance.*

SUPPOSE that the sea should break forth in this land, (as such a thing might soon come to pass, were not the waters thereof countermanded by God's prerogative royal) it is not the endeavour of a private man can stop it. What if he goes with a faggot on his back, and a mattock on his shoulder, and a spade in his hand, his desire is more commendable than his discretion, it being more likely the sea should swallow him, than he stop the mouth of it; no, the whole country must come in, children must bring earth in their hats, women in their aprons, men with hand-barrows, wheel-barrows, carts, cars, wains, waggons, all must work, lest all be destroyed; so when a general deluge, and inundation of God's anger seizeth upon a whole kingdom, when he breaks in upon a nation like the breaking forth of waters,* it cannot be stopped by the private endeavours of some few, but it must be an universal work, by a general repentance, all must raise banks to bound it; till this be done, no hope of peace, no hope of reconciliation at all.

T. Fuller's Serm. at Westminster, 1642. * *I Chron. xiv. 11.*

284. *How Christ's Sufferings are made ours.*

As the burgess of a town or corporation, sitting in the parliament house, beareth the person of that whole town or place, and what he saith the whole town saith, and what is done to him is done to the whole town: even so, Christ upon the cross stood in our place, and bare our persons, and whatsoever He suffered we suffered, and when He died all died with Him, all the faithful died in Him, and as He is risen again, so the faithful are risen in Him.

John Boys' Postills.

285. *A Worldly-minded Man speaketh of nothing but Worldly Things.*

WHEN a clock is disordered within, and the wheels out of frame, the hammer and bell must needs give an uncertain sound; so

when our hearts are inwardly disordered and corrupted with worldliness and profaneness, our speech outwardly accordeth with them. The doorkeeper said unto Peter, Thou art surely a Galilean, thy speech bewrayeth thee ; and whosoever he be that hath his mind taken up and chiefly delighted with the world's music, hath his tongue also tuned to the same key, and taketh his joy and comfort in speaking of nothing else but the world and worldly things ; if the world be in his heart, it will break out at the lips ; a worldly-minded man speaketh of nothing but worldly things.

Joh. Downham's Christ. Warfare.

286. *Censurers not to be regarded.*

LANQUET, in his Chronicle,* relateth that in Friesland there was a fantastical prophet named David George, who, calling himself God's nephew, said, Heaven was empty, and that he was sent to choose the children of God, that the great work of election was left unto his disposal, to appoint such as he thought fit to be saved. Thus, in our time, there be many such prophets, electing and damning whom they please, deifying this man and devilizing that man ; but sure it is, they have no more authority to make devils than the pope hath to make saints : as, then, a number of his saints are in hell, so, questionless, many of their devils are glorious saints in heaven.

* *Page 320. John Boys' Postills.*

287. *The certainty of God's Will and Purpose.*

THE wheels in a watch or clock move contrary one to another, some one way, some another, yet all serve the intent of the workman, to show the time, or to make the clock strike. So in the world, the providence of God may seem to run cross to His promises, one man takes this way, another runs that way ; good men go one way, wicked men another, yet all in conclusion accomplish the will, and centre in the purpose of God the great Creator of all things.

Dr. Sibbs' Serm. at Gray's Inn, 1632.

288. *A Wicked Man believes not there is a Hell till he be in it.*

TOSTATUS observeth out of Pliny, that the mole, after he hath long lived under ground, beginneth to see when he dieth : *Oculos incipit*

aperire moriendo, quos clausos habuit vivendo : he beginneth to open his eyes in dying, which he always had shut whilst he lived. This is the true state of a wicked earthly-minded man, he neither seeth heaven, nor thinketh of hell : tell him that the wicked shall be turned into hell, and all that forget God ;* it is but as *brutum fulmen*, a mere scare-crow, he feareth not God nor man all his life-time, till he approacheth to judgment, and then too soon he beginneth to feel that which he could not be brought to believe.

*And. Willet on Levit. qu. 92. * Psalm ix. 17.*

289. *The World's Dangerous Allurements.*

THERE is a kind of serpent, called by the Greeks *σκυτάλη*, which when she cannot overtake the fleeing passengers, doth with her beautiful colours so amaze them that they have no power to pass away till she have stung them. So doth the counterfeit beauty and bravery of the world inveigle and bewitch those who behold it with over-partial eye, that they stand astonished till it have stung them with carnal concupiscence and doting love, so that they have neither will nor power to set one foot towards their heavenly country.

Joh. Downham's Christian Warfare.

290. *The Excellency of the Scripture in its Fullness.*

MEN talk much of the philosopher's stone that it turns copper into gold ; of cornucopia that it had all things necessary for food in it ; of panaces, the herb, that it was good for all diseases ; of catholicon, the drug, that it is instead of all purges ; of Vulcan's armour, that it was full proof against all thrusts and blows, &c. Well, that which they did attribute vainly to these things for bodily good, we may with full measure attribute justly to the Scripture in a spiritual manner. It is not an herb but a tree, or rather a complete paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine.* In a word, it is a panacea of wholesome food against fenewed¹ traditions ; a physician's shop of preservatives against poisoned heresies ;²

¹ Corrupted.

pandect of profitable laws against rebellious spirits ; a treasury of most costly jewels against beggarly rudiments.

John Boys' Post. * *Rev. xxii. 2.* *Schola cœlestis, eruditio vitalis. Casiodor.*
in Psalm xv.

291. *The Fullness of God.*

LAND floods make a great noise, swell high, but are suddenly in again, whereas the spring or well-head continueth full without augmentation or diminution ; such are the things of the world, such are all creature helps, how do they flourish for a while, but are soon gone. But God, He is the well-head, *puteus inexhaustibilis*, never to be drawn dry, the eternal Spring that feeds all other streams ; in Him, and in Him only, are the rivers of pleasure for evermore.

Dr. Sibbs' Seru. at Gray's Inn, 1629.

292. *The Blessing of God is to be eyed more than our own endeavours.*

IT is Seneca's observation, that the husbandmen in Egypt never look up to heaven for rain in the time of drought, but look after the over-flowing of the banks of the Nile, to be the only cause of their plenty. And such are they that sacrifice to their own nets and yarn,* that look upon their own endeavours, attribute all success to their own projects, and in the meantime never so much as cast up an eye unto God the author of all, in whom they live, by whom they move, and from whom they have their being.

Anth. Burges of Justification. * *Hab. i. 16.*

293. *Sacrilege condemned by the example of Cyrus.*

CYRUS having relieved the Jews from their captivity in Babylon, doth not dismiss them with an empty grace, but with a royal bounty. What a mountain of plate was then removed from Babylon to Jerusalem ! No fewer than five thousand and four hundred vessels of gold and silver. Certainly this great monarch wanted not wit to think : it is a rich booty that I find in the temples of Babylon ; having vanquished their gods, I may well challenge their spoil ; how seasonably doth it now fall into my hands to reward

my soldiers ! how pat doth it come to settle my new empire ! what if this treasure came from Jerusalem ? the property is altered ; the very place (according to the conceit of the Jews) hath profaned it ; the true God, I have heard, is curious, neither will abide those vessels which have been polluted with idolatrous use : it shall be enough, if I loose the bonds of this miserable people ; if I give liberty, let the next give wealth ; they will think themselves happy with bare walls in their native country ; to what purpose should I pamper their penury with a sudden store ? But the princely heart of Cyrus (though an heathen) would admit of no such base sacrilegious thoughts ; those vessels that he found stamped with God's mark, he will return to the owner ; neither his own occasions, nor their abuse, shall be any colour of their detention. O Cyrus, Cyrus, how many close-handed, gipple-minded Christians, shall once be choked in judgment, with the example of thy just munificence ? Thou restoredst that, which is now ordinarily purloined ; the lands, the treasures, the utensils of the church, are now rifled and devoured ; but there is a woe to those houses, that are stored with the spoils of God's Temple, and a woe to those fingers, that are tainted with holy treasures.

B. Hall's Contempl. *Zerub. Ezra.* *Quis enim læsorū impune putaret esse Deos ? Lucan.*

294. *The Minister's Blessing after Sermon to be attended.*

IT is reported of Dr. Lake, Bishop of Bath and Wells, that whether it were so that himself preached or not, after the sermon done and the psalm sung, as the manner is, standing up in his episcopal seat, he gave the benediction to the people after the example of the high priest, Numb. vi. 23, which thing as he performed like himself, i.e., in a most grave and father-like manner, so any man that had but seen with what attentive and devout gestures all the people received it, what apparent comfort they took in it, and how careful every particular man was not to depart the church without it, could not but conclude that there was *quædam vis et efficacia*, a secret virtue in the prayers and blessings as of the natural, so of spiritual parents, which as they are never the worse for giving, so those that have relation to them are much the better for receiving. And it is not for naught that the apostle saith, The lesser useth to be blessed of the greater. Much then are they to be blamed that rush out of the church leaving such a blessing behind them ; they think all is

done when the sermon is done, nor is the sermon done till they have practised what they have heard, and the only way so to do is to attend the blessing of the minister, as a good preparative thereunto, which (no doubt) will procure God's blessing thereupon, and then all is completed. Again, if grace after meat be required, surely grace after the Word heard is much more necessary ; and if Much good do it you, be good manners after a dinner, surely, Much good do it us, Much good do it my soul, is more than a compliment after a sermon.

In Preface to his Works. *Flac. Illiric. Clavis Script. in verbo Benedicere.*
Heb. vii. 7. *S. Croke, Visit. Serm. at Bath, 1612.*

295. *A Rich Fool described.*

A GREAT man, lying on his deathbed, sent first for his physician to advise with him about the recovery of his health ; no means were left untried, but all in vain, the physician gave him up for a dead man. Then he sends for his lawyer ; much time was spent with him in making his will, there he settles his estate on friends and kindred, strives to make the inheritance of his land sure to his heir, and in the interim neglects his own in heaven. Yet, however, if it be but for formality's sake, he will not seem to be utterly careless in that point, and therefore in the last place he sends for the physician of his soul, to consult about his spiritual estate, even then, when he was hardly capable of any advice at all. His fool, standing by, and having observed all that passed, desired his master to give him the staff that he used to walk withal. He gives it to him, but on condition that he should give it back again to the next he met with that was a verier fool than himself. Nay, then, said the fool, Here, master, take the staff again, for a verier fool than thou art I shall never meet again, that did first send for a physician to strengthen thy body, then for a lawyer to make thy will, and in the last place for the priest to comfort thy poor soul, which should have been the first work of all. And such fools are they that ravel out their precious time, tormented with the cares of the world, that lade themselves with thick clay ; such as sing requiems to their souls, that put the evil day far from them with a *nondum venit tempus*, till it come to the last pinch, that the last sand is dropping in the glass, and their souls (except God be more merciful) into the pit of hell for ever.

Th. Adam's Serm. at St. Greg., Lond., 1617. *Virtus post nummos.*
Ede, bibe, lude, post mortem nulla voluptas.

296. *Not to continue Angry.*

Two Grecian bishops, being fallen out about some difference in point of judgment, parted asunder in great anger ; but the elder of them (for so the wiser is to be accounted), sent unto his colleague a message, only in these two words, *Sol ad occasum*, The sun is about to go down. The other no sooner heard it, but he reflected on that of the apostle, Let not the sun go down upon your wrath ;^{*} and so they were both friends again. How doth this amity of theirs, condemn the enmity that is amongst many of us at this time ! as that deadly feud of the Scots, who entailed their lands on posterity, conditionally, that they should fight against the party that had offended, and never entertain any the least pacification : and such wrangling law suits, as that of the two noble families, Barclay and Lisle, which began in the reign of Edward the Fourth, and continued to the first year of King James, full seven score years. It cannot be denied, but that a man may, with good qualifications, go to law for his own ; but the length of time in the suit, when the grandchild shall hardly end that which the grandfather began, may draw on a great suspicion, in the want of charitable affection.

* *Ephes. iv. 26.* *T. Fuller's Serm. at St. Clem., 1627.*

297. *The only Comfort of a Christian, is his Property in God.*

THE conceit of property hardens a man against many inconveniences, and addeth much to his pleasure. The mother abides many painful throws, many unquiet thoughts, many unpleasant favours of her child, upon this thought, It is my own. The indulgent father magnifies that in his own son, which he would scarce like in a stranger ; and why, because he is his own. The want of this to Godward makes us so subject to discontentment, and cools our delight in God, because we think of Him aloof off, as one in whom we are not interested : could we but think, It is my God that cheereth me with His presence and blessings, whilst I prosper ; my God, that afflicteth me in love, when I am dejected ; it is my Saviour, that sits at the right hand of my God in Heaven, my angels stand in His presence ; it could not be but that God's favour would be sweeter, his chastisements more easy, his benefits more effectual unto us.

B. Hall's Contempl., ut antea.

298. *Ministers and Physicians, of all Men,
not to be Covetous.*

LUD. VIVES, that worthy learned man, doth wonder at some physicians that they could possibly be covetous and greedy upon the world, in as much as both in their speculative study and their practical administrations, they behold every day how fickle a thing life is, how soon the breath is gone, how the strongest die in a moment, and the youngest fall on the sudden, and so, by consequence, that the use of riches is uncertain, and that all worldly things are transitory. And it were to be wished that many physicians of the soul were not sick of the same disease; they know that all flesh is grass, and the grace of it but a flower; that our breath is but a vapour, and our life but as a bubble.† They speak much of mortality, and preach other men's funeral sermons, yet, in the midst of their studies of contemning the world, they are in love with the world, and look too much after mammon.

Lib. de Trinid. Discipl. * *Isa. xl. 6.* *Geo. Abbot, Cant. Lect. on Jonah iv.*
+ *Jam. iv. 14.*

299. *The Loss of Grace made Good again in Christ only.*

EPIPHANIUS maketh mention of those that travel by the deserts of Syria, where are nothing but miserable marshes and sands, destitute of all commodities, nothing to be had for love or money; if it so happen that their fire go out by the way then they light it again at the heat of the sun, by the means of a burning-glass or some other device that they have. And thus in the wilderness of this world, if any man have suffered the sparks of divine grace to die in him, the fire of zeal to go out in his heart, there is no means under the sun to enliven those dead sparks, to kindle that extinguished fire again, but at the Sun of Righteousness, that Fountain of Light, Christ Jesus.

Lib. de Anchorat. Pet. du Moulin's Communicant.

300. *To love our Enemies, and do them good.*

It was wont to be said of Archbishop Cranmer, If you would be sure to have Cranmer do you a good turn, you must do him some ill one ; for, though he loved to do good to all, yet especially he

would watch for opportunity, to do good to such as had wronged him. O that there were but a few such leading men, of such sweet spirits, amongst us, how great a blessing of peace might we enjoy! Did we but rejoice in any opportunity, in doing any office of love to those who differ from us; yea, to those who have wronged us, things would be in a better posture than they are.

Jer. Borogh's Heart-divisions. *Joh. Fox's Acts and Monuments.*

301. *Plain Preaching is Profitable.*

IN the building of Solomon's temple, there was no noise heard, either of axes or hammers; all the stones were prepared, squared, and fitted in the quarry, 1 Kings vi. 7. And thus the minister, in the building up of the mystical body of Christ, should make all the noise in his study, there he must turn his books, and beat his brains; but when it comes to church-work, to the pulpit, then it must be in plainness, not with intricacy and tieing of knots, but with all easiness that may be. It is confessed, that painted glass in churches is more glorious, but plain glass is more perspicuous. Oratory may tickle the brain, but plain doctrine will sooner inform the judgment; that sermon hath most learning in it, that hath most plainness. Hence it is, that a great scholar was wont to say, Lord, give me learning enough, that I may preach plain enough. For people are very apt to admire that they understand not, but to preach plainly is that which is required.

Josh. Shute's Serm. at Merc. Chapel, London, 1627. *Dr. Staughton's Serm. at Aldermanbury, London, 1637.* *Arthur Lake, Bath.* **1 Cor. xiv. 25.*

302. *The very Approach of Afflictions torment the Wicked.*

PLUTARCH telleth that it is the quality of tigers, that if drums or tabors sound about them, they will grow mad, and then they tear their own flesh, and rend themselves in pieces. And it is so with the unbelieving reprobate, with all wicked men, if they do but hear the noise of afflictions, the very sound of sorrows approaching, how do they fret, and fume, and torment themselves! nay, by cursing and swearing, how do they rend the body of Christ from top to toe in pieces!

Lib. de Superstitione.

303. *Malice and Envy, not fit Guests for God's Table.*

ST. AUGUSTINE could not endure any at his table, that should show any malice against others, in backbitings or detractings, and had therefore two verses written on his table, to be as it were monitors to such as sat thereat, that in such cases, the table was not for them.

*Quisquis amat dictis absentem rodere famam,
Hanc mensam vetitam noverit esse sibi.*

Thus Englished :—

He that doth love an absent friend to jeer,
May hence depart, no room is for him here.

And how much less will the Lord endure any at His table, that come thither with malice and hatred against their brethren ? If love be required at otr own tables, how much more will God require it in those that come to His table. When one man's heart swells with envy against another, when a second is filled with malice and hatred, this is not to eat the Lord's Supper, but to eat one another ; this is not to sit at the Lord's Table, but to be a guest at the table of devils.

Posidon, de Vita. Jer. Dyke's Worthy Communicant.

304. *Preparation to Religious Duties, must be free from Worldly Distraction.*

IT was said of Sir William Cecil, sometime lord treasurer of England, that when he went to bed, he would throw off his gown, and say, Lie there lord treasurer, as bidding adieu to all state affairs, that he might the more quietly repose himself. So when we go to any religious duty, whether hearing, or praying, coming to the Lord's Table, or in any other religious addresses whatsoever, we should say, Lie by world, lie by all secular cares, all household affairs, all pleasures, all traffic, all thoughts of gain ; lie by all, adieu all ; we must now be as those, that have nothing to do with the world for the time, we must separate our hearts from all common uses, that our hearts may be wholly for our God.

Sir Rob. Nanton, Fragment. Regalia. Jer. Borogh's Gospel-worship.

305. Dangerous to interpose with a Divided People.

IT was once said to Luther, when he was about interesting himself, in seeking reformation of those bad times, *Abi in cellam, et die, Miserere nostri*; O Luther, rather get you into your cell, and say, Lord have mercy upon us. And another¹ being once asked, why he did not write his judgment, about the controversy of the time, answered, *Cui usui Reipublicæ? cui bono mihi?* To what purpose? it would not help the cause, but much hazard him that should meddle. And most true it is, he that meddles with the divisions of the times, may expect to be divided himself; to have his name, his repute cut asunder, and thrown this way and that way. It hath ever been an unthankful work, to meddle with a divided people; a man may with as much safety put his hands into a nest of hornets, as to interpose in the midst of such wild and unruly divisions as are now amongst us.

In Vita per incertum. Jer. Borogh's Heart-divisions.

306. A Good Man is bettered by Afflictions.

THE bee is observed to suck out honey from the thyme, a most hard and dry herb: so the good and faithful minded man sucketh knowledge and obedience from the bitter portion of adversity and the cross, and turneth all to the best. The scouring and rubbing which frets others, makes him shine the brighter; the weight which crusheth others, makes him like the palm-tree grow the better; the hammer which knocks others all in pieces, makes him the broader and the larger. *In incude et malleo dilatantur*, They are made broader on the anvil, and with the hammer; although it be with the hammer, yet, *dilatantur*, they are made to grow the wider.

Plutarch de Tranquillitate. Geo. Abbot, Lecture on Jonah.

307. The Trial of Faith is the Enlargement of Faith.

EXAMINATION and trial of a good scholar, hurts him not, either in his learning, or in his credit; nay, it advanceth him much in both; his very examination rubs up his learning, puts much upon him,

¹ Richard Sibbs, D.D.

and sends him away with the approbation of others. And thus in the trial of faith, there is an exercise of faith ; faith examined and tried, proves a faith strengthened and increased. Some things sometimes proved the worse, and suffer loss by trial, but the more faith is tried, the more faith is enlarged.

Ludovic. Granat. Dux Peccatorum. Talis est natura fidei, &c.
Chrysost. in Matth. xiii.

308. *Unprofitable Hearers of the Word described.*

A MARINER, when he takes his leave of his friends on the shore, sees them a while, but when he is sailed a little further, then they are quite out of sight, and he sees only the houses ; then sailing a little further, he sees nothing but steeples, and such high places ; but then sailing a little further, *nihil est nisi pontus et aer*, he sees nothing but air and water. So it is with too many unprofitable hearers of the Word ; it may be, that when they are gone home from the church, there are some things fresh in memory ; but on the next day, they have lost some, but there are some other things that do yet present themselves before them, and then they lose more and more, till they have lost the sight of all ; no more of the Word appears than as if they had heard nothing at all.

Jer. Borogh's Gospel Worship. Multi vocem predicationis audiunt, sed post vocem vacui recessunt. Greg. Moral.

309. *All Divisions are against Nature.*

PHILOSOPHERS say, *Non datur vacuum* : there cannot be vacuity in the world ; the world could not stand, but would be dissolved, if every part were not filled ; because nature subsists by being one ; if there were the least vacuity, then all things should not be joined in one, there would not be a contiguity of one part with another. This is the reason why water will ascend, when the air is drawn out of a pipe, to fill it ; this is to prevent division in nature. O that we had but so much naturalness in us, that when we see there is like to be any breach of union, we would be willing to lay down our self-ends, our self-interests, and to venture ourselves to be anything in the world, but sin, that so we may still be joining, still uniting, and not rending from each other.

Oviedo Ariagua. Jer. Whitaker's Serm. at Westm., 1646.

310. *The Hell of a Guilty Conscience.*

PHILO JUDÆUS telleth, that Flaccus played all the parts of cruelty that he could devise against the Jews, for their religion's sake ; but afterward, when the doom of Caligula fell upon him, and he was banished to Andros, an island near Greece, he was so tormented with the memory of his bloody iniquities, and a fear of suffering for them, that if he saw any man walking softly near him, he would say to himself, This man is devising to work my destruction : if he saw any go hastily, Surely it is not for nothing, he maketh speed to kill me. If any man spake him fair, he suspected that he would cozen him, and sought to entrap him ; if any talked roughly to him, then he thought that he contemned him ; if meat were given to him in any plentiful sort, This is but to fat me as a sheep, or an ox, to be slaughtered. Thus his sin did lie upon him, and ever remember him, that some vengeance was to follow from God or man, or both. And this is the case of all wilful, bloody, presumptuous sinners, that though there be some strugglings and wrestlings to the contrary, yet their hearts and consciences are greater than themselves, and will put them in mind, that nothing but destruction waiteth on them ; if they walk abroad, *sonus excitat omnis suspensum*, they are afraid of every leaf that wags ; if they stay at home, nothing but horror attends them : in the day, they are struck with variety of sad apprehensions ; and in the night, they are tormented with fearful dreams, and strange apparitions ; such and so great is the hell of a guilty conscience.

Li. in Flaccum. *Sonus excitat omnis Suspensum.* *Virgil.* *Geo. Abbot's Lect. on Jonah.* *Nihil est miserius, quam hominis animus conscius.* *Plaut.*

311. *Love of God's Children is a Sincere Love.*

THE son of a poor man, that hath not a penny to give or leave him, yields his father obedience as cheerfully as the son of a rich man, that looks for a great inheritance. It is indeed love to the father, not wages from the father, that is the ground of a good child's obedience. If there were no Heaven, God's children would obey Him ; and though there were no hell, yet would they do their duty ; so powerfully doth the love of the Father constrain them.

Th. de Trugillo, Thesaur. Concionat. *Oderunt peccare boni virtutis amori.*

312. Ministers to be Men of Merciful Dispositions.

LORD ELLESMORE, sometime lord chancellor of England, a great lover of mercy, was heard to profess, That if he had been a preacher, this should have been his text: A righteous man regardeth the life of his beast.* A merciful man and a merciful text well met; but oh, the prophetical incendiaries of the late fearful, unnatural civil war! how far were they from this sweetness of disposition! how far from thoughts and bowels of mercy! how far from a desire to preach mercy! when it was a common course with them by viperine glosses to eat out the bowels of a merciful text; when nothing was more usual amongst them than to allege the words of the Scripture against the meaning; than to wrong and wring the Scripture till it bled again, but they would misconstrue and misapply it one way or other to stir and incite men to such actions as little became the profession of the gospel.

Sir Rob. Nanton, Frag. Regalia. **Prov. xii. 10.* *Mr. Woodnoth, New Descant on Old Records.*

313. Election known by Sanctification.

If any man would know whether the sun shineth or not let him go no further, but look upon the ground to see the reflection of the sunbeams from thence, and not upon the body of the sun, which will but the more dazzle his sight. The pattern is known by the picture, the cause by the effect; let no man, then, soar aloft to know whether he be elected or not, but let him gather the knowledge of his election from the effectualness of his calling and sanctification of his life, the true and proper effects of a lively faith stamping the image of God's election in his soul.

John Negus, Of Obedience.

314. Men commonly are loath to Die, though seemingly willing thereto.

It is but Æsop's fable, but the moral of it is true: A poor desolate old man, returning home from the wood with a burden of sticks on his back, threw them down, and in remembrance of the misery which he sustained, called often for death to come upon him, as

if he would live no longer. But when Death came to him in earnest, and asked him what he should do, the old man presently changed his mind, and said, 'That his request unto him was, that he would help him up with his wood. This, most commonly, is our case; we would find some other business to set Death about if he should come to us when vainly we have wished for him, we dismiss him with a *nondum venit tempus*, bid him call to-morrow, we are not yet at leisure. How vainly do men wish for death, and how merciful doth the Eternal deal with them, who oftentimes in His love denieth that which they so earnestly desire, and which, if they should presently enjoy, they would prove of all men most miserable; for, being removed hence, it is to be feared the accounts betwixt God and their own souls would fall short of what they should be.

De Sene et Morte. *Geo. Abbot, Lect. on Jonah.* *Nullus hominum fidus est amicus tumulo.* *Euripi.*

315. *A Special Sacrament-day to Bless God for Christ's Death.*

THE Jews, in the celebration of the Passover, did sing the cxiii. Psalm with the five following psalms, which they called The Great Hallelujah, and it was always after that cup of wine which they called, *Poculum hymni*, or *laudationis*, the cup of praise. And thus it should be with us; at all times, upon all occasions, in all places, we should sing hallelujahs to God, and praise His holy name; but at the sacrament, in that eucharistical action, we should sing a great hallelujah; no time but we should bless God for the work of our redemption, but at the sacrament we should have our hearts greatly enlarged in a more special manner to bless God for the benefit of Christ's death, and the sweet comforts that we receive thereby in the use of the sacrament.

Talmud. Iudaeorum. *Ter. Dykes' Worthy Communicant.*

316. *Not Lawful to Fight for Religion.*

WHEN Mahomet was about to establish his abominable superstition, wherein he had mingled the laws and doctrines of heathens, of Jews, false Christians, and heretics, with the illusions and inventions of his own brain, he gave it forth for a main principle how God at the first in his love to mankind sent Moses, after him Jesus Christ,

who were both of them endued with power to work miracles, but men gave small heed to them ; therefore He determined to send Mahomet, a man without miracles, a warrior with a sword in his hand, that whom miracles had not moved, weapons might compel. Thus they may derive their authority perhaps by a long descent from Mahomet's pretended charter, but most sure it is, they can find no syllable of allowance in the great, assured, sacred charter of God's Word, who seek to set up religion by the sword ; fire and faggots are but sad reformers. The church, therefore, was wont to be gathered by the mouths of ministers, not by the swords of soldiers. It was well said of one, Let religion sink to hell rather than we should call to the devil for help to support it.

Pomp. Latus de Exortu Mahom. *Flectere si nequeo Superos, Acheronta*
movebo. *T. Fuller.*

317. *The Weight of Sin to be seriously poised.*

PORTERS and carriers, when they are called to carry a burden on their shoulders, first they look diligently upon it, then they poise and lift it up to try whether they be able to undergo it, and whether they shall have strength to carry it when it is once on their backs. And thus should every man do, that for a little pleasure hath enthrall'd himself to carry the burden of sin ; he should first prove and essay what a weight sin is, what a burden the punishment of sin is which he must bear, or sink under it, and by this means he shall soon find himself at a loss, for a wounded spirit who can bear ? *

Ludovic. Granatens. Dux Peccatorum. **Prov. xviii. 14.*

318. *Licentious Libertines impatient of Government.*

THERE was sometime in Gaunt, as divers of the magistrates were sitting on a bench in the streets, a beggar, who passing along, craved their alms, and complained that he had a secret disease living in his bones, and running all over his body, which he might t for shame discover unto them ; they, moved with pity, gave n each of them somewhat, and he departed. One more curious in the rest bade his man follow him, and learn if he could what it secret disease should be, who coming to him, and seeing

nothing outwardly upon him, but well to look at ; forsooth (quoth the beggar), that which pains me you see not ; I have a disease lying in my bones and in all my parts, so that I cannot work ; some call it sloth, and some others call it idleness. Now there is a sort of men that have a disease holds them much like this of the beggar's, they cannot endure to be subject ; to have looked at them formerly you could have discerned little or nothing, for they were close, but there crept all over their body through every joint, and was settled in their marrow, and is now broke out at their mouths, a lordly humour, that they cannot obey, nor understand themselves to be any longer subjects than they please themselves.

*Phil. Camerensis. J. White, Serm. at St. Paul's, Lond., 1610.
Cuncta licere creditur. Auson.*

319. *Preaching Tradesmen, Preaching Soldiers, &c., not sent of God.*

THERE is a relation how Zeno, the emperor, tempted God in the choice of a churchman, by laying a blank paper on the altar, that God might write in the paper the name of him who should be Bishop of Constantinople ; but one Flavitus, that was otherwise scholar enough, corrupting the sexton with a considerable sum of money, caused him to write in his name, and so obtained the bishopric. And are there not many amongst us, clero-laics, preaching tradesmen, preaching soldiers, &c.? Such there are, but certainly not sent of God, not written down in the book of God's approbation, but are crept in by the corruption of the time, and have boldly thrown themselves into the work of the ministry, and are many of them the only men admired for gifts, of whom it may be said, as sometime Aulus Gellius did of one Vendidius Bassus :

*Concurrite omnes augures, aruspices,
Portentum inusitatum conflatum est recens ;
Nam mulos qui fricabat, Consul factus est.*

But blessed be God, there is yet no such a famine in this our Samaria, that an ass's head should be valued at fourscore pieces of silver.*

*Niceph. Hist., Lib. xvi., cap. 18. John Weems' Exercitat. Noctes Atticæ,
Lib. v., cap. 4. * 2 Kings vi. 25.*

320. *Scholars not to be unthankful to the University that bred them.*

ARISTOTLE having got great learning from Plato, by whom he was taught no less than ten years, afterwards became a great enemy unto him, and by all means sought his discredit; a course clean contrary to all moral rules, and even common humanity, the which unthankfulness caused Plato call him mule, the property of which beast is, that when they have filled themselves with their mother's milk, they beat their dam's head with their heels for a recompence. And well may our universities, the nurseries of God's vineyard, the seminaries of Christian learning, and fountains of holy religion, yea, the eyes, the light, the salt, the seasoning of the whole land, take it very unkindly that some of them whom they have not only taught, but maintained with all necessaries, some ten years, some more, should now be found their greatest opposers. This may be an Aristotelian, an heathenish, but surely no Christian requital; such unworthy disciples, dissemblers, may be men in countenance, but in condition, mules.

Ælian. Variar. Hist., Lib. iv. Mr. Woodnoth; New Descant on Old Records.

321. *Sin rooted in the Heart, hardly to be plucked up.*

HE that driveth a nail into a post fasteneth it at the first stroke that he maketh with his hammer, but more firmly at the second stroke, but so fast at the third, that it can hardly be pulled out again; and the oftener that he knocketh it, the faster it sticketh, and is pulled out with the greater difficulty. So in every one of our wicked actions which we do, sin is driven deeper into our souls, as it were with the great hammer of God's anger; the nail is sin, inclination to sin fastens it, delight in sin enters it further, custom drives it further, and habit sets it home to the head, and there it sticketh so fast, that nothing in the world can be found out, but only the mercies of God in Christ Jesus, by which it may be hauled and pulled out again.

Ludovic. Granat. Dux Peccatorum. Animus sceleribus assuetus, vix ab eis divelli potest. Isidor. in soliloquii.

322. *Good Works are not the cause of, but the way to Happiness.*

If the king freely, without desert of mine, and at the mediation of another, give me a place about him, and never so much right unto it, yet I am bound if I will enjoy it, to come unto him and do the things that the place requireth. And if he give me a tree growing in his forest, this his gift ties me to be at cost to cut it down and bring it home, if I will have it. And when I have done all this, I cannot brag that by my cunning and service, I merited this place; or by my cost, in cutting down and carrying home the tree, made myself worthy of the tree, as the Jesuits speak of their works; but only the deed is the way that leads to the fruition of that which is freely given. There cannot be produced a place in all the Scripture, nor a sentence in all the Fathers, which extend our works any further, or make them exceed the latitude of a mere condition, or way whereby to walk to that, which not themselves but the blood of Christ hath deserved.

J. White, ut antea. Opera bona non causa sed via regnandi. Bernard.

323. *A True Christian, the more he is Afflicted and Troubled, the better he Thriveth.*

PLINY, in his Natural History, writeth of certain trees growing in the Red Sea, which being beat upon by the waves, stand like a rock immovable; yea sometimes, *pleno aestu operiuntur*, in a full sea they are quite covered over with waters; and it appears by many arguments, that they are bettered by the roughness of the waters. Even so a Christian, planted by faith, in the red sea of Christ's blood, resisteth all the waves of temptation; afflictions are but as so many pressing irons, to better obedience; the more he is beat upon, yea and overwhelmed also with the billows of distress and trouble, the better he thriveth, and the more he flourisheth in spiritual graces.

Lib. xii. cap. 9. Sir Henry Wootton in a Letter to Sir Richard Baker, then in prison, 1628.

324. *Troubles not to be so much Questioned how we came unto them, as how to get out of them.*

ST. AUGUSTINE tells of a man, that being fallen into a pit, one passing by falls a questioning of him, what he made there, and how he came in. O, says the poor man, Ask me not how I came in, but help me, and tell me how I may come out. So let not us enquire, how we came into such perplexed times, how into the pit of popular confusion : one says, that the late king ; another, that the parliament ; a third, the army is the cause of all our trouble, that they have put us in. But who is it that takes care how to get out ? who is it that smites upon his thigh with his hand, and concludes, that his sin hath caused all this sorrow, that his iniquity hath raked up the ashes of these hot distempers ? Could but men do this, then they might cheerfully look up unto Him, who hath got the advantage of upper ground, who can, and is willing, to draw them out of the deeps of their distress and deliver them.

Jer. Whitaker at Westm., a Sermon, 1646. Ille ego qui feci, &c. Virgil.

325. *The Good of Adversity and the Ill of Prosperity.*

THE naturalists observe well, that the north wind is more healthful, though the south be more pleasant ; the south with his warmth raiseth vapours, which breed putrefaction, and cause diseases ; the north with his cold, drieth those vapours up, purging the blood, and quickening the spirits. Thus adversity is unpleasant, but it keepeth us watchful against sin, and careful to do our duties ; whereas prosperity doth flatteringly lull us asleep. It never goes worse with men spiritually, than when they find themselves corporally best at ease ; Hezekiah was better upon his sick-bed, than when he was showing of his treasures to the ambassadors of the King of Babylon.* How wicked the Sodomites were, we read, Gen. xviii., but Ezekiel, chap. xvi. tells us, the cause was fullness of bread. It was a wise policy then, of Epaminondas, to stand sentinel himself, when the citizens were at their bacchanals ; and

surely, when we have the world at will, it is good providence thereto look most to our ways.

*B. Lake on Psalm li. Pliny. Si fortuna ridet, caveto tolli, &c. * Isa. xxxix. Diodorus, Lib. xv.*

326. *The Great Danger of Malicious Turbulent Spirits.*

It is one of Hippocrates' Aphorisms, that long festered ulcers are beyond the possibility of cure, especially in hydroptic bodies, where the humours are rank and venomous. Such is the condition of all turbulent and tumultuous spirits, exulcerate with the corrosive of many supposed wrongs, and impatient in delay of their revenge, are so far transported from reason, or accepting the supple oil of reconciliation, as that they enter into resolutions of desperate consequence, and vent the poison of their malice, by the pipes of their treasonable practices, into every vein of their native country, to the great hazard of her health, and public safety.

Sr. Rob. Dallington's Aphorisms. Vindicta nullum relinquit facinus. Seneca in Thyest.

327. *Heaven the best Inheritance.*

ALL the thoughts of worldly men are employed, all their care is taken up, all their time bestowed, all their means spent in purchasing or some way procuring unto themselves (as they call it) a fortune, an estate of land of inheritance, or lease for term of years or life ; all which are yet subject to a thousand calamities. Let us then rather look after heaven and labour for the state of grace, which is past all hazard, being assured unto us by the handwriting of God and the seal of His blessed Spirit, an estate not for a term of years, but for eternity ; an estate that is subject neither to the corruption of *tinearum forensium*, Westminster-hall moths, nor *tinearum urbanarum*, bankrupt debtors, nor *tinearum militarium*, plundering thieves and robbers ; but such as cannot be spoiled by hostile invasion, nor wrung from us by power, nor won by law, nor mortgaged by debt, nor impaired by public calamity, nor changed by kings and parliaments, nor violated by death itself.

Dan. Featly's Serm., 1622. Lanc. Andrews Winton, Serm. at Court, 1612.

328. *A Sinful Man is a Senseless Man.*

TAKE a dead man, and put fire to his flesh, pinch him with pincers, prick him with needles, he feels it not; scourge him, and he cries not; shout in his ear, he hears not; threaten him or speak him fair, he regards not, he answers not. This is the condition of one that is spiritually dead in sin; let the judgments of God and terrors of the law be laid home to his conscience, let the flames of hell-fire flash in his soul, he regards it not, he is sermon-proof and judgment-proof; he hears of judgments abroad, and sees judgments on others; nay, let judgment come home to his own doors, yet he thinks all is well; like Solomon's fool, he outstands all reproof, let the minister hit him never so home; They have stricken me (says he), but I was not sick, they have beaten me, but they might as well have beaten the air. Such, and so deplorable, is the sad condition of every senseless sinner.

*Th. de Trugillo, Thesaur. Concionat. Greg. de Cura Pastor., Part. iii.
Prov. xxiii.*

329. *Revenge, above all other Passions, is of a Growing Nature.*

ALL plants and other creatures have their growth and increase to a period, and then their diminution and decay, except only the crocodile, who groweth bigger and bigger even to death. So have all passions and perturbations in man's mind their intentions and remissions, increase and decrease, except only malicious revenge; for this, the longer it lasteth the stronger it waxeth still, even when the malign humours of avarice and ambition are settled or spent. Hence it is that such fiery spirits as these have always proved apter for innovation than administration, for desolation than reformation, and dangerous to the state where they live.

Plin. Hist. Nat., Lib. viii., cap. 25. Sir Rob. Dallington's Aphorisms.

330. *Saving Grace and Seeming Grace much resemble one another.*

EXPERIENCE sheweth that Bristol and Cornish stones, and many other false gems, have such a lustre in them, and so sparkle like true jewels, that a cunning lapidary, if he be not careful, may be

cheated with them. Such are the enlightening graces which shine in hypocrites, they so nearly resemble the true sanctifying and saving graces of the elect, that the eye of spiritual wisdom itself may mistake them, if it be not single, and look narrowly into them. Peter's true tears of repentance* may be taken for Esau's tears of discontent and revenge;† the temporary faith of Simon Magus‡ may seem as good as that of justifying faith in Zaccheus;§ a seared conscience hardly to be discovered, such as the possessed man had, from a secured conscience such as St. Paul's was;|| a sudden exaltation of the spirit, such as the Jews' was,¶ from true joy in the Holy Ghost, such as David's was.**

Dan. Featly's Clavis Mystica. *Sic parvis componere magna.* * *Matt. xxvi.*
 + *Heb. xii.* ‡ *Acts viii.* § *Luke xix. 8, 21.* || *Acts xxiv.* ¶ *John v.*
 ** *Psalm iv. 7.*

331. *Prosperity divides, Affliction unites the Hearts of Christians.*

WE read in Scripture of the manna that God gave His people, such was the nature of it, that the heat of the sun melted it. You will say, How could it then endure the heat of the oven? for they baked it in the oven; yet so it was, of a strange kind of nature, that it could bear the heat of the oven, and not the heat of the sun. Even of such kind of temper are our hearts, the heat of the sun of prosperity dissolves us, causes us to run one from another, to divide one from another; but the heat of the fiery furnace of affliction bakes us, brings us, and settles us together; it makes us to be one, it takes away our rawness, it consumes many of our ill-humours, and so composes our spirits into one.

Jer. Borogh's Heart-divisions. *Sequitur fortunæ lumina vulgus.* *Ovid & Trist.*

332. *Neutrality in Religion, Enmity of Religion.*

THE sons of God—that is, those that did love God, fell in love with the daughters of men—that is, their own lusts.* What issue had they? Giants, θεομάχοι, such as fought against God. The Samaritans worshipped both the God of Israel, and the Assyrian idols, and they were the most deadly enemies of Jerusalem. Never have you seen a heretic—that is, a person that professeth

partly the truth, and partly error, but he turned a bloody persecutor of the truth. And he that loveth God and the world, out of his love to the world, will do the greatest dishonour he can unto God. Two loves, if one be good, and the other bad, cannot stand together; no man can serve two masters, (as Christ tells us) if he love the one, he will hate the other.+

**Gen. vi.* *B. Lake on Matth. xxii.* *Cruentas leges ore dictant, &c.* *Am-*
bros. Orat. in Auxent. *+ Luke xvi. 13.*

333. *The Direful Effects of War.*

PLINY in his Natural History writeth, that the nature of the basilisk is, to kill all trees and shrubs it breathes upon, and to scorch and burn all herbs and grass it passeth over. Such are the dismal effects of war; for, be the title never so clear, the cause never so just, yet the means are not without fire and sword, nor the end without horror and bloodshed; *nulla salus bello*, peace therefore is to be preferred, so it be not with blemish of the prince's honour, or prejudice of the public good.

Lib. viii. cap. 21. *Grotius de Jure Belli ac Pacis.* *Pax optima rerum. Sil. Ital.*

334. *God accepts the Will for the Deed.*

A PILOT (as Quintilian observes) cannot be denied his lawful plea, *dum clavum rectum tenet*; though the ship be cast away, he is not to make satisfaction, so long as he held the stern right, and guided it by the compass. In like manner, though our actions and good intentions miscarry in the event, we are not to be blamed; if we steered our course according to the Word of God; though the bark be cast away, as St. Paul's was, yet the lives of all in it shall be safe. It is very true, that the ship, even at the port, may be driven back again, may meet with many brushes and knocks, when it was thought to be most safe; the dearest child of God may be at the gates of death, so distracted, that not one word of sense or reason may appear; yet all, no doubt, is very well; it is the fever that rageth, the disease that speaketh idly, not the party; and therefore, *Ut ante delirium, ita ad judicium*, (said a learned man) God measureth our actions not by the obliquity of them, but by the rectitude of the heart, and will not lay them to our charge.

Declamal. Lib. iii. *Dan. Feally's Serm.* *In magnis, et voluisse
 sat est. Propriet.*

335. *Not the Assurance only, but the Joy of Salvation, gives Content.*

IT is often day when the sun doth not shine, and though thick clouds breathed from the air, make a sad face of the sky, as if it were night, yet we cannot say the sun is gone down. This is many men's condition in the state of salvation, the sun is with them, they are children of the day; yet have they no joy of their salvation, their sun doth not shine, they have no clear day. Hence it is, that assurance of salvation will not content the soul, except it may have the joy of salvation also. This was that which made David cry out, Restore me to the joy of thy salvation.*

*B. Lake's Serm. on Psa. li. Lætitiam Jesu ut vertit. Hieronymus. *Psa. li.*

336. *To take Heed whom we Trust.*

BUCHOLCERUS gives a parcel of witty counsel to his friend Huebnerus, who being to go to court, to teach the Prince Elector's children; at their parting, I will give you one profitable rule (says he) that shall serve for all your whole life. He listening what it should be: I command (says he) unto you, the faith of the devils. At which Huebnerus wondering: Take heed (says he) how you trust any at the court, believe their promises, but warily, with fear, &c. The like must we do, not believe all that is spoken, not confide in all that make a show of friendship; there is abundance of outside love in the world, many complimentary promises, but little or no performance at all.

Melch. Adamus in Vita. Cave multos, si singulos non times. Jer. Borogh's Heart-divisions.

337. *The Poisonous Nature of Ambition.*

As poison is of such force, that it corrupteth both blood and spirits, besieging, seizing, and infecting the heart with the venomous contagion thereof, quite altering the complexion and condition of the man that hath drunk it; so the pestiferous desire of sovereignty, though it seize on a mind of mild and mansuet disposition, yet it is of such forcible operation, as it not only altereth man's nature, but maketh man unnatural.

Sir Rob. Dallington's Aphorisms. Regnandi dira cupidus, Quid non?

338. *How to Recover Spiritual Sight.*

THE angel bade Tobias to unbowel the fish, and to take out the gall, as being useful in medicine, and a special means to recover his eyesight.* The story is apocryphal, but the application is canonical, and agreeable to the doctrine of the inspired Scriptures. If we unbowel worldly pleasures, and carnal delights, and take out the gall of them, that is, seriously think upon the bitterness of them, the bitterness which they leave behind them, it will prove a sovereign remedy against our spiritual blindness.

* *Tob.* vi. 8. *Dan. Featly's Clavis Mystica.* *Sperne voluptates, &c.*
Horat. Epist. ii.

339. *The Minister's Repetition in Sermons Warrantable.*

As Moses added a Deuteronomy to the former books of the law, though he repeated but the same things: and the evangelists added gospel upon gospel, of the same argument: and the apostles added epistles to epistles, not much varying their doctrine: so it must not grieve the minister to write and speak the same things to the people, and for them it is a sure thing, as the apostle teacheth.

B. Lake on Exod. xix. *Decies repetita placebunt.*

340. *Windy Knowledge and Windy Doctrine go together.*

As extreme windy stomachs do not only hinder digestion, by interposition with the wholesome meat, and relaxation of the mouth of the stomach, which ought to shut itself so close about the meat, that not so much as the least vacuity may be left; but also either by ill digestion, fills the body with crudities, obstructions, and consequently putrefactions; or else, because wind is so stirring, make ejaculation, and a sudden regurgitation of all that is received. So in like manner, windy knowledge* above wholesome sobriety, makes such an interposition and relaxation of the mind, that it cannot digest wholesome doctrine, but fills itself with all manner of raw humours, and unstable opinions, which breed such obstructions in the mind, that presently it falls into divers sicknesses, and can keep nothing that is good and savoury; but presently being re-

ceived, by the pride and self-conceit that it hath in itself, casts it up again, and so by a continual casting, breeds that weakness; that so much leaven of evil doctrine is soaked into the very films of the soul, that it breeds that disease, which physicians call *Corruptio ad acciditatem*, which sets an eager and sharp appetite in the mind, that it hungers continually to be fed with new opinions, and so at length, rottenness and putrefaction is bred therein, and consequently death and destruction.

Joh. Yates' Arraignment of Creature. *Scientia inflat.* **1 Cor. viii. 5.*
Vera scientia afficit non extollit. *Greg. Lib. iii. Moral.*

341. *God is to have the Glory of all Things.*

As bright shining and golden vessels do not retain, do not engross the beams of the sun, which they receive, but return them back, and double them by reflection: thus the sons of men, having from the Sun of Righteousness the bright beams of His grace and virtue, not only to warm their hearts, but also to shine out in their words and actions, are to reflect them back again, with all praise and glory due unto them, seeing that from Him alone they have received them.

Joh. Downham's Christian Warfare.

342. *Not to be Reconciled to God before we Sleep, very Dangerous.*

THAT man which dares go to bed with a conscience, charged with the guilt of one enormous sin, is much more desperate than he that dares lie unarmed, with seven armed men that are his deadly foes; for, a sinner is less sure of his life than the other. What a sad thing is it to sleep securely on the brink of hell! to go to bed drunk over night, and find himself awake in hell the next morning! He that inures not himself daily to reconcile himself unto God, makes a comfortless end for the most part, and is snatched hence, before he hath a thought of making his peace with his Maker.

B. Lake's Serm. on Luke iii.

343. *No such thing as Independency in this Life.*

TRIMETHIUS, in his catalogue of ecclesiastical writers, mentioneth what Occam, the famous schoolman, said upon occasion unto

Louis the emperor, *Domine Imperator, defende me gladio, et ego te defendam calamo*; here was the emperor's sword, and Occam's pen, standing in need of one another. This shows there is no man absolutely independent in this world, nor ever shall be, so long as he hath any dependency here below. The head cannot say to the foot, I have no need of thee.* The master cannot be without his man, nor the landlord without his tenants, nor the king without his subjects. He that taketh place before all in some things, must be content to give place, and come behind others in some things else.

In Vita Occami. *Auxilium ab omnibus petendum est, etiam ab infimis.*
Salust. **I Cor. xii. 21.*

344. *The Remembrance of Sins past, the only way to prevent Sins to come.*

IN the country of Arabia, where almost all trees are savoury, and frankincense and myrrh are even as common firewood, styrax is sold at a dear rate, though it be a wood of unpleasant smell; because experience proveth it to be a present remedy to recover their smell, who before had lost it. We all of us have lived in the pleasures of sin, have our senses stuffed, and debilitated, if not overcome; and the best remedy against this malady, will be the smelling to styrax, the unsavoury and unpleasing smell of our former corruptions; thus David's sin was ever before him,* and St. Augustine (as Possidonius noteth) a little before his death, caused the penitential psalms to be written about his bed, which he still looking upon, out of a bitter remembrance of his sins, continually wept, giving not over long before he died. This practice will work repentance not to be repented of.

Pliny, *Hist. Nat. Lib. xii. cap. 27.* Dan. Featly's *Clavis Mystica.* * *Psalm li.*

345. *The not returning Thanks unto God for Grace received is the ready Way to be Graceless.*

RIVERS receiving their fulness from the ocean, pay their tribute by returning their streams into it back again, which homage, if they should deny to yield, their swelling waters would bear down their own banks and drown the country. So, we receiving from the infinite Ocean of all goodness, whatsoever fulness we have of grace.

and virtue, the praises and glory due unto them are, by humble acknowledgment and thanksgiving, to return to Him that gave them. But if we shall wax unthankful, and refuse to pay the tribute due, and show our rebellion against our great Lord by encroaching upon His right, thinking to grow rich by robbing of Him, and keeping of all to our own use, these gifts thus retained will make us but to swell with pride, and, breaking down the banks of modesty and humility, will not only empty us of all grace and goodness, but make all our good parts we have hurtful and pernicious. And thus it is, that the not giving unto God that which is God's, the not returning praise to God for grace received, is the ready way to be graceless.

Joh. Downham's Christ. Warfare. *Quid habes quod non accepisti?*

346. *Crosses and Afflictions not to be slighted.*

TACITUS reporteth that though the amber ring amongst the Romans was of no use, nor any value, yet after the emperor had begun to wear it, it began to be in great esteem, it was the only fashion amongst them. So, methinks, sith our Lord and Saviour Christ Jesus hath borne His cross, and was borne upon it, we should make better reckoning of crosses than many of us do. How nice and tenderly have many of us been brought up, that we can hardly endure to see the sight of our sweet Saviour's cross. We stick to sip of that cup, which was holy David's diet drink, and Job and Jeremy took it all off. Are we better than these holy men? nay, are we too good to pledge our Saviour in the cup of His passion? *Nos suspiramus in cruciatis?* *Ille expiravit in cruce.* Do we breathe out some sighs in our crosses? He sighed out His last breath in torments upon the cross. It certainly then behoveth every Christian to take up his cross and follow Him.

In Lib. Animal. *Dan. Featly's Clavis Mystica.* *Bernard de Passione.*

347. *In Death there is no Difference of Persons.*

As in chess play, so long as the game is in playing, all the men stand in their order, and are respected according to their places; first the king, then the queen, then the bishops, after them the knights, and last of all the common soldiers; but when once the game is ended and the table taken away, then they are all con-

fusedly tumbled into a bag, and haply the king is lowest and the pawn upmost. Even so it is with us in this life, the world is a huge theatre or stage, wherein some play the parts of kings, others of bishops, some lords, many knights, others yeomen. But when the Lord shall come with his angel to judge the world, all are alike, no difference betwixt the king and the peasant, the courtier and the clown, and if great men and mean persons are in the same sin, *pares culpæ, pares pœnæ*, they shall be sharers in the same punishment.

House of Mourning. *Omnia mors æquat.* *Claudian.*

348. *Every Man to follow his own Trade.*

It is observable what answer Robert Grosthead, Bishop of Lincoln, gave unto one that solicited him on the behalf of a poor kinsman of his, that he would prefer him, but being informed that he was a husbandman, Then (said he) if his plough be broken I will repair it, or, rather than fail, bestow a new one upon him, whereby he may go on his course, but to dignify him, as to make him forsake his calling and trade wherein he was brought up, I mean not to do. And, indeed, when the members of the body are out of their proper places, what readiness is in them to do any work or service? So when a man is out of his own calling in any society, it is as if a member were out of joint in the body, there is no pleasure in it. Every man is to be suited to his genius too, to be planted according to the natural bent of his mind; for a man to make his son a tradesman if he be fit for learning, or to apply him to learning when he is cut out for a tradesman, to send him to the court when he is fitter for the cart, this is as much as if he should apply his toes to feeling and not his fingers, and should walk on his hands and not on his feet, which is never like to do well in the conclusion.

Fran. Godwin de Præsulibus Angliæ. *Tracent fabrilia fabri.* *Sir Geo.*
Paule in Vita Whitegiffi Cant.

349. *God the Proper Agent in all Things.*

THE scribe is more properly said to write than the pen; and he that maketh and keepeth the clock, is more properly said to make it go and strike, than wheels and poises that hang upon it; and every workman to effect his work rather than the tools which he useth as

his instruments. So the Lord, who is the chief agent and mover in all actions, may more fitly and properly be said to effect and bring to pass all things which are done in the earth than any inferior or subordinate causes,—as meat to nourish us, clothes to keep us warm, the sun to lighten us, friends to provide for us, &c., seeing they are but His tools and instruments, but as they are ruled, and guided by the power and providence of so heavenly a Workman.

John Downham's Christian Warfare.

350. *Afflictions, Crosses, &c., a surer way to Heaven than Pleasures.*

PASSENGERS that have been told that their way to such a place lieth over a steep hill, or down a craggy rock, or through a moorish fen, or dirty vale; if they suddenly fall into some pleasant meadow enamelled with beautiful flowers, or a goodly corn-field, or a fair champion country, look about them, and bethinking themselves where they are, say, Surely we are come out of the way, we see no hills, nor rocks, nor moors, nor fens; this is too good to be the right way. So in the course of our life, which is but a pilgrimage on earth, when we pass through fields of corn, or gardens of flowers, and enjoy all worldly pleasures and contentments; when the wind sits in such a corner as blows riches, honours, and preferments upon us, let us then cast with ourselves, Surely, this is not the way the Scripture directeth us unto, here are not the temptations, not the tribulations that we must pass through; we see little or no footing of the saints of God in this road, but only the print of Dives' feet; somewhere we have missed our way, let us search and find where we went out of it. It is very true that God hath the blessings of this life, and that which is to come in store for His children; when he seeth it good for them, they may go to heaven this way; but certainly, afflictions and troubles are surer arguments of God's love, and a readier way to heaven than the other.

Alphons. ab Avendano Com. in Ps. cxix. **Acts xiv. 22.* *Hac itur ad astra.*

351. *Desperate Devils.*

As a forlorn desperate rebel, out of all hope of pardon, standeth upon his guard, raiseth a faction, and maintains a party against

his sovereign lord and master: so the devil, past all grace and goodness, in despite of God, laboureth to set up a kingdom of his own, the kingdom of darkness against the kingdom of light, the kingdom of antichrist against the kingdom of Christ, he knows himself to be damned already, and therefore thinks himself most happy when he can make another unhappy.

John Boys' Postills.

352. *Forgetfulness of Injuries Commendable.*

THEMISTOCLES, when a famous artist undertook to teach him the art of memory, made answer, *Mallem oblivisci doceres*, I had rather thou wouldest read some lectures of oblivion to me, that thou wouldest teach me to forget, for I remember many things too well. This is just our case, O for a blessed *amnesia* to forgive and forget wrongs done unto us! were our memories as strong as our sins, were we as retentive of God's favours, as we are of injuries which affront us, there would be no need at all to scrub up our memories, but rather an act of oblivion to suppress our passion, that works too strongly upon the least apprehension of a wrong, thought but intended.

Plutarch's Apophth. *Sir George Paule, in Vita Whitegifti Cant.*

353. *How God is said to be Angry with His Children.*

As children with their faults provoke their parents to anger, and move them to turn their fatherly smiles into bitter frowns, and the fruits of their love into effects of hatred in outward show, as namely, severe countenances, sharp reproofs, and rigorous chastisements, and in respect of these outward signs and effects of their anger, they are usually said to be out of favour, and in their father's displeasure; however in truth at the same time, they entirely love them, and use all this wholesome severity, not because they hate, but because they would reform them. So God's children, when by their sins they do offend Him, and provoke His anger against them, are said to be out of His favour, not that God doth ever change His heavenly affection, or purposeth utterly to reject them, but because He changeth the effects of His love, into the effects of hatred in outward show; as when inwardly He suffereth them to be terrified with horrors of conscience, and with the

apprehension of His anger and displeasure, and outwardly whip-peth and scourgeth them with temporary afflictions, all which He doth not with hatred to their persons, for He never hateth them whom He hath once loved in Christ ; but for the hatred of their sins, and love of the sinner, whom by this means He bringeth by the rough and unpleasant way of repentance, unto the eternal pleasure of His Kingdom.

J. Downham's Christian Warfare.

354. *The very thoughts of former Pleasures, add to present Sorrows.*

THE soldiers of Hannibal were much effeminated by the pleasures they had at Capua, insomuch that *Corpus assuetum tunicis, lorice onus non fert, &c.*, their bodies being used to soft raiment, cannot bear the weight of an helmet ; the head wrapped in silk night-caps, cannot endure an iron head-piece ; and the hard hilt hurteth the soft hand. Sound trees are not blown down with the wind, but the root rather fastened thereby, but corrupt trees, eaten with worms, engendered of superfluous moisture, are therefore thrown down by the least blast, because they had no strength to resist. *Res adversæ non frangunt, quos prosperæ non corruperunt.* The cause of our so great distemper, in our afflictions, we owe to the delights of our prosperity ; why else do losses of goods so vex us, but because we trust in uncertain riches ? Why is disgrace a courtier's hell, but because he deemed the favour of his prince, and places of honourable employment, his Heaven ? Thus it is, that the very thoughts of our former pleasures, add to present sorrows, *Miserum est fuisse*, there's the grief ; we are therefore astonished at our fall, because with David in the height of our worldly felicity, we said, We shall never be moved.*

*Hieron. Epist. ad Heliodorum. Seneca de Tranquill. Animi. Dan. Featly's Serm. * Psalm. xxx. 6.*

355. *Prayers to be made for all Men.*

PHILO the Jew, discoursing of Aaron's ephod, which he put on when he went to pray, saith, it was ἀπεικόνισμα καὶ μίμημα τοῦ ὅλου, a representation of the whole world, having in it all colours to represent the conditions of all states, of all people whatsoever. This was Aaron's practice ; and, to speak truth, we err more grossly in nothing than in bearing malice, and wiping men's names and

conditions out of our prayers, as if our private affections were the calendar of every man's salvation, when no man can rent himself from his brother, but he must rent himself from Christ, who is the root whereon he and his brother both do grow together.

J. Plantavitii Florid. Rabbin. *J. White, Serm. at St. Paul's, Lond., 1616.*

356. *The Prayers of Sin-regarding Sinners are not heard of God.*

THERE is no man in his right wits would come as a suitor to his prince, and bring his accuser with him, who is ready to testify and prove to his face his treason and rebellion ; much less would any present himself before so great a majesty to make petition for some benefit after he had killed his sovereign's only son and heir, having still in his hand the bloody weapon wherewith he committed that horrid act ; there is no adulteress so shamelessly impudent, as to desire pardon of her jealous husband, having her lover still in her arms, with whom she hath often had wanton dalliance in times past, and is resolved to have the like for the time to come ; if any be so mad, so shameless to make suits in this odious manner, they are sure to be repulsed, and find wrath and vengeance where they look for grace and mercy. But thus do they behave themselves towards God, who, remaining polluted with their sins, do offer up their prayers unto Him ; for they bring their accusers, even their defiled consciences and crying sins, which continually accuse and condemn them, and call for that due judgment and punishment which they have deserved. They bring the weapon into God's presence (even their sins) whereby they have crucified and slain the only Son of God, and they present themselves into God's presence to sue for grace, embracing still with ardent affection the world and worldly vanities, with whom they have often committed spiritual whoredom, with a purpose to continue still in their former uncleanness. And therefore let not such fondly imagine that God will hear them and grant their suits, but rather expect in His terrible wrath He will take vengeance on them, and turn their temporary afflictions into hellish torments and everlasting punishments.

Joh. Downham's Christ. Warfare. *Quæ non missa Deo vacuis in nubibus
hærent. Auson.*

357. *Temporal Pleasures a great Hindrance to Spiritual Joys.*

ARISTOTLE maketh mention of a parcel of ground in Sicily, that sends forth such a strong smell of fragrant flowers to all the fields and leazows thereabout, that no hound can hunt there, the scent is so confounded with the smell of those flowers. It is a thing considerable in this licentious age of ours, whether the sweet pleasures and profits of the world have not wrought the like effect in our souls, whether they have not taken away all scent and sense too of heavenly joys; whether they hinder us not in our spiritual chase; if not, we may take the greater joy and comfort in them, because it is an argument of true happiness, not to be overcome of earthly delights, not to be corrupted with temporal happiness.

Jaco. Acontii Stratagem. Satanae. O amatores mundi, cuius rei gratia militatis, &c. Aug. Lib. Confes.

358. *A Drunkard hardly to be reclaimed.*

A GENTLEMAN, hearing that his son at university was given to dicing, answered, That want of money would happily make him leave that fault; afterward understanding that he was given to whoring, said, That either marriage or old age would one day cure that folly; but when he was informed of his wine-bibbing, Out upon the villain (saith the father), I will surely disinherit him, for that fault will increase with his years; a gamester will continue so long as his purse lasts, an adulterer so long as his loins last, but a drunkard so long as his lungs and his life last.

J. Boys' Works. In lucem semper Acerra bibit. Martial, Lib. i. ep. 29.

359. *Riches, without Grace, yield no true Comfort.*

At a funeral dinner there are many guests and great cheer, but all a *mort*, no mirth, because he is dead that should make it. So in the state of riches, there are many friends, but little true comfort, there is great plenty, and much abundance of outward things, but no security of mind if they be not well used. And why? because that is wanting that should give it, the hope of salvation, and assurance of the world to come.

J. White, ut antea.

360. *Submission to the Wisdom of God as concerning outward Worldly Things.*

Look upon a child, he taketh no care for himself, but resteth contented with that provision and allowance which his loving father allotteth to him, because he knoweth that his father's discretion exceedeth his ; and if being sick, we be content to receive upon the physician's bare word, not only those things which we affect, but even bitter pills, and unpleasing potions, which we loath and abhor, because we know his skill exceeding ours, he is much better able to direct us for the recovery of our health—then how much rather should we lay aside care, and rely upon the allowance of our Heavenly Father ? How much rather should we trust this Spiritual Physician, whose skill and faithfulness never failed ? We, in our foolish appetite, desire worldly honours ; but He in His wisdom denieth them, because He knoweth they are but windy meats, which would not nourish our souls, but puff us up with pride. We affect worldly riches, but He withholdeth them, because He well seeth they would be a means to make us poor in grace. We doat upon carnal pleasures, but He keepeth them from us, because He knoweth our liquorish and greedy appetite would easily surfeit of them, and so lose our spiritual strength and health, if not our bodily also. And, therefore, why should not we be contented to want those things, which, if they would not bring more hurt than good, more loss than profit, our Heavenly Father, and Wise Physician, would not have denied them to us.

*Joh. Downham's Christian Warfare. Magna petis Phæton, &c.
Ovid, Met. Lib. ii.*

361. *Magistrates and Ministers not to be too forward for Dignity, Preferment, &c.*

JACOB saw, in his vision, angels ascending upon a ladder to heaven.* What ? Angels go by steps into heaven ? One would think that, being spirits, they might easily mount thither and back again in an instant. Surely, it is not without a mystery, showing that magistrates and ministers, who are in the Scripture styled angels, are not suddenly to leap, or hastily to climb up to places of preferment, but ascend by degrees when God setteth a ladder for them to go up by.

* *Gen. xxxii.* *Dan. Feally's Clavis Mystica.*

362. *True Grace is Diffusive.*

THOSE that are planted in the church, must not conceal the grace they have received, no more than a tree doth his sap. We glory in the discovery of rich metals and precious stones, which Nature hath buried in the sea ; we suffer nothing of this great world to lie hid, we labour to bring it forth, to behold, to show it. So should we deal with the gifts and graces of the Spirit, which God hath treasured up in this little world of ours. True grace is diffusive, no tree can more strive to send forth fruit, than it will to show itself in good works.

Laurent. Scalabonii Moral. in Passionem Christi. *Bonum sui diffusivum.*

363. *True Grace is accompanied with Humility.*

THE wisest of all the philosophers make this profession, *Hoc scio, quod nihil scio* : This I know, that I know nothing. Origen, the most learned of all the Greek Fathers, made this confession, *Ignorantiam meam non ignoro* : I am not ignorant of my own ignorance ! And the most judicious of all the Latins was the humblest : for, in his heat of contention with Jerome, he acknowledgeth him his better, *Hieronymus Presbyter, Augustino Episcopo major est*, Though the dignity of a bishop exceed that of a priest, yet Priest Jerome is a greater than Bishop Augustine. David, the best of kings, was freest from pride : Lord, saith he, I am not high-minded.* Theodosius, the noblest of all the Roman emperors, his motto was, *Malo membrum esse ecclesiae quam caput Imperii* : it was a greater honour to him to be a member of the church, than the head of the empire. And Paul, though nothing inferior to the chief of the apostles, yet was least in his own eyes.† Thus it was, that, like the sun in the zenith, they showed least when they were at the highest ; like vessels, they made the least sound when they were fullest ; or, like the deepest waters, they ran most silent. In the weighing of gold the lightest pieces rise up, but the weighty bear down the scale. And surely they are but light that are lifted up with a self-conceit, but shallow waters that make a noise, but empty vessels that make a sound. And such are all they that are wise in their own conceit, such as think they can

dispute *de omni scibili*, that they move in a circle of knowledge, when as (God wot) they know little or nothing at all.

*Jos. Shute, Sermon at a Visitat. in St. Laur. Jury, Lond., 1629. *Psalm cxxxii.*
+1 Cor. xv. Esto parvus in oculis tuis ut sis magnus in oculis Dei.
Iiidor. in Synonym.

364. Riches are Snares.

It is written of one of Euripides' tragedies, that it was so acted by the players, that it made such an impression in the beholders, that they went all home in a frenzy, in a strange passion, pronouncing iambics, and grew into such a vein of tragedy-playing, pacing and acting in the streets as they went, with the lovely words of Perseus to his Andromeda, that it was long ere this distemper could be stayed again. This tragedy made the spectators no madder, than in our times we have seen worldly greatness and riches do to many men, who have gone to the theatre sober enough ; but when wealth, and riches, and greatness, and places of preferment have presented themselves on the stage unto them, and with their lovely aspect a little enchanted them, there hath been nothing with them but madness and presumption.

J. White, Serm. at St. Paul's, Lond., 1616. Aurum materia laborum, periculum possidentium, &c. Aug. de Verb. Dom.

365. Worldly Things dispensed by God in Wisdom.

THERE is no wise physician gives the same physic to all patients, or in the same proportion, but he fitteth it in quantity and quality to every one's need, giving to one a pill to purge him, to another a cordial to restore him ; one must be lanced, another must be healed ; one must have sauce to quicken his appetite, another must fast it out, and be cured by abstinence. And thus the Lord in wisdom dealeth with the sons of men, He giveth that allowance to every one which he knows most requisite for them, respecting the persons of none, but doing good unto all, as their state and condition doth require. One man is bettered by liberty, another by restraint ; one being ingenuous by nature, is made better by benefits, another of a more servile disposition becomes worse, and is only mended with threats and punishments. One man is fit to be rich, another to be poor ; one for the court, another for the cart. Thus every one hath his portion, every one his station allotted by God in His wisdom and goodness.

John Downham's Christ. Warfare. Non omnis fert omnia tellus.

366. *The Sinners' Estate miserable.*

WHEN we see beggars, lazars, one without limbs, another so sick, that he seems to be without life—one even starved with hunger, another bereft of his senses—when we see men any way afflicted, we pity them, and confess them to be miserable. But, *o si aspici possint laniatus!* had we but eyes to see the spiritual wounds and sores, the wants and the woes of adulterers, drunkards, murderers, blasphemers, or any other wicked livers, we would conclude them to be much more miserable than any others whatsoever.

B. Lake's Serm. on Psalm li.

367. *Relapses in Sin dangerous.*

WE find in Scripture many desperately sick, yet cured the first time by our Saviour; but where do we read in all the Scripture, where in all the Gospel, of any blind man's eyes twice enlightened!—of any deaf ears twice opened!—of any tied tongue twice loosened!—of any possessed with devils twice dispossessed!—of any dead twice raised? No doubt but that Christ could have done it, but we read not that ever He did it; the reason, that we should be most careful to avoid relapses into former sins, the recovery whereof is very uncertain, always difficult, and in some cases (as the apostle teacheth) impossible.*

Alphons. ab Avendano, Com. in Matthew. * *Heb. vi. 4.*

368. *Scripture-knowledge, the only Necessary Knowledge.*

THE philosopher being asked, What was the cause that philosophers attended at the gates of rich men, and rich men attended not at the gates of philosophers? He answered, because philosophers knew what they stood in need of, but the rich knew not that they had need of philosophy. So, did but men know how much they stood in need of spiritual knowledge to lead them to their Creator, they would tread oftener upon the threshold of the sanctuary, they would be more diligent in searching the Scriptures, more laborious, digging as it were for silver; and they would be more chary too of those earthen vessels, by which such excellent treasure is conveyed to them.

Joh. Weems' Portraiture. *Omnem scientiam atque doctrinam Sacra Scriptura transcendit.* *Greg. in Moral.*

369. *Pleasures of the World, Counterfeit Pleasures.*

It is observed by the mythologists, that Pleasure went on occasion to bathe herself, and having stripped off her clothes, laid them on the water-side ; but Sorrow having hid herself in the covert as unseen, steals the clothes away, puts them on, and so departs. Hence it comes to pass, that multitudes in the world are at a great loss ; they run and ride, court and woo pleasure ; which they have no sooner obtained, but they perceive their error, and acknowledge their mistake. It is nothing else but sorrow in pleasure's clothes, the pleasures of the world are bitter-sweets at the best ; God only is true happiness, *fons et origo boni* ; at His right hand are true pleasures for evermore.

Mr. Alswp's Serm. at St. Clem. Lond., 1649. Nulla est sincera voluptas.

370. *God's Husbandry.*

God is compared to an husbandman, all the world is His farm ; now you know that a good farmer that hath any parcels of ground overgrown with briars and thorns, taketh great comfort to see them grubbed up, and the ground made good pasture or arable. Even so God, who would have all men saved, and come to the knowledge of His truth, is well pleased with those that are instruments thereof, such as plough up the fallow ground of their hearts, such as fit them to receive the seed of the Word, and they can never please Him better than when they are employed in such husbandry.

B. Lake's Serm. on Psalm li.

371. *Heresies and Moral Vices to be timely Avoided.*

Mr. AUGUSTINE had woeful experience (as himself confesseth) of his many years' sticking in the heresy of the Manichæans, and thence was that complaint of his : Had I but (saith he) slipped only into the error of the Manichæans, and soon got out, my case had been less fearful and dangerous ; but *novem fermè anni sunt quibus ego illa limo &c.*, God knows, that almost for nine years I wallowed in that mud ; the more I strived to get out, the faster I stuck in. Heresies and moral vices are like quagmires, we may slightly pass over them without any danger, but the longer we

stand upon them, the deeper we sink, and if we be not drowned over head and ears in them, yet we escape not without much mire and dirt. If then we cannot be so happy as to keep out of the walk of the ungodly, yet let us be sure not to stand in the way of sinners, much less sit in the seat of the scornful; ^{*}if we cannot be so clean as we desire, at least let us not with Moab settle upon the lees of our corruption.

*Confess. Lib. iii. cap. 11. Dan. Featly's Serm. *Psalm i.*

372. *Custom in Sin makes Content in Sin.*

WHEN Ulysses in his travels had left his men with Circe, the witch, she changed them all into divers sorts of beasts; as into dogs, swine, lions, bears, elephants, &c. Ulysses, when he returned, complained that Circe had done him wrong in turning his men into beasts: Circe replied, that the benefit of speech was left unto them all, and so he might demand of them, whether they would be changed into men again. He began first with the hog, and demanded of him whether he would be a man again or not; he answered, that he was more contented with that sort of life than ever he was before; for when he was a man he was troubled with a thousand cares, and one cross came in the neck of another, and one grief followed another; but now he had no care but to fill his belly, and so lie down and sleep. And so he demanded of all the rest, but they refused to turn men again, until he came to the elephant, who in his first estate had been a philosopher. He demanded of him whether he would be a man again; yea, that he would with all his heart, because he knew what was the difference betwixt a man and a beast. Thus beastly creatures, given over to their sensual appetites, transformed and changed by Satan into beasts, in their hearts they desire never to return to a better state, but to live still in their swinish pleasures, and to follow their sinful appetites. But those who have the spirit of grace in their hearts, and are fallen into some heinous sin, having tasted of both the estates, like the elephant, they cannot be quiet till they are at their first estate again.

Homerus. John Weems' Portraiture. Laqueo tenet ambitiosi Consuetudo mali. Juvenal, Sat. vii.

373. *Repentance is to be Universal.*

THERE is a story of a devout man, who had, amongst many other virtues, the gift of healing, unto whom divers made resort for cure;

mongst the rest one Chromatius being sick, sent for him ; being come, he told him of his sickness, and desired that he might have the benefit of cure as others had before him. I cannot do it, said the holy man, till thou hast beaten all the idols and images in thy house to pieces. O that shall be done, said Chromatius, here, take my keys, and where you find any images, let them be defaced —which was done accordingly. To prayer went the holy man, but no cure was done. O, saith he, I am as sick as ever, very weak and sick. It cannot be otherwise, replied the holy man, nor can I help it ; there is one idol yet in your house undiscovered, and that must be defaced too. True, says Chromatius, it is so indeed, it is all of beaten gold, it cost £200. I would fain have saved it, but here, take my keys again, you shall find it fast locked in my chest, break it also to pieces ;—which being done, the holy man prayed, and Chromatius was healed. Thus ends the story, but here begins the moral of it. The case is ours, we are all of us spiritually sick, full of wounds and putrified sores. The Spiritual Physician tells us that if we look for any amendment, it must be by the amendment of our lives ; He prescribes repentance of our sins ; that we are willing to do in part, but not in whole, we would fain keep one Delilah, one darling beloved sin, but it must not be, there must not be one sin unrepented of. We must repent as well for our Achans as our Absoloms ; our Rinmons as our Mammons ; our Davids as our Goliaths ; our covert as well as open sins ; our loved as loathed lusts, our heart abominations as well as loathed scandals ; our babe-iniquities as well as giant provocations. Our repentance must be universal.

Specul. Exempl. Mr Alsop's Serm. at St. Clem., Lond., 1640.

374. *In the loving our Neighbour, we love God.*

LIGHT is the only object of our eye, for our eye was made to see the light ; but light is not only in the body of the sun, or moon, or stars, but by beams it doth insinuate itself into all these lower creatures, and presents itself in that great variety of colours where-with this lower world is beautified. In seeing them we see the light, and delighting in them, we take pleasure in the light, from whom they have their gracefulness. Even so God is the proper object of our love, and His goodness must draw our abilities unto it ; and it is able to satisfy them to the full, though they to the full can never possibly apprehend it. So that, out of the nature of God, we need not seek for any other object of our love. But

because God is pleased to communicate Himself unto His creatures, and frame the reasonable part of them according to His image, He would have our love to attend this communicating of Himself, and be bestowed on them whom He doth so grace. And this our so loving of others, our neighbours, ourselves, detracts nothing from that all which is due to God, because we do it by His direction, and our love doth still reflect upon Him ; and, in loving them, we love and admire Him also.

B. Lake's Serm. on Mat. xxii. Per amorem Dei dignitur amor proximi, &c. Greg., Moral. vii.

375. *A Graceless Sinner will continue to be a Sinner still.*

THE scolopendra, having devoured the bait, when she feeleth the hook to prick her, casteth up all that is in her belly, till she have got up the hook, but as soon as that is out of her bowels, she suppeth all that up which before she had cast from her. How excellently hath nature, in the property of this fish, set before our eyes the sad condition of a graceless sinner ! who, after he hath devoured Satan's morsels, feeling the hook of his conscience, and being pricked with some remorse, rids the stomach of his soul by confession, and never leaveth fasting, and praying, and sighing, and sobbing, till the hook be out, and the wound of conscience healed with the balm of Gilead, but that being done, *resorbet interiora omnia*, he returneth to his former vomit, and greedily gormandizeth the bait which before he had vomited up. Being void of true grace, he resolves to be a sinner still.

Pliny, Hist. Nat., Lib. ix. cap. 43. Dan. Featly's Serm.

376. *God's Blessing upon the Means doth all.*

A MAN is in a deep consumption, he adviseth with the physician ; the physician bids him take so much water and heat it, then take such and such herbs and put in it, and make a decoction thereof. The patient taketh water and drinketh it, but he leaveth out the herbs, and dieth of the consumption. Thus the blessing of God in the use of means, whether it be in physic, or in meat and drink, or in any transactions of men whatsoever, is like the herbs to be put into the water.* If it be left out, all is vain ; this is that staff

of bread. All the power to nourish and feed cometh immediately from God alone. †

Joh. Weems' Portrait. * *Deut. xxviii.* † *Mat. iv. 4.*

377. *Condescension is the Great Man's Glory.*

OUR English Chronicle hath a notable passage between the King of England and the King of Wales, who, after a hot dispute by the sword, appointed a treaty of peace at the river of Severn ; after some discourse inclining to a reconciliation, the competitors for sovereignty became co-rivals in humility. The English king forced his horse into the river to offer his first embraces unto his brother of Wales. The Welsh blood being overcome with this admired condescension, he lighted from his horse, and swam the stream to meet his co-rival, with these words, *Vicit humanitas tua in justitiam meam, rex invictissime* : thy goodness hath overcome me. Surely it is the glory of man to pass by offences. In great men it is the greatest glory, and it will one day be found the choicest diamond in the diadem of greatness, to manage power by a self-denying spirit of meekness and humility ; and that if he must needs shoot at his brother, as who can always shun the occasion ! to shoot, as Jonathan did at David, either short or gone, that wheresoever he hits, he may not hurt, because he may not seem to cut off the hope of reconciliation, or build his safety on the neck of his brother's ruin.

Sir Richard Baker, Collect. of Hist. Eng. *Tho. Fathers' Serm. at Westminster, 1646.* *Dan. Tutevile's Essays.*

378. *A true Christian is to be a true Picture of Christ.*

If a man profess himself to be a painter, and take upon him to make the picture of a king, and misshape him, doth he not deserve just blame ? yes surely, for he occasioneth strangers to think meanly of the king's person, because of his ill-favoured portraiture. Thus Christianity is nothing else but an imitation of the divine nature, a reducing of a man's self to the image of God, in which he was created to righteousness and true holiness. Then, shall a Christian escape punishment, whose life is to be a visible representation of Christ ; if infidels, and enemies of all goodness blaspheme Him while they judge of Him according to His counterfeit ?* He shall not ; wherefore *faciamus de terra cælum*, saith St. Chrysos-

tom—let us represent heaven in earth, so live that men may say, God is in us of a truth, and our light so shine before men, here on earth, that they may glorify God which is in heaven. †

B. Lake's Serm. on Exod. xix. * *1 Cor. ii. 5.* † *Mat. v. 16.*

379. *The Temporiser described.*

THE cunning artisan in Macrobius, about the time of the civil war between Antony and Augustus Cæsar, had two crows, and with great labour and industry he taught one of them to say, *Salve Antoni Imperator*, God save Emperor Antony; and the other, *Salve Auguste Imperator*, All hail my liege Augustus, so that however the world went, he had always one bird for the conqueror; so the Romanists, if the reformed religion prevail, their bird's note is, *Ave Christe, spes unica*, but if popery be like to get the upper hand, they have a bird then that can sing, *Ave Maria, Regina Celi*. And there is a double-faced Janus-like generation that as occasion serves can sing, *Vive le Roi*, and at another time that which is clean contrary; their opinions and their tenets, like the ancient tragedian buskin indifferently fitting either foot, passable as well at Rome as Geneva; as the heliotropium turneth always to the sun, so their opinions and practice in matters of religion to the prevailing faction in state.

J. White, Serm. at St. Paul's, Lond., 1616.

380. *Afflictions to be looked on as coming from God only.*

A MAN, when he would drink of the water of the river, he drinketh not of it near the sea, where it is brackish, but he goes up to the fountain, where it is sweet and pleasant. So if we will ever find comfort in our afflictions, we must learn to take them out of God's hand, to pass by the instrument, and look up to the agent; for in the second causes we shall find much malice and hatred, but in God much mercy and goodness; and thus did Job when the Chaldeans robbed him;* thus David when Shimei cursed him;† thus Joseph when his brethren maligned him;‡ and thus that kingly picture of patience when he was even worried to death by his own enraged people.

Mr. Goddard, Serm. at St. Greg., Lond., 1649. * *Job i. 21.* † *2 Sam. xvi.*

‡ *Gen. xlvi. 8.* *Car. R. 1.*

381. *Ceremonials and Circumstantials of Religion not to be much contended for.*

TULLY, in the first book of his Offices, hath a story how the Nolans and the Neapolitans had a controversy about a piece of ground which lay between their several countries, and Fabius Leo being invited to determine the difference, gave unto them the exterior limits of the ground adjoining to their respective countries, and reserved for the state of Rome all the land which lay in the midst betwixt the two confines. And let us be well advised, that whilst with the dog in the fable, we snap at the shadow, we lose not the substance ; whilst we do most unhappily contend about the confines, the very outsides of our liberties and privileges, about ceremonies and circumstances of religion, our good friends of Rome do not come in and give us as much sensual liberty as we can desire, but take away from us also the saving truths of the Gospel, and that purity of ordinances and administrations which lie betwixt us *in medio*, on both sides so much contended for.

Mr. Fathers' Serm. at Westminster, 1646.

382. *Why God delivered the Law with such Majestic Ceremonies.*

MORTAL princes come not to great assemblies, as to parliament, to the throne of judgment, to the ratifying of leagues, but *μετὰ πολλῆς φαντασίας*, with a great deal of pomp, Acts xxv. 3. If ever then it is that they show their royalty, they make it appear that they are neither beggarly nor contemptible, nor unable to revenge themselves, they make show of their glory and their power : for the vulgar, that have no judgment of true morality, are held in from disrespects to their governors by these ceremonies, and the attention of their ears is kept in waking by such amazing of their eyes ; and discreet policy doth by this means make them obedient beyond their understanding ; God takes the same course, and when He was to deliver the law unto Moses, He showed not Himself but with much ceremonious majesty unto His people.

B. Lake, Serm. on Exod. xix. Cærenomia licet negligenter obeuntur, tamen homines sua umbra, &c. Throverus in Apophth. lxvi.

383. *The Danger of Division.*

It was agreed upon by both armies of the Romans and the Albans, for the sparing of much bloodshed, to put the trial of all to the

issue of a battle betwixt six brethren, three on the one side, the sons of Curiatius, and three on the other side, the sons of Horatius: while the Curiatii were united, though they were all three sorely wounded, they killed two of the Horatii; the third remaining, though not hurt at all, yet not finding himself able to make his party good against all three, begins to take his heels, and when he saw them follow him slowly one after another as they were able, by reason of their heavy armour and sore wounds, he falls upon them one after the other, and slays them all three. Thus it is the cunning slight of the devil to divide us from one another, that he may prevail against us as Horatius did against the Curiatii. It is with us as in the church of Corinth, one saith, I am of Paul, another, I am of Apollos, another, I am of Cephas; so in our church one saith, I am of Luther, another, I am of Calvin, another, I am of Zuinglius; one is Episcopal, another Presbyterian, a third Independent; all carnal, all in combustion, as if Christ were divided, or the reformed religion deformed.

*T. Livii, Hist. Dec. i. Lib. i. Dan. Featly's Serm. *1 Cor. i. 12. Scinditur incertum studia in contraria vulgus, &c.*

384. *Fears and Jealousies, their Danger.*

EZEKIEL in one of his visions saw an image or idol of jealousy set up at the north gate of the temple. What he saw then in a vision is clearly apparent in our eyes, not one, but many idols of jealousy are in all places of the nation set up, and worshipped too;* what else mean those fears and jealousies that are now so rife amongst us? Here is no trust, no credit given to the speeches, or actions of one another; and hence it is that we are engaged thus one against the other; this is far from that godly jealousy wherewith St. Paul was jealous over his Corinthians, chap. ix., and if not speedily amended, God, that is a jealous God, will not suffer such fears and jealousies to be long unpunished.

*Joh. Weems' Portraiture. *Ezek. viii. 5. Omnia timens, omnia suspicantur. &c. Chrysost. in Mat. cap. xii.*

385. *Pleasures here in this Life are usually attended with Pains hereafter.*

It is reported of the hedgehog, that he goes to a pile of apples, and gathers up as many as he can upon his prickles, and when he comes to his hole, he goes in with his prickles, but leaves his apples behind him. Thus how many are there that have wallowed them-

selves in the apples of their sweet contentments, which they have pursued with many pricks and gripes of conscience, who, when they shall descend, as shortly they must, to their holes of darkness, they must then leave all the sweet apples of their false delights behind them, and shall carry nothing with them but the stings and stripes of a wounded conscience, and will say, as many that have gone before them, What hath pride profited us? or what hath the boast of riches brought us?* All those things are passed away like a post that passeth by, but we are tormented, we are consumed in our own wickedness. Now too late we find, that pleasures here in this life, are attended with pains hereafter..

Jacob Marchant. Hortus Pastorum. **Jer. xlix. 16.* *Nocet empta dolore voluptas.* *Ovid.*

386. *Our Sanctification is not perfected all at once.*

It is the saying of St. Bernard, *Cecidimus super acervum lapidum et in luto*: when Adam fell and when every one of us doth fall, he may be compared unto a man that falleth not only into the mire, but also on a heap of stones; he may quickly be bruised, but not so quickly healed, there is great time spent therein, even the whole time of our life. As there be many reasons why the church is compared to the moon, and Christ to the sun, so one main reason may be the odds between justification and sanctification; justification maketh Christ's righteousness ours, and it is from the first moment at the full, not capable of any increase; but sanctification is righteousness in us, which, if it have not his wanes, certainly it hath its waxings, and will not be at the full till the day of death.

In Lib. de Cæna Domini. B. Lake's Serm. at Court, 1619.

387. *Our whole Life to be a Life of Repentance.*

ANSELM, sometime Archbishop of Canterbury, whom the Church of Rome hath inserted into the canon of saints (but he ranketh himself among the Apocrypha of sinners) recounting with heart's grief and sorrow the whole course of his life, and finding the infancy of sin in the sins of his infancy, the youth and growth of sin in the sins of his growth, and the maturity and ripeness of all sin, in the sins of his ripe and perfect age, breaketh forth into this

passionate speech : *Quid restat tibi o peccator, &c.*,* What remains for thee, wretched man, but that thou spend the remainder of thy life in bewailing thy whole life ? And thus must we do, considering that even when we pray against sin, we sin in praying ; when we have made holy vows against sin, our vows by the breach of them turn into sin ; and upon repentance of sins, many there are that repent of their repentance, and so increase their sin ; hence it is, that St. Jerome in his epistle to *Læta calleth* for a continual lent of discipline, that her whole life should be a life of repentance.

In Lib. Meditat. *Dan. Featly's Clavis Mystica.* * *Epist. vii.*

388. *The Safest Way is to trust God with our Riches.*

He that goeth a far journey, returneth his money usually by a bill of exchange, and carrieth not his money along with him, only so much as will defray the charges of his journey, and all this for fear of robbers. So the children of God, they lay out their money to the poor, they take God's bill of exchange for it, and then it meets them in the world to come, and there they do not only receive it, but it receives them into everlasting habitations.

John Weems' Exercit.

389. *Fear of the Loss of Gospel-light.*

CAMDEN could not reach the height of his conceit, who bore in his shield a savage of America, with his hand pointing to the sun, and this motto, *Mihi accessu, tibi recessu* ; in access to me, in recess to thee. However, this is most sure, the Sun of Righteousness hath appeared unto those savages of America, with healing under His wings ; they are many of them brought into civility, and are in a fair way to Christianity. Religion (said one not many years since) stands a tip-toe, and looketh westward. Let us all pray unto God, that the prophesy in *Isaiah* be not fulfilled in our days, The wilderness shall become a fruitful field, and the fruitful field shall become a forest.*

Sam. Ward, Serm. at Ipswich, 1636. * *Isaiah xxxii. 15.*

390. *The Christian's inside Religion, and outside, must be suitable.*

In the things of this world, how doth every man strive to be suitable to his rank ! and is accounted base if he be not so. If of a

yeoman he become a gentleman, of a gentleman a knight, as his person is improved, so will he improve his port also ; yea, the excesses of all men show, that every man goeth beyond his rank, in his house, in his fare, in his clothes : building like emperors, clothing like kings, feasting like princes. But in our spiritual estate it is nothing so ; for our house, we can be contented to dwell in ceiled houses, when the ark of God is under tents ; and who doth endeavour that himself may be a temple fit for the Holy Ghost to dwell in ? As for our clothes, they should be royal, our garments should ever be white, the wedding garment should never be off ; but we are far from this kind of clothing, we do not endeavour to be clothed with the righteousness of the saints. Finally, for our diet, we that are called to the table of the Lord, and should be sustained with angels' food, content ourselves with swine's meat, for what else are filthy lusts ? We are called to be the sons of God, yet our eye is very seldom upon our Father to see what beseemeth His sons ; we are called to be members of Christ, but little do we care what beseemeth that mystical body ; we are rather in name than in deed, either children of God, or members of Christ.

D. Valentine, a Serm. at St. Paul's, Lond., 1622.

391. *Repetition of Good Things helpful to Memory.*

A BUCKET or tub may, for want of use, and standing dry, be so full of slits and rifts, that all the water you take up in it runneth out ; yet the often dipping it into the well, and filling it with water, will make it moister than otherwise it would have been, and more retentive. Thus it is with our memories in the things concerning God and the good of our souls, being very brittle and pertuse, that they will hold very little or nothing at all, they are *dolia pertusa*, all goes through ; this must therefore be matter of great necessity, to hear often, that the frequent inculcation of the same things may imprint that in our mind by often hearing which others of more happy memories have got at the first.

D. Gouge, Serm. at St. Paul's, 1644.

392. *All the Creatures are at Peace with Good Men.*

EUSEBIUS in his Ecclesiastical History recordeth, that the persecutors took those primitive Christians, and set them naked before the

lions to be devoured, yet the lions durst not touch them ; they stood foaming and roaring before them, but hurt them not, and thereupon they were forced to put the skin of wild beasts upon them, and so tear them in pieces. Thus, thou that art a wicked man, and hast no part of the image of God to defend thee, no marvel if thy dog bite thee, thy horse brain thee, thy ox gore thee, &c., but as for thee that art the child of God, and hast the Image of thy Creator stamped on thy soul, thou needest not fear the creatures, though thy walk lie by the vale and shadow of death, they can offer no violence or harm unto thee (unless it be upon particular dispensation for thy good and spiritual comfort), because they are reconciled unto thee by God's own promise.*

*Lib. i. cap. 4. John Weems' Portraiture. * Hos. ii. 18.*

393. *Impossible to know God perfectly here, in this World.*

TULLY relateth, how Simonides being asked by Hiero the King of Sicily, What God was, desired one day to consider of it ; and after one day being past, having not yet found it out, desired two days more to consider of it, and after two days he desired three : and to conclude, at length he had no other answer to return unto the king but this ; That the more he thought upon it, the more still he might ; for the further he waded himself in the search thereof, the further he was from the finding of it. And thus Plato : What God is (saith he) that I know not ; what He is not, that I know. Most certain it is, that God only in regard of Himself, knows Himself, as dwelling in the light inaccessible, whom never man saw, neither can see.* Here now the well is not only deep, but we want a bucket to draw withal ; God is infinite and never to be comprehended essentially. Oh then that we could so much the more long to enjoy Him, by how much less we are able to apprehend Him.

*Lib. de Nat. Deorum. De Deo cum dicitur non potest dici. Hilar. * 1 Tim. vi. 16. Drexelii Considerat. de Eternitate.*

394. *Not only the Good, but the Bad also, are imitable in things they do well.*

It is Christ's own comparison, that His second coming shall be like the stealing on of a thief in the night,* *Et quod decuit Christum cur mihi turpe putem ?* nay, Christ bids us imitate not only the bad

steward in his providence,[†] but the serpent also in his wisdom.[‡] St. Paul borroweth sentences out of the heathen poets ; St Augustine made use of a rule of interpreting the Scriptures from Tichonius the Donatist. Truth and goodness, in whomsoever they are, they are God's, and therefore whether the point be speculative or practical, if it be of this kind, in whomsoever we find it, we may follow it, and in following it, we follow not men but God. It is too much preciseness to dislike something in our church, because therein we follow the Church of Rome, as if all principles of religion and reason were quite extinguished in them.

^{*}*1 Thess. v. 2.* [†]*Luke xvi. 8.* [‡]*Math. x. 16. B. Lake's Serm. at St. Paul's, London, 1623.* *Virtus vel in hoste laudatur.*

395. *Injuries not only to be Forgiven, but Forgotten also.*

THE Athenians took one day from the month of May, and rased it out of all their calendars, because on that day Neptune and Minerva fell out with one another ; they could not endure any remembrance of that quarrel. And it is Pythagoras' rule, *Ignem gladio ne fodias* : do not stir up the fire that is almost out. Even so let Christians much more bury those days in silence, and strike them out in their almanacs, in which any bitter contention fell amongst them, and the breach being once made up, and the wound closed, not to rub upon the old sore ; and the heat being over, not to rake into the embers or ashes of the fire of that contention lately put out, but to make a blessed amnesty, an absolute act of oblivion upon all injuries forepassed.

Plutarch, De Amore Fraterno. Cælius Rhodogin. Lect. Var. 16, 19.
Ne malorum memineris. Val. Max.

396. *Afflictions lead to Heaven.*

MERCHANTS do usually show their worst cloths first to their customers, then the best. At the wedding in Cana, the last wine was the best. *Dulcia non meruit qui non gustavit amara.* Before the Israelites could reach to Canaan, they must march southward through the dry and barren parts of the mountains.* And thus God showeth His children great afflictions and troubles ; the south parts as it were at the first before they can reach the Land of Pro-

mise; the way to heaven must be by the gates of hell. Through many tribulations we must enter into the Kingdom of Heaven.

*Sermones Discipuli de Tempore: Judg. i. 15. *Acts xiv. 22.*

397. *Eternity of Punishment in Hell.*

SUETONIUS reports of Tiberius Cæsar, that being petitioned unto by a certain offender to hasten his punishment, and to grant him a speedy dispatch, he made him this answer—*Nondum tecum in gratiam redii*: Stay, Sir, you and I are not friends yet. Thus it is betwixt Christ and the damned soul. Christ is a most just judge, no tyrant, no Tiberius; and yet, if one of the damned, after a thousand years burning in hell, should beg and entreat for a speedy death, He would answer after the same manner—*Nondum tecum in gratiam redii*: you and I are not yet friends. If, after thousands and millions of years, the request should be renewed, the answer would continue still the same—Stay, you and I are not yet friends. So just and right a thing it is, that he that would not by repentance accept of mercy when it is offered, should by punishment be tormented, and have justice without mercy for ever.

Lib. iii., cap. 6. Hieron. Drexelii Considerat. de Æternitate. Horrendo modo fit miseris mors sine morte, finis sine sine, &c. Greg. Lib. ix. Moral.

398. *God and His Attributes are answerable.*

IT is well known that the title of Augustus hath been given to such Cæsars as did not enlarge, but diminish the empire; of *Pater patriæ* to those that were so far from being fathers, that they were plain tyrants; of *Pontifex maximus* given to them which were so far from serving the gods, that they did sacrilegiously canonise themselves for gods. And yet, *propter spem*, the Senate gave them these titles, and by flattery they did amplify in the rest. He that had but a small conquest, increased his style as if he had conquered a whole kingdom, as appears in the titles of Germanicus, Illyricus, Britannicus, &c.; nay, the eastern monarchs were very fond this way, claiming kindred of the gods, of the stars, and what not, which might amplify their majesty. In a word, hope and flattery are the best ground whereupon all worldly men's titles are built, especially great men's, and kings most of all. But it is not so with the King of Heaven! The truths in him are answerable to the titles that are given him, the attributes proportionable—

they are not given him *propter spem*, but *rem*. He is that which He is called, neither is there in them any flattery ; yea, His titles do come short of, they do not exceed those perfections that are in Him. So that we may not measure the style of God as we do the style of mortal kings ; but conceive rather more than less when we hear them.

B. Lake's Serm. on Isaiah ix. Cælius Rhodogin. Var. Lect.

399. *Prosperity of the Wicked is destructive.*

I HAVE seen the wicked, saith David, in great power, and spreading himself like a green bay tree.* And why like a green bay tree ? because, in the winter, when all other trees, as the vine tree, fig tree, apple tree, &c., which are more profitable trees, are withered and naked, yet the bay continueth as green in the winter as the summer. So fareth it with wicked men, when the children of God, in the storms of persecutions and afflictions and miseries, seem withered, and, as it were, dead, yet the wicked all that time flourish, and do appear green in the eyes of the world ; they wallow in worldly wealth, but it is for their destruction ; they wax fat, but it is for the day of slaughter. It was the case of Hophni and Phinehas, the Lord gave them enough, and suffered them to go on, and prosper in their wickedness ; but what was the reason ? because He would destroy them.†

* *Psalm xxxvii. 35. Tangerlarii Postilla.* † *1 Sam. ii. 25.*

400. *Justifying Faith accompanied with Good Works.*

It is evident to all (except others be made keepers of their reason, as now they are of their liberties), that the eye alone seeth in the body, yet the eye which seeth is not alone without the other senses ; that the fore finger alone pointeth, yet that finger is not alone on the hand ; that the hammer alone striketh the bell, yet the hammer that striketh is not alone in the clock ; that the heat alone in the fire burneth, yet that heat is not alone without light ; that the helm alone guideth the ship, and not the tackling, yet the helm is not alone, nor without the tackling ; in a compound electuary, rhubarb only purgeth cholera, yet the rhubarb is not alone there without other ingredients. Thus we are to conceive, that though faith alone doth justify, yet that faith which justifieth is not

alone, but joined with charity and good works. St. Bernard's distinction, of *Via regni* and *Causa regnandi*, cleareth the truth in this point. Though good works are not the cause why God crowneth us, yet we must take them in our way to Heaven, or else we shall never come there. It is as impious to deny the necessity, as to maintain the merit of good works.

Sylvest. de Prierio Aurea Rosa in Evang. *Non bove mactato caelestia numina gaudent, Sed qua præstanda est, &c.* *Ovid. Ep.*

401. *Talkers and not doers of Religion are to be condemned.*

IT is a custom in Germany, that, in the evening when a candle is first lighted, or brought into a room, they say, *Deus dñe vobis lucem æternam*: God grant light eternal. And it is usual in many parts of this kingdom to say, God grant us the light of Heaven. The custom is good, and the words warrantable, but were the light of Heaven more in our hearts, and less on our tongues, there would be fewer works of darkness in our lives and conversations. We speak of the light of Heaven, and wish for the light of Heaven, and we talk of new lights to Heaven; but all this is like that silly actor in the comedy, that cried out, with his finger pointed to the earth, and his eye to Heaven, *En cælum, o terra*; Heaven is in our mouth, but earth in our hearts. We are Heterocrites in religion; not reals, but nominals in profession.

Hieron. Drexelii Considerat. de Æternitate. *Plautus.*

402. *The Endeavours of Christ are for Peace.*

IT is too usual with men, the wiser they are, the more to be turbulent and disquieters of the State; and the more power they have, the more to tyrannise and lord it over their fellow subjects. For such men do seldom suffer themselves to be guided or governed by the counsels and dictates of others, and run headlong of themselves, swayed by a kind of impulsive providence, and so care not but to please their own fancy, no matter whom they displease besides. But it is not so with Christ: He that is wisdom itself, that is wonderful for counsel, mighty for power, bends both His wisdom, and His power, and His counsel to work peace—that peace which

is the portion of His people, the inheritance of His church, which none can partake of but those that are true members thereof.

B. Lake, Serm. on Exod. ix.

403. *Study of the Tongues to be encouraged.*

DAVID made a statute in Israel, that they who tarried by the stuff should part alike with those who went to battle.* The professors of the tongues are they who keep the stuff, and they should be as well rewarded as they who go into the field and fight in the ministry.

* *I Sam. xxv. Weems' Portraiture.*

404. *The Anger or Wrath of God best appeased when the Sinner appeareth with Christ in his arms.*

THEMISTOCLES understanding that King Admetus was highly displeased with him, took up his young son into his arms, and treated with the father, holding that his darling in his bosom, and thereby appeased the king's wrath. God is at this time offended with us, and hath a controversy with us ; there is no better way than to come to Him with Christ in our arms, to present our suits by Him ; we have so far provoked the Almighty by our sins, that He may justly fall on us with a back-blow that we never yet dreamt of ; and who in heaven or earth can or dare treat for our peace, but Christ our peace-maker ; *Ille oculus est per quem Deum videmus, &c.*, (saith Ambrose,) He is our eye with which we see God, our hand by which we offer to Him, and our mouth by which we speak unto Him.

Diodorus, Lib. xi. Plutarch in Vita. Lib. ii. de Isaac.

405. *The Vanity of Heaping up Riches.*

It is a great deal of care and pains that the spider takes in weaving her web, she runneth much, and often up and down, she fetcheth a compass this way and that way, and returneth often to the same point, she spendeth herself in multitudes of fine threads, to make herself a round cabinet, she exenterateth herself, and worketh out her own bowels, to make an artificial and curious piece of work ; which when it is made, is apt to be blown away with every puff of wind ; she hangeth it up aloft, she fasteneth it to the roof of the house, she strengtheneth it with many a thread, wheeling often

round about, not sparing her own bowels, but spending them willingly upon her work : and when she hath done all this, spun her fine threads, weaved them one with another, wrought herself a fine canopy, hanged it aloft and thinks all is secure ; on a sudden, in the twinkling of an eye, with a little sweep of a besom, all falls to the ground, and so her labour perisheth : but here is not all ; poor spider, she is killed either in her own web, or else she is taken in her own snare, haled to death, and trodden under foot ; thus the silly animal may be truly said either to weave her own winding-sheet, or to make a snare to hang herself. Just so do many men waste and consume themselves to get preferment, to enjoy pleasures, to heap up riches, and increase them ; and to that end they spend all their wit, and oftentimes the health of their bodies, running up and down, labouring and sweating, carking and caring ; and when they have done all this, they have but weaved the spider's web to catch flies, yea, oftentimes are caught in their own nets, are made instruments of their own destruction, they take a great deal of pains with little success, to no end or purpose.

Hieron. Drexelii Considerat. de Æternitate. *Jos. Hall Exon. Meditat.*
Occasional. *Dives pauper non censu.* *Pet. Raven. in Ser.*

406. *The Way to God is a Cross-way to the World.*

A MAN that walks by a river, if he follow the river against the stream, it will at length bring him to the spring-head from whence it issueth ; but if he go along with the stream, it will drill him on to the salt sea. So he that is cross-grained to the humours of the world, that swims against the stream of sensual delights and pleasures, that well improveth these outward things to God's glory, shall at the length be brought to God, the sweet fountain of them all ; but if we sail with the wind and tide in the abuse of the good creatures of God, they will carry him down like a torrent, into the *mare mortuum* of perdition.

Jos. Shute, Serm. at Merc. Chap., Lond., 1626.

407. *How to know God's Dwelling-place—Heaven.*

WHEN in our travel we chance to cast our eye upon some goodly structure of inestimable value, we presently conceive it to be the

palace of a prince. So when we see the frame of Heaven so full of wonders (where stars are but as dust, and angels are but servants) where every word is unspeakable, and every motion is a miracle, we may safely conclude it to be the dwelling of Him, whose name is wonderful.

Joh. Weems' Portraiture. *Hac iter est Superis, &c.* *Ovid, Met. Lib. i.*

408. *The Dissolution of all Ages past is to be a Mememto for Posterity.*

ONE Guerricus hearing these words read in the church, out of the book of Genesis, chap. v., And all the days that Adam lived were nine hundred and thirty years, and he died ; all the days of Seth were nine hundred and twelve years, and he died ; and all the days of Enos were nine hundred and five years, and he died ; and all the days of Methuselah were nine hundred sixty and nine years, and he died, &c., hearing, I say, these words read, the very conceit of death wrought so strongly upon him, and made so deep an impression in his mind, that he retired himself from the world, and gave himself wholly to devotion, that so he might die the death of the godly, and arrive more safely at the haven of felicity, which is nowhere to be found in this world. And thus should we do when we look back to the many ages that are past before us ; but thus we do not. Like those that go to the Indies, we look not on the many that have been swallowed up by the waves, but on some few that have got by the voyage ; we regard not the millions that are dead before us, but have our eyes set on the lesser number that survive with us, and hence it comes to pass that our passage out of this world is so little minded.

Hieron. Drexelii Considerat. de Æternitate.

409. *National Knowledge of God, no True Knowledge.*

LOOK upon a common beggar, he knows the road-way from place to place, can tell you the distance from town to town ; nay more, can inform you of such a nobleman's, such a knight's, such a gentleman's house, though it stand a great way off from the road ; of such a farmer's, and such a yeoman's house, though it be in never so obscure a village, yet all this while hath no settled home, no abiding place of his own. Such is the knowledge of every Chris-

tian, except a true Christian, he can tell you of the pleasures that are at the right hand of God in the highest heavens, can talk and prate of God, discourse of goodness, but all this while he is not good himself, nor can make out unto himself any assurance of interest in those heavenly things which he so much talketh of.

Edw. Elton, Serm. at St. Mary Magdalene's, Southwark, 1619.

410. *A Formal Specious Christian, no True Christian.*

RACHEL was very fair, a goodly woman to see to, beautiful to the eye : O but she was barren, that marred all.* So there are many in the world, such as make specious show of religion, such as would seem to be saints ; O but they are barren, they are fruitless, sapless, leafless Christians ; they would seem to honour God, but not with their substance ; they would seem to be religious, but they will not refrain their tongues ; they would seem to be charitable, but they will not part with a penny ; they have all form, but little or no power of godliness ; many goodly blossoms of profession, no real fruits of confession appearing ; outside, specious, not true, not real Christians.

* *Gen. xxix.* *Joh. Weems' Portraiture.* *Herodes devotionem promittit sed gladium aluit, &c.* *Chrysost. in Matth. ii.*

411. *Order both in Church and State commanded and commended.*

God is not the God of confusion, but of order ;* confusion is from the devil, order is from God, especially in the church, which St. Paul resembles to our body, wherein the parts are fitly disposed, and every one keepeth his place. The eye, the hand, the foot ; one usurpeth not the function of another.† In answerableness whereunto, the apostle telleth us, That all are not prophets, all are not apostles, and exhorts all men, as God hath called them, so to walk ; a good rule for these unruly times, wherein the hands, yea, and the feet too, play *rex*, and take up the room of the head, and every man thinketh himself fit to be a teacher, both by his pen and tongue, whose place notwithstanding is amongst the learners.

* *1 Cor. xiv.* *B. Lake's Serm. on Isaiah ix.* † *1 Cor. xii. and vii.* *Ordine servato mundus servatur, &c.* *Boetius.*

412. *Security in Time of Danger condemned.*

It is said of Archimedes, that when Syracuse was taken, all the people being as it were distracted, the soldiers doing all manner of outrage, he was found sitting at home securely, drawing circles with his compass in the dust. And do not we see men now-a-days, when there is *Hannibal ad portas*, a popular sword playing *rex* within, and a royal sword enraged without, even when the eternal salvation of their souls is in question, handling their dust, and stretching themselves to their farthest compass, set upon the tenter-hooks as it were, and distracted with law-suits, with money matters, and worldly business, that shall profit them nothing at the last? Eternity is a thing they never think on, or else very slenderly for a snatch and away, as dogs are said to lap at Nilus, &c.

Plutarch in Marcello. *Nunc mihi parta quies, &c.* *Virgil.*

413. *An Ungodly Life will have an Ungodly End.*

A PHILOSOPHER asking one, which of these two he had rather be, either Croesus (who was one of the richest, but most vicious in the world) or Socrates (who was one of the poorest, but one of the most virtuous men in the world), his answer was, That in his life he would be a Croesus, but in his death a Socrates. So if many in these days were put to their choice, they would be Dives in their life, but Lazarus in their death; they would, with Balaam, die the death of the righteous, but live the life of the wicked; but that cannot be, for death is a kind of truck or exchange: here it is that the Israelites make the bricks, and the Egyptians dwell in the houses; but hereafter, St. John Baptist's head will become a crown as well as a platter; and he that hath had his consolation, his heaven in this world, shall at the time of death meet with torments and hell in that which is to come.

Christ. Fonseca, Serm. Quadragesimales. *Qualis vita finis ita.*

414. *A Child of God is restless, till he comes to Heaven.*

LOOK upon a poor silly country lad coming to be an apprentice in the city, how doth he hone and mourn after his father and mother! How doth he grieve because he is far from his friends and ac-

quaintance ! He is never quiet till he hath been at the carrier's to hear from them, and fain would he be with them again, though he be at that very time in a very good service, and placed with an honest loving master. And thus it is with a child of God, though he have a competent measure of grace to support him in this life, and the hope of Heaven in that which is to come, yet he is restless till he comes to Heaven, he groans and mourns because he is absent from his Heavenly Father, and from his friends and acquaintances, the blessed Saints and Angels.

T. Taylor's Serm. at St. Mary Alderm., London, 1631.

415. *The Use of the Creatures is Conditional.*

A TENANT that holdeth land from a lord, may not use it otherwise than according to the covenants agreed upon ; if he do, the premises are forfeited. Even so it is betwixt God and us, the grant which He maketh to us of his creatures is conditional, we may take convenient food for our sustenance, decent clothes to shroud us from the injury of the weather, and we may bestow our money to supply our own, and other folks' necessities ; to these ends we may use God's creatures : but we may not riot with our meat and drink, we may not be fantastical in our apparel, neither may we with our wealth grind the faces of the poor ; we have no covenant that warrants any of these, and therefore the doing of any of these is a forfeit to the proprietary. And how often might Christ re-enter upon our goods, if He would take advantage of our daily abuses ! nay, He daily doth re-enter, had we but grace to see it. What multitudes of inhabitants hath drunkenness spewed out of their possessions ! What goodly patrimonies hath pride and oppression brought to nought ! It were to be wished that the world did as much take notice of it, as almost every place doth give them occasion so to do.

B. Lake's Serm. on Haggai.

416. *Unpreparedness for Death very Dangerous.*

IT was a good answer that one Messodamus gave one, inviting him to feast the next day. My friend (saith he) why dost thou invite me against to-morrow ? I could not for these many years so secure myself that I should live one day, for I am in daily expectation of the time of my departure. And indeed no man can be sufficiently

armed against death, unless he be ready to entertain it. What rashness and folly is it then for a man to lie down in ease upon a feather-bed, to sleep securely, snorting and snoring, and all this while to lodge an enemy, a deadly enemy all the while, sin in his bosom. Sudden deaths are common. How many have we heard of, that went well to bed over night, for aught a man could tell, and have been found dead in the morning, and it is much to be feared, have gone impenitently to bed, it may be dead-drunk, and have found themselves awake in hell the next morning: unpreparedness for death must needs therefore be dangerous. I. S., 1648. H. S., 1657.

*Guido Bituricensis. Hieron. Drexelii Considerat. de Æternitate. Omnem
crede diem tibi diluxisse supremum.*

417. *The Wisdom of Christ above all Earthly Wisdom, even to Admiration.*

DIONYSIUS the tyrant sent to Plato (that he might come to see him) one of his fairest galleys, with store of dainty provision, and well accompanied; and at the haven where he was to land, had provided a coach with four horses to be ready to receive him, that he might come in the greater pomp to his palace, and all this honour he was willing to do him, for that he was a wise man. Now, if such men as he shall cause admiration in the world, what admiration then must He raise in men's minds, who is wisdom itself, and in whom all the treasures of God's wisdom are laid up for evermore!

Plutarch in Vita. Dionys. Fonseca. Serm. Quadragesimal.

418. *Not to be Malicious in the Exercise of Holy Duties.*

It is said of the serpent, that he casts up all his poison before he drinks. It were to be much desired, that herein we had so much serpentine wisdom as to disgorge our malice before we pray, to cast up all the bitterness of our spirits, before we come to the sacrament of reconciliation.

John Boys' Postills.

419. *Special Places of Scripture marked with God's Special Authority.*

MORTAL princes use not to sign bills or petitions, the contents whereof are trivial matters ; many things are done by virtue of their regal authority, whereunto their signature is not used. Even so ordinary matters pass in the Word of God, without any special urging of His supreme power ; but when it comes with a *Sic dicit dominus*, then the point is of great regard. And if it be often ingeminated, it giveth us to understand, that we must take special notice of every clause of it.

B. Lake's Serm. on Hag. ii.

420. *In all our Doings we should have our eye upon Eternity.*

ZEUXIS, the famous painter, was observed to be very slow at his work, and to let no piece of his go abroad into the world to be seen of men, till he had turned it over and over, this side and that side, again and again, to see if he could spy any fault in it. And being upon a time asked the reason why he was so curious, why so long in drawing his lines, and so slow in the use of his pencil, he made this answer : I am long in doing what I take in hand, because what I paint, I paint for eternity. As for our parts, we write, we read, we sing, we pray, we labour ; whatsoever we say, whatsoever we do, whatsoever we think, all is transmitted to eternity, all to be viewed by a most judicious and all-seeing eye, so that no fault can escape, and being viewed and considered, they are to be committed either to be eternally punished, or eternally rewarded. We must labour, therefore, to be perfect, so to live to God, that we may live with God ; so to live on earth, that we may live in Heaven ; so to live for eternity, that we may live to all eternity.

Ælian, Var. Hist., Lib. xiv. Hieron. Drexelii Considerat. de Æternitate.

421. *At the Time of Death to be mindful only of Heaven.*

CHRIST, perceiving His death to be near at hand, withdrew Himself, and would walk no more openly among the Jews.* And

David, being at the last cast of his life, saith, *Remitte mihi ut refrigererer, &c.*, Give me leave, O Lord, to dispose of myself, and to render Thee an account of my life, before I go hence, and be seen no more.† These are lectures of mortality read to all of us in this world, that when we are about to die, we should have nothing else to do but to die ; we should bid these sublunary things adieu, and sequester our thoughts from the world, and retire into ourselves to see how the case stands betwixt God and our own souls.

* *John xi.* + *Psalm xxxix.* *Leon de Utino Sermones.*

422. *A Tongue nimble to Evil, slow to Goodness, is reproveable.*

PLINY, in his Natural History, maketh mention of a certain people in the Indies, upon the river Ganges, called Astomi, that have no mouth, but do only feed upon the smell of herbs and flowers, &c. The truth of this may be uncertain, but most sure it is, that there is such a generation amongst us, that when they should speak well, they are like men possessed with a dumb devil, they have no mouth, no lips, no tongue at all ; but if it be to blaspheme God and the king, and to backbite and slander their neighbour, they have tongue enough, and to spare.

Lib. vii. cap. 2. Mr. Goddard's Serm. at St. Greg. by St. Paul's, Lond., 1649.

423. *A Minister is to distinguish his Auditors.*

SCHOOLMASTERS range their scholars into forms, and though themselves be never so learned, yet they read unto their several forms no deeper points than they are capable of. If they should do otherwise, well might they show their learning—they would show no discretion, neither would the scholars be the better for that which they should teach them. Even so ministers must remember to distinguish their auditors ; to feed some with milk, some with strong meat, to catechise the youth plainly and briefly, to build on those that are elder and riper in years and judgment, with more learning and more full instruction.

B. Lake's Serm. on Matt. vii. Diligenter adhibe curam eis, quibus te praesesse contigerit, &c. Aug. in Pro. i.

424. *Hopes of Heaven are the Good Man's Encouragement.*

SYMPHORIANUS, a Christian young man, after that he was almost scourged to death, as he was dragged to death at Augustodunum, met his mother upon the way. But how ! not tearing the hair from her head, or rending her clothes, or laying open her breasts, or making grievous lamentation, as the manner of foolish women is to do ; but carrying herself like an heroic Christian lady, called to her son, and said, Son, my son I say, remember life eternal, look up to Heaven, lift up thine eye to Him that reigneth there ; life is not taken from thee but exchanged for a better. At which words of his mother, the young man was so exceedingly animated, that he went willingly to execution, and cheerfully laid down his head upon the block, and was decollated. This is the case of every man living ; we go not so fast as Symphorianus did, we are not yet under the fiery trial, but we are fair for it ; we are all going, and we have not far to it. Now, the noble army of martyrs which are gone before us, they call unto us from Heaven, and say—as the Christian and courageous mother said to her son,—Remember life eternal, look up to Heaven, see who is there, the Judge of all the world that will do righteous things.

Hieron. Drexelii Considerat. de Æternitate. Spes præmii solatium fit laboris.
Jerome in Ep.

425. *The Brevity of our Life may moderate our Life.*

IF a company that are bound out for some long voyage, should strive who should be master, and who master's mate, and who should have this or that office, they were not too much to be blamed. But when they are almost at home, within sight of land, when they shall begin to strike sail, to tack in all, and go ashore, then if they shall fall a quarrelling for places, and use all the means they could make, it were a ridiculous thing and folly. So it is with us : time was when the world was in beginning, and then when a man came into the world, by the course of nature, he might well say, I have a matter of six, or seven, or eight hundred years to go on in my pilgrimage, before I shall end my journey ; and then if a man should bestow a little time to think with himself, Well, if I can but live to see myself the father of a thousand children, and

so might come to people a country, &c., then if a man should greet the world, he might be excused. But now since God hath contracted the time of our age, so that, as soon as we begin our voyage, we are ready to strike sail presently, that we have but a little time to continue here, and a great deal to do for hereafter, and now to stand striving who shall be greatest, who shall rule all, to cry out of afflictions just when we are going ashore, when we have, as it were, one foot in our graves, is extreme folly and madness.

Funeral Sermons. *Orimur, morimur.*

426. *Sacramental Bread and Wine better than Ordinary.*

THERE is much water in the well, or spring-head, it comes to us in leaden pipes or wooden troughs. Now, what is the leaden pipe or wooden trough more than another? Nothing at all. It is the water in the pipe or trough that makes them esteemed above others. It is true they can do more than others; but if you look upon them in the use, *i.e.*, to convey the water to us, then they are more excellent than all others whatsoever. So, in the Sacraments of Baptism and the Lord's Supper, there is water in the one, and bread and wine in the other, yet what is this water, this bread and wine more than any other? Are not they the same we have at home? Yea: O but if we look upon them as ordained of God to convey His mercies into our hearts, to seal unto our souls the remission of sins, &c., and that God hath set them aside to that end and purpose, then they are more excellent than any other water, bread, or wine possibly can be.

Gab. Inchini, Scala Cœli.

427. *Our Affections to be Regulated.*

He that rideth a fierce horse, let the horse keep what pace he will, so long as the rider commands him by the bridle, we say, he rides strongly; but if the horse get the bit in his mouth, and run away, the faster his pace, the weaker the rider, because he cannot check him. Our affections are just like that fierce horse, and our reason should be as a strong bridle, stir they never so much: if reason command, we are strong; but if reason have no power, and they run loose, then certainly, the more violent they are, the more weak we are.

B. Lake, Serm. on Psalm lxxv.

428. *A Contented Man no Base-spirited Man.*

MARCUS CURIO, when he had bribes sent unto him, to tempt him to be unfaithful to his country, he was sitting at dinner with a dish of turnips, and they came and promised him rewards ; Well, saith he, that man that can be contented with such fare that I have, will not be tempted with your rewards ; I thank God, I am contented with this fare, and as for rewards, let them be offered to those that cannot be content to dine off a dish of turnips as I do. The truth of this is apparently seen, the reason why many men do betray their trust, and by indirect means strive to be rich, is because they cannot be contented to be in a low condition, whereas the man that is contented with a hard bed, and a bare board, is shot free from thousands of temptations that prevail against others, even to the damning of their souls.

Jer. Borogh's Christ. Content. Plutarch in Apophthegm.

429. *The Resolved Christian makes his way through all Difficulties.*

TRAVELLERS that go by sea, merely to be sea-sick a little, or in sport ; if there arise but a black cloud, they presently give over, their voyage is at an end ; they come not to be weather-beaten, to adventure shocks, and storms, and dangers, they come for pleasure only. But the merchant, that is bound upon a voyage, whose trade and employment of life it is, every cloud and gust of wind doth not make him to return back again to shore, and so to lose his voyage, but he drives through all. So it is with one that is not indeed and in earnest travelling towards heaven, he is easily taken off upon a little storm arising, if God do but frown, if there be but ever so small a wrinkle (as I may say) in His brow, all the delight in religion is gone, for it was some other thing he aimed at, it was but for pleasure that he came in here ; but a resolved Christian who is bound for Heaven indeed, and his course, and the bent of his soul lieth that way, that like a ship with full sail is carried thitherward, storms cannot beat him off, let the wind rise, and the rain beat, and the seas lift up their voice, he makes his way through all, till he arrive at the haven intended.

*Gab. Inchini, Scala Cæli. House of Mourning. Per ardua virtus.
Itur ad aetheras per magna pericula sedes. Varinus.*

430. *Afflictions add unto the Beauty of a True Christian.*

LOOK upon a painted post or sign whose colour is laid in oil, how the rain beats upon it in stormy weather, that one would think all the colour would be washed off, yet how the water glides away, and leaves it rather more beautiful than before. And thus it is with every child of God, being well varnished, and garnished with graces of the spirit, let the wind of persecution blow, and the floods of affliction lift up their voice, they shall never abrade nor deface, but rather add unto their beauty; such is the condition of grace, that it shines the brighter for scouring, and is most glorious when it is most clouded.

Will. Jenkin, Lect. on Jude, at Christ Church, Lond., 1646.

431. *A Good Prince no Advantage to a Bad People.*

WE see that though the sun be above the horizon, and so apt to make a glorious day, yet many fogs and mists arising from the earth, overcast the sky, and intercept the comfortable influence of the light. Even so, though God vouchsafe never so good a prince, a prince under whom the people enjoy abundance of peace, and the free passage of the Gospel, such may be their gracelessness that they may be the better for neither of them.

Lud. Carbo, Interior Homo.

432. *Contentment brings in all things on a Sudden.*

By the art of navigation, with great pains and industry, men can fetch in the silks of Persia, the spices of Egypt, the gold of Ophir, the treasures of the East and West Indies. O but by the art of contentment, a man may stay at home and fetch in the comfort of any condition whatsoever, that is, he may have that comfort by contentment, that he should have if he had the very things themselves.

Jer. Borogh's Christ. Content.

433. *A Godly Man is bettered in Evil Company.*

THEY say that lilies or roses, or such like pleasant flowers, if they be planted by garlic or onions, or such like unsavoury things, they do not lose, but rather increase in their former sweetness. So it is with good and godly men when they are planted, and as it were hemmed in with wicked men ; the vileness and odiousness of their wickedness makes them to loathe wickedness so much the more, and to love godliness, and to bless God that hath kept them, that they have not run to the same excess of riot.

Funeral Serm. *Ex bono malus vix melioratur, &c.* *Chrysost. in Matth.*

434. *The Wonderful Love of a True Christian to Christ Jesus.*

IT was a true Christian-like speech of St. Jerome : If my father should stand before me, my mother should hang upon me, my brethren should press about me, I would break through my brethren, throw down my mother, tread under feet my father, that I might the faster cleave unto Christ my Saviour. O the surpassing love to Christ that is in a true disciple of Christ ; let money perish, and friends fail, the world frown, yea, life itself vanish, Christ is better than them all. If Christ should say to him, Take thy fill of sinful delights, eat, drink, and be merry, solace thyself in the midst of all thy abundance, thou shalt not perish, only thou shalt not be with me. Not with Thee, Lord Jesus, where then ? then farewell delights, farewell pomp and plenty, farewell all : I will follow Thee whithersoever Thou goest, for it will certainly be hell where thou art not.

Licet ex collo pendeat, &c., in Ep. ad Heliodorum. *Dan. Featly's Serm.*
Cui portio Deus est, &c. *Ambros. de Fuga Saculi.*

435. *Memory must be Active.*

OUR memory is usually a good store-house, but no good steward ; it layeth up much, but of itself dispendeth nothing ; it needeth some help to make use of her store, the speculative memory doth, and the practic much more. How many be there whose memories are richly stored with excellent rules of life, whereof in their life they make little or no use ! Their memory doth not offer them,

when they have occasion to be doing, as if they had never known commandments or creed, they live like infidels, or sons of Belial. Wherefore, as the eye of the body needeth the light of the sun, to raise and convey the visible species unto it ; even so doth the eye of our understanding need the light of the Sun of Righteousness to stir up, and present unto it the principles of grace, whereof it hath need in the well ordering of our life ; without this actual grace, our memory will never make use of the habitual.

B. Lake, Serm. at Court, 1617. Memoria reti similis. Erasm.

436. *Contentment keeps up the Soul in the Saddest of Conditions.*

A MARINER, when he is at sea, let him have never so much provision in his ship, yet if he be thousands of leagues from the shore, or in a course that he shall not meet with a ship in three or four months, if he have never a lantern in his ship, nor anything whereby he can keep a candle light in a storm, he would be but in a sad condition, he would give a great deal to have a lantern, or something that may serve instead of it; when a storm riseth in the night, and he cannot have any light above board, but what is presently puffed out, his condition must needs be lamentable. Thus many men can keep in the light of comfort when there is no storm ; but let there come any affliction, any storm upon them, their light is soon puffed out, and then what shall they do ? But when the heart is once furnished with the grace of contentment, as it were the lantern on the decks of the ship, it will keep comfort in the spirit of a man, it will keep up a light in the soul, whatsoever storms or tempests of temptations shall come into it, and keep out whatsoever may damp the comfort, or put the light out of it.

Ter. Borogh's Christ. Content.

437. *Outward Blessings do not always make a Blessed Man.*

WAS Abraham rich ? so was Abimelech. Was Jacob rich ? so was Laban too. Was David a king ? so was Saul. Was Constantine an emperor ? so was Julian. Was John a disciple ? so was Judas. Thus riches, honours, and preferments, though the blessings of God, yet they are no demonstrations of a blessed man. What a wise God have we ! Lest any man should take them to be ill,

they are bestowed on them that are good ; and lest any man should reckon them for the chief good, they are likewise cast upon the wicked.

Funeral Serm.

438. *A Wicked Man, hardly drawn to Examine Himself.*

It is reported of the elephant, how unwilling he is to go into the water, but being forced, he puddles it, lest by the clearness of the stream he should discern his own deformity. This is the condition of every wicked man, he is loath to look into himself, had rather put the candle out at the door, than go with it into his house to make any discoveries there ; either he thinks he is so good, as he needs not examine, or he thinks he is so bad, that he is loath to examine himself.

P. Goodwin, Evang. Communicant.

439. *Pride, the Complement of all Sins.*

As Tertullian calleth the commandment that God gave Adam in Paradise, *Matricem omnium præceptorum Dei*, the matrix, or womb of all the commandments of God ; and as Theodoret calleth Moses, *Ωκεανὸν τῆς θεολογίας*, a very ocean of all divinity, and as some have called Rome, *Epitomen Universi*, an epitome or abridgement of the whole world, so it may be said of pride, that it is the sum of all naughtiness, and a very sea of it, a complicated sin, there is no sin almost but pride participates with it. It is a kind of idolatry, Hab. i. 16, a kind of drunkenness, Isaiah xlvi. 9, a kind of sacrilege, Isaiah xxvi. 12, a kind of murder, Hab. ii. 5, &c. Thus as Aristotle saith out of Theognis, that in justice all virtues are couched, *συλλήβδην* summarily : so it may be said of pride, that in it all vices are as it were in a bundle lapped up together.

In Libro contra Jud. *In Lib. ii. de Rup.* *B. Smith's Serm. on Jer. ix.*
In Lib. Eth.

440. *A mere Soldier, an Enemy to Peace.*

WE read in Plutarch of one Demades, who by profession was a maker of coffins, and he was banished out of the city of Athens for wishing that he might have good trading ; that wise state truly interpreting the language of his wish, as desiring some epidemical disease ; his private profit being inconsistent with the public

flourishing of the commonwealth. So those people who are undone and cannot live but by undoing of others, who live by the sword, who, as Demetrius, by this craft get gain, desiring a perpetuity of war for their possession, certainly wish no good either to church or state where they are, but must needs be state-barretors, to keep the sore always raw betwixt the prince and people.

In Moralium Lib. T. Fuller's Holy State.

441. *Mortality's Memorandum.*

ORIGEN, after he had chosen rather *facere periculose quam perpeti turpiter*, to burn incense to the heathen gods, than to suffer his body to be defiled by a black-a-moor, and the flower of his chastity, which he had so long preserved to be some way blasted, at a church in Jerusalem goeth into the pulpit, openeth the Bible at a venture, intending to preach upon that text which he should first light upon, but falling upon that verse of Psalm 1., But to the wicked, saith God, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? (which contained his suspension) shutteth his book, speaketh not a word more, but comments upon it with his tears. So (methinks) when any man shall read that text, Man goeth to his long home, and the mourners go about the streets, in which he shall find his capital doom written, he cannot do better than follow that father's precedent, and shut up not only his book, but his mouth also, and seal up his lips, and comment upon the coherence with distraction, the parts with passion, the notes with sighs, the periods with groans, and the words with tears. For alas, as soon as a man cometh into his short booth in this world, which he saluteth with tears, he goeth to his long home in the next world, and the mourners go about the streets.*

In Vita, præfixa Operibus. House of Mourning, Eccl. xii. 5.*

442. *Worldly Men look after Worldly Things.*

It is storied of Henry IV. of France, asking the Duke of Alva, if he had observed the eclipses happening in that year, he answered, That he had so much business on earth, that he had no leisure to look up to heaven. A sad thing it is for men to be so bent, and their hearts so set on the things of this world, as not to cast up a look to the things that are in Heaven; nay, not to regard though God brings Heaven down to them in His Word and Sacraments:

yet so it is, most men are of this Spanish general's mind, witness the oxen, the farms, the pleasures, the profits and preferments that men are so fast glued unto, that they have hardly leisure to entertain a thought of any goodness.

Jean de Seres, Hist. Charron de la Sagesse. Mundum mundani querunt.

443. *Goodness and Greatness seldom meet together.*

In our natural bodies, the more fat there is, the lesser blood in the veins, and consequently the fewer spirits; and so in our fields, abundance of wet breeds abundance of tares, and consequently great scarcity of corn. And is it not so with our souls? The more of God's blessing and wealth, the more weeds of carnality, and vanity; and the more rich to the world, the less righteous to God commonly. What meant Apuleius to say, that *ubi uber, ibi tuber*, but to signify that pride and arrogance are companions to plenty? And what made Solomon to pray against fulness, Prov. xxx., but to show, that as they must have good brains that will carry much drink, so they must have extraordinary souls that will not be overcome with the world. Goodness and greatness do seldom meet together, as Hasdrubal Hædus said in Livy. *Raro simul hominibus bona fortuna bonaque mens datur*; who is the man except it be one of a thousand, *cui præsens felicitas si arrisit, non irrisit*, but if the world ran in upon him, he would soon outrun it.

B. Smith's Serm. on Jer. ix. Virtus et summa potestas Non coeunt. Lucan, Bernard. Lib. ii. de Consolat.

444. *Perseverance is the Crown of all Good Actions.*

WHATSOEVER is before the end, it is a step whereby we climb to the top of salvation, but it is not the uppermost griece, whereby the highest part of the top may be taken hold of. A man may be tumbled down from the ladder, as well when he is within a round or two of the top as when he is in the midst or below the midst. And as easily make shipwreck when he is within ken of land, as when he is a thousand miles off. What had it profited Peter to have escaped the first and second watch, if he had stuck at the iron gate, and had not passed through that also?* Who maketh account of land oats that shed before the harvest, or of fruit that falls from the tree before it be ripe? It is not to begin in the

spirit and end in the flesh, not a putting of the hand to the plough, and looking back; but a constant perseverance to the end, that shall be crowned.†

Cyprian in Lib. de Simpl. Pralat. *B. Smith's Serm. on Joh. vi.*
 * *Acts v.* † *Luke ix. 62.* ‡ *Mat. xxiv. 13.*

445. *Prayers of the Godly: the unanimity of them.*

WE read of Ptolemæus Philadelphus, King of Egypt, that he caused the Bible to be translated by seventy interpreters, which seventy were severally disposed of in seventy several cells, unknown each to the other, and yet they did so well agree in their several translations, that there was no considerable difference betwixt them, in rendering the text—an argument that they were acted by one and the same spirit. Surely, then, it must needs be a great comfort to all good Christians, when they shall call to mind, what! seventy? nay, seventy times seventy, yea seventy hundred, yea seventy thousand which are peaceable in Israel, which, on the bended knees of their souls pray daily unto God for peace. And, though they know not the faces, no not the names of one another, have neither seen, nor shall see one another till they meet together in Heaven, yet they unite their votes, and centre their suffrages in the same thing, that God would restore peace and order both in church and state, and to every particular member therein, that we may yet live to have comfort one of another, who no doubt shall have a comfortable return of their prayers in God's due time.

Conrad. Zuingerus ex citat. variorum. *T. Fuller's Serm. at Savoy, 1642.*

446. *The Powerful Effects of Rhetorical Elocution.*

THE breath of a man hath more force in a trunk, and the wind a louder and sweeter sound in the organ-pipe, than in the open air. So the matter of our speech, and theme of our discourse, which is conveyed through figures and forms of art, both sound sweeter to the ear, and pierce deeper into the heart; there is in them *plus épreuveas* and *évapreuveas*, more evidence and more efficacy, they make a fuller expression, and deeper impression, than any plain, rough-hewn, long cart-rope speeches, or language whatsoever can do.

Ant. de Rampegoli. Fig. Bibl.ice. *Eloquii tanta est gloria, &c.* *Ovid.*

447. *A Caveat for Unworthy Communicants.*

MR. GREENHAM, in one of his sermons, speaking of non-residents, wisheth that this inscription or motto might be written on their study doors without, and walls within, on all their books they look in, beds they lie on, tables they sit at, &c. :—The price of blood, the price of blood ! The like were to be wished for, to all that have been bad communicants, that in great letters it were written on their shop doors without, walls within, on all their doors, on their day-books, and debt-books, and whatsoever objects are before their eyes :—The guilt of blood, the guilt of blood, even the guilt of the blood of the Lord Jesus Christ, who died for them !

Philip Goodwin, Evang. Communicant.

448. *Every Good Minister to speak a Word in Season, opportunely.*

EVERY husbandman as he hath, so he observeth the seasons to sow his seed, and his ground to cast his corn into ; some he soweth in the autumn and fall of the leaf, some in the spring and renewing of the year, some in a dry season, some in a wet, some in a moist clay, some in a sandy dry ground ; as the Holy Ghost speaketh, he soweth the vetches and the cummin, and casteth in wheat by measure, Isaiah xxviii. 25. Thus the spiritual husbandman dealeth with the husbandry of his God, he hath his seed for all seasons, and for all grounds, and all hearts, *some for the time of judgment, some for the time of mercy, some for the season of mirth and mourning, as wet and dry seasons, some for the birth and burial, as for the spring and fall, some for them who sorrow in Sion, and some for them that rejoice in Jerusalem, Isaiah vi. 2.

*Rich. Stock's Funeral Serm. L. Harrington. Scriba doctus in Regno Cælorum, &c. *Mat. xiii. 52.*

449. *Pardon of Sins the only Comfort.*

A TRAITOR that is condemned to death may have the liberty of the Tower to walk in, and provisions of meat and drink appointed at the state's charges, yet he takes little comfort in either, because his treason is not pardoned, and he expects daily to be drawn to execution. Thus a man that hath the advantage of all these outward things, if he want assurance of the pardon of his sins, and of

God's love in Christ Jesus to his soul, they will be but as miserable comforters to him, and he cannot take any true delight in them.

Tho. Wood's Serm. at St. Marg., New Fish., Lond., 1629.

450. *The Difference betwixt Sermons preached and Sermons printed.*

SERMONS preached are, for the most part, as showers of rain that water for the instant, such as may tickle the ear, and warm the affections, and put the soul into a posture of obedience ; hence it is that men are oft-times sermon-sick, as some are sea-sick, very ill, much troubled for the present, but by and by all is well again, as they were. But printed sermons or other discourses are as snow, that lies longer on the earth, they are longer lived, they preach when their author cannot, and, which is more, when he is not. Sights, as they come sooner to the eye, than sounds to the ear, so they abide longer. Audible words are more transient, visible works more permanent ; the one may make the ear more attentive, but the other, the memory more rétentive : both in themselves excelling.

Phil. Goodwin, ut antea. Vox audita perit.

451. *Princes and Governors to be prudentially qualified.*

Be wise now, therefore, O kings, Psalm ii. Two kinds of wisdom are required in kings and princes : wisdom or knowledge in God's matters, otherwise called divinity ; and wisdom or knowledge in worldly matters, otherwise called prudence or policy. Both are not only like the two pillars that Solomon put in the porch of the temple for ornament,* but also for special use, like the hands of Aaron and Hur, which did support the hands of Moses for the discomfiture of the Amalekites.† And good reason too ; for, if they be pious only in God's matters, and be not otherwise prudent, then they are fitter for the commonwealth of Plato, than for the corrupt estate of Romulus, for the cloister than for the court. Again, if they be prudent or politic only, and be not pious, then they are fitter to be kings of Babel, where dwelleth confusion, than of Jerusalem, where God's glory is seen ; and more rightly to be called the children of this world, which goeth to nought and

perisheth, than the children of God, who love truth in the inwards, and care for none but for such as worship Him from a pure heart with a good conscience.

*B. Smith's Serm. on Psalm ii. * 1 Kings vii. + Exod. xvii. Duo sunt quæ ab egregiis principibus expectantur, sanctitas domi, in armis fortitudo, &c. Arist.*

452. *A Sad Thing to lose both Soul and Body at one and the same time.*

DUDITHIUS relates a sad story of one Bochna a woman, which had but two sons, and whilst she was walking with the one towards the river, she heard the other crying out, and hasting back, she found a knife sticking in his side, which killed him immediately ; then she made haste to the other child, but he in her absence was fallen into the river and drowned, both lost at once. This is our case, every one of us hath two children, a soul and a body ; a life temporal, a life eternal. What a heavy loss would it be to lose both these at once ! Yet such is the sad condition of many, that whilst they busy themselves to catch at the shadow, and to set up a rest for their souls here in this world, they lose both shadow and substance, soul and body, the rest of their souls here, and the true souls of their eternal rest hereafter, both together.

Citat. e Thucidid. Hist. Obad. Sedgw. Serm. at a Public Fast., Westm.

453. *A Good Magistrate or Minister is the Support of the place where he lives.*

MEN use to fence and defend, to keep watch and ward over their corn-fields, whilst the corn and fruits are in them unreaped, ungathered, but when the corn is inned and safe in the barn, then is open-tide (as they say), they lay all open, throw in the fence, and let in the beasts of all kind ; nay, sometimes they set fire on the stubble. Thus every zealous magistrate, every godly minister, every good Christian is as it were a fence, a hedge to that place, that parish where they live ; and when they are once plucked up, when they are taken away by death, or otherwise removed, that kingdom, that place, that parish lies open to all manner of ruin and destruction.

Rich. Stock, ut antea. Reipublicæ fulcrum princeps bonus. Aristot.

454. *The Certainty of Faith.*

In the midst of a tumultuous sea, the nodes of the compass remain immovable, because they govern themselves, not according to the winds, but according to the influence of the heavens ; and so the faith of the faithful remaineth firm amongst the rude agitations, and distracted variations of the world, because it governeth itself not according to the instability of the affairs of this world, but according to the promises of God, which are from all eternity.

P. du Moulin, Combat. Christian.

455. *The Danger of Unworthy Communicating.*

IT is reported of Mr. Bolton, a famous divine, and minister of Kettering in Northamptonshire, that calling for his children on his death-bed, after some speech to them, he concludes thus : And I hope there is none of you will dare to meet me at Christ's tribunal in an unregenerate state ; intimating the great and inevitable danger that must needs attend such a condition. And it were to be wished, that none would dare to meet at the Lord's table in a sinful state ; which if they do, and will with unhumbled, and unhallowed hearts come into that tent, and as Sisera, Judg. iv. 19, take the milk and the butter, the bread and the wine, let them know, that there is a nail and a hammer for them, they eat and drink their own damnation.

Phil. Goodw. Evang. Commu.

456. *A Minister to be careful in the Delivery of God's Message.*

EARTHLY kings and magistrates are offended (and good reason too) if their subjects or servants shall do from them, or in their names, such messages as they send not ; or if their ambassadors, being limited by advertisements, what they shall do, and what they shall not do, should negotiate to the contrary. Then should all ministers of Jesus Christ, whose ambassadors they are, be careful in a very high degree, that they deliver the whole counsel of God, that they speak nothing but what they have in commission, otherwise they shall offend a Lord of more dreadful majesty, who is

more jealous of His glory, and more able to punish, than any earthly kings or magistrates whatsoever.

B. Abbot, Lect. on Jonah.

457. *Graces lost in the Soul are to be made up only in Christ.*

THE virgin Vestals of the pagans (from whence proceeded those many cloisters of nuns at this day) had a continual fire, which if it happened by any mischance to go out, they might not give it light again, but only from the sun. Thus our natural clearness, and purity of life being quite extinguished by the sin of Adam, there is no means under heaven to renew it, we cannot kindle it again but at the Sun of Righteousness, Christ Jesus our Lord, to whom belongeth that which is said in Psalm xxxvi., The fountain of life is in Thee, &c.

Franc. Salis. Introduct. à la Vie Devote.

458. *God's Special Love to his Children.*

LOOK upon the sun how it casts light and heat upon all the world in his general course, how it shineth upon the good and the bad with an equal influence, but let its beams be but concentrated in a burning glass, then it sets fire on the object only, and passeth by all others. And thus God in the creation looked upon all His works with a general love, *Erant omnia valde bona*, they pleased Him very well ; O but when He is pleased to cast the beams of His love, and cause them to shine upon His Elect through Christ, then it is that their hearts burn within them, then it is that their affections are inflamed ; whereas others are but as it were a little warmed, have a little shine of common graces cast upon them.

Rich. Holdsworth's Serm. at St. Paul's, Lond., 1625.

459. *The Strength of a True Christian's Love to Christ.*

IN our English Chronicles, we read of the rare affection of Eleanor the wife of Edward the First ; the king having gotten a wound by a poisoned dagger, she sets her mouth to the wound to suck out the poison, venturing her own life to preserve her husband's. Such is the strength of a true Christian's love to Christ, that were it to suck poison out of Christ's wounds, it would be contented so to

do ; as when Christ His church, His cause, His people are smitten and wounded by the poisonous tongues of blasphemers, the railing tongues of licentious libertines, the hellish fiery tongues of a rebellious generation, and a good Christian is willing to draw it all upon himself, to take it off from Christ ; and that Christ may have the glory he careth not what he undergoeth. *

*Joh. Speed, Chron. of Eng. Philip Goodwin, ut antea. * Heb. xi. 26.
Psalm lxix. 9.*

460. *Self-trial Smooths the way to all other Trials.*

BILNEY, a martyr, in Queen Mary's days, tried his finger by himself in the candle, before he tried his whole body in the fire at the stake. If thou hast run with the footmen (saith God by the mouth of the prophet) and they have wearied thee, then how canst thou match thyself with horses ? Jer. xii. 5. How shall our faith abide the fiery trial by others, if it have never been put to the fiery trial by ourselves ? How shall that faith try a match with horsemen, smile at torments, stare a disguised death in the face, that never yet tried a match with footmen, that never tried itself in private, that never struggled with natural corruptions ? Surely self-trial will pave the way smooth to all other trials ; and that man will never abide to be tried at a bar or stake, that is loath to be tried in his closet or his chamber.

Joh. Fox, Acts and Mon. Jerem. Dyke's Worthy Communicant.

461. *Adversity seeks God.*

It is reported, that when on a time the city of Constantinople was shaken with a terrible earthquake, many houses were overthrown, and with the fall many people perished. The whole city is hereupon so amazed, and every one so remembered to think on God, that they fall to their public devotions ; the churches were thrwacked full with people, all men for awhile were much amended ; justice, commutative and distributative, both advanced ; the poor relieved, justice exalted, laws executed, no fraud in bargaining, it was become a very holy place ; but when God held His hand from punishing, they held their hearts from praying ; when His wrath ceased, their religion ceased also. And was it not alike in the civil wars of France ? after the putting forth of that act or edict, January 1561, and in the second and third years of those wars, such as were of the religion, then groaning under the heavy cross of

poverty, oppression, and war, how devout were they toward God ! very careful in their ways, glad to hear any preach the Word, and glad to receive the Sacrament any way : but when the third peace was concluded, which seemed a very sound peace, and the rod was now thought to be removed afar off ; such carelessness and security overgrew the hearts of all, and in the Protestants there was so cold a zeal, *Tanta erat religiosorum tædiosa curiositas, &c.*, and that within less than two years, that a sermon plainly made, with good ground of divinity, was not thought to be worth the hearing, unless it were spiced with eloquence, or flourished over with courtly expressions. *Nomine mutato de nobis fabula*, the case is ours, witness that Marian persecution, when so many of the dear children of God mounted like Elias to heaven in fiery chariots. What prayers were made within the land and without ! and what coldness benumbed some hot ones of that time not long after ! Call to mind that miraculous year of '88. How did the piety of our land exceed at that time ! young and old then came together into the courts of the Lord ; Sabbaths were then sanctified, weekdays well spent. How did the people flock to church ! It might have been written in golden letters over every church door in the land, *Cor unum, via una* ; such was the unity, such was the uniformity of their devotions at that time ; but with the cold of the winter, their devotion grew cold too, and many months had not passed, but as in few things some were the better, so in many things a great deal worse. To come yet downward, anno 1625, to omit others, the chief city of our kingdom being struck with the plague of pestilence, seemed no other than a dreadful dungeon to her own, a very Golgotha to others. What then ? The king commands a Nineveh-like humiliation ; with what eagerness were those fasts devoured ! What loud cries did beat on all sides of the gates of heaven ! and with what inexpectable, unconceivable mercies were they answered ! Suddenly those many thousands were brought down to one poor unit, not a number ; then was all the fasting and mourning turned into joy and laughter. To come yet lower to this very year, this very day ; how hath the sword devoured ! and whilst it did so, how did the people unite and associate ! but when it seemed to be but a little sheathed, what remissness, what divisions were found amongst us ! It is so, and it is not well that it is so ; it is a reproach to some—no penny, no paternoster ; it is a shame to us—no plague, no paternoster ; no punishment, no prayer.

Agathias, Hist., Lib. v. Jean de Seres, Hist. de France. Fidem secunda poscunt, adversa exigunt. Senec. in Agamemn. Geo. Abbt, Cant. Serm. at Court, 1624. B. Hall's Serm. at Court, 1625.

462. *Carnal and Spiritual Men, their Difference in doing Good.*

AN organ, or any other wind-instrument, maketh no music till there be breath put into it ; but a stringed instrument, as the lute, or viol, yieldeth a pleasant sound even with the touch of a finger. And thus a carnal man that is dead in sins and trespasses, must have a new life breathed into him by the blessed Spirit of God, before he be able to set forth the praises of his Maker ; whereas one that is spiritualised, one that is furnished with the graces of the Spirit, doth good, and receiveth good upon the least touch of the Spirit, is a trumpet of God's glory upon the least occasion that can possibly be offered.

Sylv. de Prio, Aurea Rosa in Evang.

463. *Faith makes us Partakers of every Good Thing in God's Ordinances.*

LOOK but on a conduit that is full of water ; now a man that would fill his vessel, must bring it to the conduit, set it near the spout, but yet that is not enough ; if that be all, and he do no more, he may go home again with an empty vessel ; and therefore he that would fill his vessel, when he hath brought it to the conduit, and set it under the spout, he must also turn the tap, and then the water runs forth and fills his vessel. So Christ is the Conduit of all grace and goodness, the Fountain of living waters ; he that would be spiritually filled must come to Him ; His Ordinances, the Word and Sacraments, are the taps of this Conduit ; so that a man that would be filled, must not only go to Christ, but to Christ in His Ordinances : and that is not enough neither ; when he is come to them, he must turn them. But how must that be done ? the well is deep, and I have no bucket to draw, the tap is hard locked, and I cannot tell how to unlock it, saith the weak believing soul. What of all this ? Thou hast faith, a true faith, though a weak faith ; now that faith actuated and working upon the ordinances, turns the tap, and then the efficacies and virtues of Christ flow forth, then it is that we are filled with the Holy Ghost, that with joy we draw waters out of the wells of our salvation, *Isaiah xii. 3.*

Jerem. Dyke's Worthy Communicant. *Fides lumen est animæ, ostium vite,*
&c. Chrys. in Symb.

464. *Forgiveness of one another Commanded and Commended.*

WHEN Luther had woefully wronged and reviled Calvin—well said Calvin, *Etiamsi Lutherus millies me diabolum vocet, &c.*, Let Luther hate me, and call me devil a thousand times, yet I will love him, and acknowledge him to be a precious servant of God. This was an excellent temper of Calvin, and truly such a frame of spirit, such a sweet composure of the soul, as to forgive and forget, to pass by offences, to leave all to God, not to answer wrath with wrath, not to study revenge, not to be mindful of injuries received, is all along the Scripture commanded, by God Himself commended, and by every good Christian to be carefully practised.

Melch. Adamus, in Vita. P. Goodwin, ut antea.

465. *Good Means, how to be used.*

As a pilot that guides the ship, hath his hand upon the rudder, and his eye on the star that directs him, at one and the same time, so should every man be diligent in the use of all lawful means, industrious in his calling; but withal he must have a care that he do not sacrifice to his net, and burn incense to his own yarn—that he do not attribute too much to his own endeavours, but look up to God the giver of all good things, and wait upon Him for a blessing.

Phi. Bosquieri Ara Cæli, Hab. i. 16.

466. *God by Afflictions drives us to Heaven.*

PLUTARCH in his Pelopidas telleth, that Antigonus had a soldier, who being vexed with an ill disease, and thereby so weary of his life that he was always one of the foremost in service, one so ready as no man more in the whole company, the general much liking this, cast such an affection to the valour of the man, that to his great expense he caused him to be cured, who lately held himself incurable. But then looking that his soldier should be forward as before, he found him to draw back, never offering to come within danger. Asking the reason, the soldier makes answer, That now he had somewhat to lose, and that was a healthful and sound body, with which he should grieve to part; but before when he was in misery, he had thought his case should have been very happy, if he might have been dead and buried. Thus the wisdom of God doth foresee that in us, which Antigonus found but afterwards in

his soldier ; that we who in anguish and persecution do desire the company of the elect in Heaven, and with St. Paul, to be dissolved and to be with Christ, would lie grovelling in prosperity, as if tied and glued to the world, and therefore is it, that in His love He whips us sometimes, that we may seek unto Him, and sue to be in Heaven with Himself.

Plutarch in Pelopida. Geo. Abbot, Cant. Lect. on Jonah.

467. *A Sermon preached many years before, may be the means of Salvation many years after.*

It is recorded how that many resorted unto Christ, and said, John did no miracle, but all things that John spake of this man were true ; and they believed on Him there, John x. 41, 42. John, it seems, had preached of Christ before, yet they did not thereupon believe in Christ when he preached. John was dead and gone, but now when Christ comes amongst them, they, upon John's former sermons preached unto them some while since, do now believe. John was dead, but his word was not dead, that now works while he lies in his grave. Thus many a man hears the word and minds it, but at present it hath no work at all. It is possible that seven years, twenty years after it may fall a working. A sermon preached seven years before may be the means of a man's conversion seven years after.

Jerem. Dyke, ut antea. Dolor hic tibi proderit olim. Ovid.

468. *The Danger of Conventicles.*

CUNNING thieves, when they can draw a traveller out of the common roadway into some bye path, then it is that they rob him ; deceitful tradesmen will be sure of a false light, to put off their bad wares by ; and in dark cellars there may soon be water mixed with wine. Thus the ordinances of God are never more perverted, and the doctrine of the Gospel by seducers never more corrupted, than when they can draw silly men and women out of the open places of ordinary recourse, into their close corners and lone houses. There it is that they vend their counterfeit wares, and there it is too that they mix their wine with wormwood, set false glosses upon the truth of God's Word. There it is that they make Scripture speak not what God intends, but what they, in their wild fancies, imagine ; but that there would be such as would cry up Christ in

a corner, Christ Himself foretold it : Behold he is in the secret chamber, Mat. xxiv. 26.

Philip Goodwin's Evang. Communicant.

469. *The whole Armour of God to be put on.*

It is reported by the poets, of Achilles, the Grecian captain, that his mother, being warned by the oracle, dipped him (being a child) in the river Lethe, to prevent any danger that might ensue by reason of the Trojan war ; but Paris, his inveterate enemy, understanding also by the oracle that he was impenetrable all over his body, except the heel, or small of his leg, which his mother held by when she dipped him, took his advantage, shot him in the heel, and killed him. Thus every man is, or ought to be, armed *cap-à-pie* with that panoply, that whole armour of God. For the devil will be sure to hit the least part that he finds unarmed ; if it be the eye, he will dart in at that casement by the presentation of one lewd object or other ; if it be the ear, he will force that door open by bad counsel ; if the tongue, that shall be made a world of mischief ; if the feet, they shall be swift to shed blood, &c.

Ovidii Metam. *Lauren. Scalabonii Moral. in Passionem Christi.* *Ephes. vi.*

470. *God slow to Anger.*

It is observed in men that they are long in making anything, but very quick in marring it. A house built in a year, may be plucked down in a month, and sooner ; a castle which hath been long in setting up, (by mining and powder) may be blown up in a moment ; a city which many generations have but brought to its beauty, is in a little time brought to ruin. Only God is quick in making, but pauseth upon destroying ; He cometh not but step by step, step after step, and when He should strike, He stayeth, and turneth, and looketh away. The sun, and moon, and stars had but one day for their creation, but man had a hundred and twenty years before the coming of the flood to his destruction. And Jerusalem shall be warned by the Scripture, before the appearance of Christ, by John the Baptist afterwards, by our Saviour personally : and when they have killed that Just One, yet forty years shall pass before it be quite destroyed. Six days made the world ; but almost six thousand years have been afforded to it, before the end overtake it.

Geo. Abbot, Cant. Lect. on Jonah.

471. *Harmony of the Scriptures.*

WHEN a man is drawing water out of a well (it is Epiphanius' observation), with two vessels of a different metal, the water at the first seemeth to be of a different colour; but when he draweth up the vessels nearer to him, the diversity of colours vanishes, and the water appeareth to be of one and the same colour; and when he tasteth them they have one and the same relish. Thus, although at the first sight there may seem to be some contradictions in the Scriptures, yet when we look nearer and nearer into them, and compare one place with another, we shall find no contrariety in them, no repugnancy at all, but a perfect harmony and full consent of one place with another: as the patriarchs relating to the promises made to Abraham before the law; the prophets grounding themselves upon Moses under the law; and the faith of the church, relying upon the doctrine of the apostles under the Gospel; all of them agreeing in one, nothing at all contradictory.

In Lib. de Anchoratu.

Joh. Weems' Exercitations.

472. *Reformation pretended, Deformation intended.*

THE poet Aratus made this answer to one that asked him, how he might have Homer's poems free from corruption and faults: Get, saith he, an old copy not reformed; and he gives this reason: That curious wits labouring to amend things well done, commonly quite mar them, or at least make them worse. Thus have the innovators of our times done, they have cried out for reformation, reformation both in church and state; but behold a deformation, they will not enquire for the good old way, they will not write by any primitive copy, the reformation must be in their own way. And thus have they wrought the same mischief here, which the turbulent orators of Lacedæmonia did in that commonwealth, so wisely settled by Lycurgus' laws, which, whilst they took upon them to amend, they miserably defaced and deformed.

Diogenes Laert. de Vitis Philosophorum, Lib. xc.
Evang. Communicant.

Philip Goodwin's

473. *Prayers not prevailing at present with God, how to be regulated.*

ANGLERS, when they have long waited, and perceive that nothing doth as much as nibble at the bait, do not impatiently throw away the rod or break the hook and line, but pull up and look upon the bait, and so throw it in again. Thus should every good Christian do, though he hath fished all night and caught nothing, though he hath been much in prayer unto God ; yet, after long expectation, not a syllable of comfort appearing, no return made at all ; let him not break off his prayers, but look to his prayers, that they be not mingled with corruptions, that they be not bare of grace, naked of faith, void of love, &c., and so mend them, and no doubt but Christ will appear at a time he thinks not of, with such a gracious answer as shall abundantly satisfy his longing expectation.

Nath. Shute's Serm. at Mer. Chap., Lond., 1627.

474. *The Great Danger of Security in Times of Danger.*

DIODORUS SICULUS writeth, that in Ethiopia there is a people of that quality that they are not at all moved with the speech of them who sail by them, or with the sight of strangers approaching to them, but only looking upon the earth, they use to stand immovable, as if their senses took knowledge of no man. If any, saith he, should strike them with a drawn sword, they fly not, but bear the blows ; neither is there any of them moved with the wounds or hurts of another, but oftentimes they behold their wives and children slain before their faces without any reluctance at all. An insensible sort of people surely they are, if any such there be, which hardly can be believed ; yet are not we the same ? Many years last past, the sword has been glutted with eating of flesh, and drinking of German blood, and what the sword left, famine seized on. Which of us were then affected with those things, or remembered Joseph in those his sad afflictions ? Who did think that his part was in that tragedy, his share in that bargain, or that ever that cup should come to him to taste ? But so it is, that we who were then idle spectators, are now made sad actors. We that were like so many Gallios, as it were, men caring not for those things, as

men unconcerned, are now encompassed on all sides, and ripe for destruction, if God in mercy prevent not.

Antiquitat., Lib. xliii. Geo. Abbot., Cant. Lect. on Jonah.

475. *Promises of the Gospel are the Poor Man's Supporters.*

THE fisherman's net is so framed, that there are leaden weights to make it sink at the bottom, and corks to make it swim on the top. And thus it is that the leaden, heavy weight of poverty and worldly crosses keep the poor man down, and make him ready to sink under the burden, were it not for the comfortable promises of the Gospel that buoy up his confidence, and make him swim, and hold up his head above all opposition whatsoever.

Joh. Preston's Serm. at Lincoln's Inn, 1636.

476. *Rash, Inconsiderate Preaching condemned.*

It is said of Archbishop Whitguist, that though he preached often, yet he never durst adventure into the pulpit, but he first wrote his notes in Latin, and afterwards kept them by him during his life ; and he would say himself, That whosoever took that pains before his preaching, the older he waxed, the better he would discharge that duty ; but he, if he trusted to his memory only, his preaching in time would become prattling. What shall we then say to those that rush into the pulpit without any preparation at all, that presume upon a *Dabitur in illa hora*, so that *quicquid in buccam*, out comes that which lies uppermost, whether sense or nonsense, all's one, running like a horse with an empty cart over hedge and ditch, till the hour-glass stop them. It was the complaint of St. Jerome, of such shallow brains, in his comment on Ecclesiastes ix. 11., *Nam videoas in Ecclesia imperitissimos quosque florere, &c.*, You may see how in the church, the most ignorant are most esteemed ; and because they have profited in boldness of front and volubility of tongue, they are accounted the only preachers of the time ; and to speak truth, impudence and ignorance are the only qualifications of such preachers.

Sir Geo. Paul, in Vita. Gerv. Nid. Serm., 1616.

477. *It is Man, not God, that Changeth.*

THE sun hath but one simple act of shining ; yet do we not see that it doth unite clay and straw, dissolve ice and water ? it hardens clay, and melteth wax ; it makes the flowers to smell sweetly, and a dead corpse to scent loathsomely ; the hot fire to be cold, and the cold water hotter ; cures one man with its heat, yet therewith kills another. What is the reason ? the cause is in the several objects, and their divers dispositions and constitutions, and not in the sun's act of shining, which is one and the same thing. Or let a looking-glass be set in the window ; will it not represent to the eye diversity of objects ? If thou go to it in decent and seemly apparel, shalt thou not see the like figure ? if dejected, and in coarse raiment, will it not offer to thy view the same equal proportion ? Do but stretch thyself, bend thy brow, and run against it, will it not resemble the like person and actions ? Where now is the change ? shall we conclude in the glass ? No ; for it is neither altered from the place, nor in the nature. Thus the change of love and affection is not in God, but in respect of the object about which it is exercised ; if one day God seem to love us, another day to hate us, there is alteration within us first, not any in the Lord ; we shall be sure to find a change, but it must be when we do change our ways, but God never changeth ; such as we are to ourselves, such will He be to us ; if we run stubbornly against him, He will walk stubbornly against us, with the foward He will be foward, but with the meek He will show Himself meekly :* yet one and the same God still, in whom there is not the least shadow of change imaginable.

W. Barlow, Good Man's Refuge, a Serm. at St. Paul's. *Sic oculos, sic illa manus, &c. Virg.* ** Psal. xviii. 26.*

478. *Adversity, rather than Prosperity, is the Preserver of Piety.*

PLUTARCH, in his book of conjugal precepts, maketh use of that known parable how the sun and the wind were at variance, whether of them should put a man beside the cloak which he had upon his back ; while the wind blew, he held it the harder, but the sun with the strength of his beams, made him throw it away from him. And ice we know that hangeth down from the eaves of the house in frosty weather, is able to endure the stormy blasts of the sharpest

northern wind ; but when the sun breaks out, it melts and falls away. Thus it is that adversity and necessity are rather preservers of piety, than plenty and prosperity ; prosperity makes many men lay aside that clean vesture of purity and innocence, which they buckled hard to them while they were trained up in the school of affliction, prosperity melts them down into vanity, whilst adversity lifts them up into glory.

Hieron. Drexelii Cancer Laureat. Tempore sic duro est inspicienda fides. Ovid.

479. *The Thought of God's Omnipresence, a Great Comfort in Affliction.*

THERE is mention made of a company of poor Christians that were banished into some remote parts ; and one standing by seeing them pass along, said, That it was a very sad condition those poor people were in, to be thus hurried from the society of men, and to be made companions with the beasts of the field : True, said another, it were a sad condition indeed, if they were carried to a place where they should not find their God ; but let them be of good cheer, God goes along with them, and will exhibit the comforts of His presence whithersoever they go ; He is an infinite God, and filleth all places. Thus as every attribute of God is a breast of comfort not to be drawn dry, so this of His omnipresence is none of the least, that He is both where we are, and where we are not ; He is in the midst of our enemies, we think that they will even swallow us up alive, but God our best friend is with them, to confound all their devices, and infatuate their counsels ; our friends, our relations of wife and children, if they be taken hence God is with them ; and God is with us too on all occasions, in all conditions, He is ordering all things for His children's good.

August. de Civit. Dei, Lib. ii. cap. 29. Totus in Cælo Deus est, totus in terra, &c. Ib. Tho. Worrall's Serm. at St. Foster's, Lond., 1620.

480. *The Downfall of Piety and Learning to be Deplored.*

mons Sisi, the French Leiger in England, enquiring what books Mr. Whitquist, then Archbishop of Canterbury, had published, was answered, that he had only set forth certain books in defence of the Ecclesiastical Government, and it was incidently told him be-

side, that he had founded an hospital and a school at Croydon in Surrey, uttered these words ; *Projecto hospitale ad sublevandam paupertatem, et erudiendam juventutem sunt optimi libri, quos archiepiscopus scribere potuit* : Truly an hospital to sustain the poor, and a school to train up youth, are the worthiest books that an archbishop could possibly set forth. And certainly such was the piety, such the charity of former times, that in this kingdom of ours, a man might have run and read in many such books, the founder's bounty and munificence ; witness those Ramahs, those schools for the prophets, those colleges in both the universities so well filled, so orderly governed, and so richly endowed. But of late, how faintly did those streams run, which were wont to make glad the city of our God ! How were those breasts dried up, that once nursed up so many ! Kirjath-sepher made Kirjath-Havala, a kingdom of learning fairly onwards on the way to be made a kingdom of ignorance, and seminaries of sound learning and saving knowledge, likely to be seed-plots of barbarous ignorance, and intolerable presumption.*

Sir Geo. Paul, in vita Whitegiffi Cant. *Barbarus has segetes.* *Virg.*
 * *Isa. xxiv. 10.*

481. *The Exceeding Bounty of God.*

WE read of a Duke of Milan, that marrying his daughter to a son of England, he made a dinner of thirty courses, and at every course gave so many gifts to every guest at the table as there were dishes in the course. This you will say was rich and royal entertainment, great bounty ; yet God gives much more largely. Earthly princes are fain to measure out their gifts : why ? because their stock is like themselves, finite ; but the treasury of God's bounty is *puteus inexhaustibilis*, never to be drawn dry. It is He that gives the king his royalty, the nobleman his honour, the captain his strength, the rich man his wealth, &c. And as Nathan said to David, If all this were too little, He would give yet much more.*

Joh. White, Serm. at St. Paul's, Lond., 1616. *Jovis omnia plena.* *Virgil.*
 * *2 Sam. xii. 8.*

482. *To wait with Patience God's Leisure.*

DAVID being assured that he should see the goodness of the Lord in the land of the living, did not faint, but expect with patience the time appointed, Psalm xxvii. 13. The husbandman patiently expecteth the time of harvest ; the mariner waits with content for

wind and tide, and the watchman for the dawning of the day. So must the faithful learn patience in all their troubles, not to make haste, or mourn as men without hope, but tarry the Lord's leisure, and He in the fittest season will comfort their drooping souls, He that shall come, will come, and will not tarry, Heb. x. 37.

Will. Barlow's Good Man's Safety. *Dabit Deus his quoque finem.* *Virgil.*

483. *To be mindful of the Day of Death.*

IT is written of the philosophers called Brachmanni, that they were so much given to think of their latter end, that they had their graves always open before their gates, that both going out, and coming in, they might be mindful of their death. And it is reported of the women in the Isle of Man, that the first web they make is their winding sheet, wherewith at their going abroad, they usually gird themselves, to show that they are mindful of their mortality ; and thus though we have not our graves digged before our eyes, nor carry about us the ugly, ghastly picture of death, yet let us carry in our hearts the true picture of our death, a sense of our mortality, a consideration of eternity, and in all our doings to remember our latter end, and then we shall never do amiss, Eccles. vii. 36.

Geo. Strode, Anatomy of Mortality. *Vive memor lethi.* *Persius, v.*

484. *The Ruin of the Church's Enemies to be Desired.*

THE Landgrave of Hesse (a mild and gracious prince, but whose clemency was much abused), being cast by adventure on a smith's forge, overheard what the smith said all the while he was striking his iron : *Duresce, inquam duresce, utinam et Landgravius durescat.* And truly the presumption of some amongst us is such in corrupting the truth with their books, and opposing it with their heresies, that all true-hearted Protestants are generally of the smith's mind, to wish those sons of Belial that fly-blow religion, and blast the laws of the kingdom with their stinking breath, placing their greatest piety in the greatest mischiefs they can bring to church and commonwealth, may feel the metal harder, that by a just law is tempered for such kind of spirits as they are of.

Otho Melander, Joco-feria. *Joh. White's Serm. at St. Paul's, Lond., 1616.*

485. *The Necessity of Catechising.*

BEDA maketh mention of one returning out of England to Aidanus, a religious bishop in Scotland, complaining that the people little profited by his preaching, to whom Aidanus answered, that it was perhaps because he did not, after the manner of the apostles, give them milk first, *i.e.*, principle them well in the foundation of Christian religion. And it is most true, that superstructures must needs down where the ground-sills are not well laid, that the only way to increase knowledge is by knowledge of the principles of religion, being thus grounded, there will be an ability to judge of truth and false doctrine, so that men will not so easily be carried about with every wind of doctrine, as the profane and ignorant multitude be, such as are tiling the house, when they should be laying fast the foundation, such as think they move in a circle of all divine knowledge, when (God knows) they know little or nothing at all.

Hist. Anglorum, Lib. iii. cap. 5. *Rich. Bernard, Serm. of Catechism.*

486. *Time well spent.*

THERE is a story of a certain holy man, who at first had led a dissolute life, and chancing on a time into the company of a godly honest man, was so wrought on by his holy persuasion (such is the force of good society) that he utterly renounced his former course of life, and gave himself to a more private, austere, moderate, and secluse kind of living, the cause whereof being demanded by one of his old consorts, who would have drawn him (such is the nature of evil company) to his usual riot and excess, he made this answer ; I am busy, meditating and reading in a little book which hath but three leaves in it, so that I have no leisure so much as to think of any other business ; and being asked a long time after whether he had read over the book, replied, This small book hath but three leaves, and they are of three several colours, red, white, and black, which contain so many mysteries, that the more I meditate thereon, the more sweetness I find, so that I have devoted myself to read thereon all the days of my life. In the first leaf, which is red, I meditate on the passion of my Lord and Saviour Christ Jesus, and of His precious blood shed for a ransom of my sins, and the sins of all His Elect, without which we had been bondslaves of Satan, and fuel for hell-fire. In the white leaf, I cheer up my spirits with the comfortable consideration of the unspeakable joys of the heavenly

kingdom purchased by the blood of Christ my Saviour. In the third leaf, which is black, I think upon the horrible and perpetual torments of hell, provided and kept in store for the wicked and ungodly. Here is a good man, a good book, and a good example well met together. Would the men of this world but carry this book of three leaves in their hearts, and meditate often thereon, it would restrain their thoughts, bridle their affections, and centre all their words and actions within the limits and boundaries of the fear of God ; but alas, men like Nabal are so busied about white earth, red earth, and black earth, in gathering and scraping of transitory trash, or have so prostituted their affections unto carnal pleasures and delights, that they spend their time like Domitian, in catching of flies, or like little children, in running after butterflies, so that they have little or no leisure to think either of God or any goodness, and so on a sudden the sun of their pleasure setteth, the day of their life endeth, the night of their death cometh, and like a man walking in the snow, not seeing his way, they drop into their graves before they be aware.

*Ant. Douraltii Speculum Exemplorum. George Strode, Anatomy of Mortality.
Quos gloria vexat inanis.*

487. *A Child of God is best known by his Affections to God.*

A FATHER lying on his death-bed, called three children to him which he kept, and told them that one only of them was his natural son, and that the rest were only brought up by him, therefore unto him only he gave all his goods, but which of those three was his own son, he would not in any wise declare. When he was dead, every one pleaded his birthright, and the matter brought to trial, the judge, for the making (if possible) a true discovery, took his course. He caused the dead corpse of the father to be set up against a tree, and commanded the three sons to take bows and arrows to shoot against their father, to see who could come nearest to his heart : the first and second did shoot and hit him, but the third was angry with them both, and through natural affection of a child to a father, threw away his bow and would not shoot at all. This done, the judge gave sentence, that the two first were no sons, but the third only, and that he should have the goods. The like trial may be made of God's children. Can the drunkard be God's child, that gives Him vinegar and gall to drink ? No, he is a child of the devil. Can the blasphemous swearer, that

rends God in pieces, and shoots Him through with his dart, as it is said of the Egyptian when he blasphemed, that he smote or pierced through God's name ? Levit. xxiv. 11. No, he is a devil incarnate, whereas a child of God is discovered by his affections to his God, he makes conscience of an oath, his tongue is the trumpet of God's glory, he posseseth his vessel in holiness, and if at any time he sin against God, as who is it that doth not ? if he chance to shoot at God a bitter word, an unclean thought, a sinful act, it is as Jonathan did at David, either short or over, seldom or never home. In a word, such is his care, his zeal, his love to his God, that if he sin by infirmity, he returns by repentance immediately.

W. Perkins, Government of Tongue. Fructu dignoscitur arbor.

488. *Judges and Magistrates are to be the Patrons of Justice.*

IT is reported of a Lord Mayor of London, that, giving order to an officer to call in the company of brewers before him, instead of them he warned in the vintners to appear, whom the lord mayor no sooner espied in the court but asked what they made there. The officer replied that, upon his lordship's command, he had warned them in. But, saith the lord mayor, I gave order for the brewers. True, my lord, said the officer, and these be the greatest brewers in the kingdom, or grand impostors, in corrupting the queen of liquors, as I and my fellows find by woeful experience ; whereupon the lord mayor and aldermen approved the officer's wit, and took the matter into consideration. Thus, the judges are in a most special manner *patres legis*, the patrons of the law, the great masters of the wine-cellars of justice ; but if they once mix wine and water, and turn judgment into wormwood, they are then the brewers, the grand impostors that poison the state, because they corrupt the fountain of the people's birth-right, in making the known laws of the kingdom speak according to their pleasure.

*Dr. Leighton's Troubles. Spreto moderamine juris, Curritur in facinus.
Jos. Scaliger in Lib. viii., Epidorpidum.*

489. *An Argument of Extreme Folly not to be mindful of Death.*

IF a man were tied fast to a stake, at whom a most cunning archer did shoot, and wounding many about him, some above, and some

below, some beyond, and some short, some on this hand, and some on that, and the poor wretch himself so fast bound to the stake, that it were not any way possible for him to escape, would it not be deemed madness in him, if in the mean time forgetting his misery and danger, he should carelessly fall to bib, and quaff, to laugh, and be merry, as if he could not be touched at all? Who would not judge such a man beside himself, that should not provide for his end? Yet such Gothamists, such Bedlamites, such mad men are most among us, who, knowing and understanding that the most expert archer that ever was, even God Himself, hath whet His sword, and bent His bow, and made it ready, and hath also prepared for Him the instruments of death, and ordained His arrows, Psalm vii. 12, 13, yea, that He hath already shot forth His darts, and arrows of death, and hath hit those that are above us, superiors and elders; such as be right against us, companions and equals; such as be very near us, kindred and allies: on the right hand, our friends; on the left hand, our enemies; yet we think to be shot-free, sit still as men and women unconcerned, not so much as once thinking of our latter end.

Geo. Strode, Anat. of Mortal. *Heu vivunt homines tanquam mors
nulla sequatur!*

490. *The Sins of Blasphemy and Swearing, the commonness of them.*

It is no wonder that in Italy (which is a parcel of antichrist's kingdom), blasphemies should be darted out against God, and His Christ, openly, being made phrases of gallantry to the brewer, and very interjections of speech to the vulgar. But in England (where the sceptre of Christ's kingdom hath a long time flourished), it cannot but wound the heart of such as mourn for the sins of the land, to consider how commonly, not only the ruffian in the tavern, and the rascal on the stage, but also the labourer at his work, and the gentleman at his recreation, and the very boys, yea, the babes in the street curse their Maker, and revile their Redeemer.

John Boys' Postills. *Sand's Relation.* *Fera regnat Erinys.*

491. *The Consideration of Eternal Pain to deter from the Commission of Sin.*

A GRAVE and chaste matron being moved to commit folly with a lewd ruffian, after long discourse and tedious solicitations, she called for a pan of hot burning coals, requesting him, for her sake, to hold his finger in them but one hour. He answered that it was an unkind request. To whom she replied, that seeing he would not so much as hold his finger in a few coals for one hour, she could not yield to do the thing for which she should be tormented body and soul in hell fire for ever. And thus should all men reason with themselves, when they are about to sin. None will be brought to do a thing that may make so much as their finger or tooth to ache. If a man be but to snuff a candle, he will spit on his finger, because he cannot endure a small and tender flame. What care is then requisite to leave sin, whereby we bring endless torments to body and soul in hell fire, to which our fire is but ice by way of comparison !

Will. Perkins, of Repent.

492. *Seasonable Repentance is Safe Repentance.*

A good husband will repair his house while the weather is fair, not put off till winter. A careful pilot will take advantage of wind and tide, and so put out to sea, not stay till a storm arise. The traveller will take his time in his journey, and mend his pace when the night comes on, lest darkness overtake him. The smith will strike while the iron is hot, lest it grow cool, and so he lose his labour. So we ought to make every day the day of our repentance, to make use of the present time, that when we come to die, we may have nothing to do but to die, for there will be a time when there will be no place for repentance, when time will be no more, when the door will be shut, when there will be no entrance at all.

Geo. Strode, Anat. of Mortal. Nulli nostrum est ultima nota dies. Billins.

493. *The Godly Man's Desires are above his reach.*

A GODLY man cannot do that which he would, Rom. vii. 18. And wherein he is like a prisoner that is got out of the gaol, who, that

he might escape the hands of the keeper, desires and strives with all his heart to run an hundred miles in a day ; but, by reason of the heavy bolts and fetters that hang at his heels, cannot for his life creep past a mile or twain, and that too with chafing his flesh, and tormenting himself. And thus it is that the servants of God do heartily desire and endeavour to run in the ways of God's commandments, as it is said of that good king Josiah, to serve God with all their heart, 2 Kings xxiii. 25. Yet because they are clogged with the bolts of the flesh, they perform obedience very slowly and weakly, with many slips and failings.

Will. Perkins' Combat of Flesh and Spirit. Vident meliora probatque sed deteriora, &c.

494. *The Good of Government.*

WHEN one comforted a poor widow who had lately lost her husband, for that he was an unthrift, and unkind, she replied :—Well, though he were but a bad husband, yet he was a husband, and such an one is better than none. So the commodities of government are so great, that a very bad husband to the commonwealth is better than none at all. For whereas in a corrupt monarchy there may be one tyrant, in an oligarchy some few tyrants, in a democracy many tyrants, in an anarchy they are all tyrants.

John Boys' Postills.

495. *Death, the Good Man's Gain.*

IN the ceremonial law, Lev. xxv., there was a year they accounted the year of jubilee, and this was with the poor Jews a very acceptable year, because that every man that had lost or sold his lands, upon the blowing of a trumpet returned, and had possession of his estate again, and so was recovered out of all the extremities in which he lived before. In this life we are just such as those poor men of Israel, rifled, plundered, spoiled, in a manner and condition every way straitened ; now death is our jubilee, and when the trumpet begins to sound, life is then loss ; death is the good man's advantage, then it is that he enjoys a better state than ever he had before. What though death be to the wicked as the rod in Moses' hand, that was turned into a serpent, yet to the godly it shall be like that of Elijah, a wand to waft them into a better life ; then it is that the funeral of their vices, shall be the resurrection of all their gracious actions.

Geo. Strode, Anat. of Mortal. Nonne mori satius, &c. Claudian.

496. *The Greatest of Men, Subjects of Mortality.*

It is with men as with letters, that have great and glorious superscriptions, Right Honourable, Right Worshipful, &c. ; but when opened, there is nothing but a little black ink and dust upon them. So, though men have great places and offices, whether it be in church or state, and make a great outward show in the world, yet within there is but a little black blood, and dusty flesh to cover it ; dust they were, and to dust they must return again.

Anth. Burges, Fast. Serm., 1646.

497. *Death strips us of all Worldly Outward Things.*

It is with us in this world, as it was in the Jewish fields and vineyards : pluck and eat they might what they would, while they were there, but they might not pocket or put up aught to carry with them, Deut. xxiii. 24 ; or as with boys, that having gotten by stealth into an orchard, stuff their sleeves and their pockets full with apples and pears, well hoping to get out with them, but when they come to the door, they find one that searcheth them, and taketh all their fruit away from them, and so sendeth them away empty, with no more fruit than they brought in ; or as poor men that being invited to a rich man's board, have the use of his plate to drink in, and silver spoons to eat with, whilst they are there, but if any of them dares to be so bold as to put up a piece of plate, or a spoon, there is search made by the porter ere they are let out, for what is missing among them, and so they are turned out as they came in. In like manner it is with us, in regard of these temporal blessings, we have free liberty to use them while we are here, but when we are to go hence, there is one waiting on us that will be sure to strip us, and suffer nothing to pass with us, unless it be some sorry sheet, or a sear rag to rot with us, such as we shall have no sense of, nor be any whit at all the better for, than if we were wholly without them.

T. Gataker's True Content. *Gul. Parisiensis, Summa de Virtutis.* *Omnis mors devorat.*

498. *The Worth of a True Christian.*

WHEN Henry the Fourth, King of France, was told of the King of Spain's ample dominions ; as first, he is King of Castile, and I (quoth Henry) am King of France ; he is King of Navarre, and I am King of France ; he is King of Naples, and I am King of France ; he is King of the Sicilies, Nova Hispania, of the Western Indies, and I am King of France ; he thought the kingdom of France equivalent to all those. So let the soul of every good Christian solace itself against all the wants of this mortal pilgrimage in this, that it is a member of the church : one hath more learning or wit, yet I am a Christian ; another hath more honour or preferment in the world, yet I am a Christian ; another hath more silver and gold and riches, yet I am a Christian ; another hath larger possessions, yet I have an inheritance in heaven, I am a Christian. Were but this consideration of the true Christian's worth laid in the balance of the sanctuary, it would weigh down all temporary conceits whatsoever.

Tho. Adams, The Temple, a Serm. at St. Paul's, Lond., 1616.

499. *Magistrates to be Advised in point of Justice.*

It is said of Louis, the King of France, that when he had through inadvertency granted an unjust suit, as soon as he had read that verse in the Psalm, Blessed is he that doeth righteously at all times, recalled himself, and upon better thoughts gave his judgment quite contrary. Hence it is that an act of justice ought to flow from mature deliberation and advised attendancy, especially there ought to be consideration when it concerns the life or death of a man.

Ant. Burges, Serm. at Court, Marsh. Lond., 1625.

500. *In getting the Things of this World, God's Way is the best Way.*

As the Israelites travelling through the wilderness towards the land of promise, Num. ix. 22, 23, (which to have gone the nearest way, had not been a journey of many days, yet were they many years about it) they were to go as God led them, as they saw the cloud go before them, and not to take that way that seemed best,

or most compendious in their own eyes : so must we observe God's ways in our trade at home and traffic abroad ; in our walking towards wealth we must keep the way that God leads us, go no other way than we can see Him going before us, follow the line of His Law, though it seem to lead us in and out, backward and forward, as it were treading in a maze, and not take those ways that seem gainer, and nearer in our own eyes, and much more compendious than the other : though we might compass wealth with a word or two, with the bow of a knee only, one way, whereas we must travail, and toil and moil much ere we come by it the other way ; though we might attain to it in a day or a week the one way, whereas we are like to stay many weeks, many months, nay many years, it may be, ere we come at it the other way ; yet this way must we keep, and resolve to forsake all the world with our Saviour, Matth. iv. 10, if it be offered to entice us out of it. The Israelites, when they went out of God's precincts, they went withal out of God's protection, and so fell before their foes, Numb. xiv. 44. So those that make more haste than good speed to be rich, that balk God's path, and step out of God's way to get wealth, shall surely come to evil, Psalm xxviii. 20.

Thos. Gataker's Serm. of Self-Suffering. *Via Dei, via tutissima.*

501. *How to Judge of an Hypocrite.*

THERE can be no difference betwixt a gliding star and the rest, the light seems alike, both while it stood and while it fell ; but being once fallen, it is known to be no other than a base slimy meteor, gilded with the sun-beams, and now a man may tread upon that with his foot, which before his eye admired ; had it been a star, it had still and ever shined, now the very fall argues it a false and elementary apparition. Thus our charity doth and must mislead us in our spiritual judgments, if we see men exalted in their Christian profession, fixed in the upper region of the church, shining with appearances and outsides of grace, we may not think them other than stars in this lower firmament, but if they fall from their holy station, and embrace this present world, whether in judgment or practice, renouncing the truth and power of godliness, we may then conclude that they never had any true light in them and were no other than a glittering composition of pride and hypocrisy.

B. Hall, Occas. Medit.

502. *A Vain Rich Man.*

As a brook, with a fall of rain-water, swells, and, as it were, proud of late increase, makes a noise, nay, runs here and there to show itself, till, by running, it hath run out all that ever it had: even so some rich men, upon some fall of wealth, begin to swell, as if they were little seas; then make a noise of ostentation; and because they have but one tongue of their own, they get the echo of some soothing flatterers; they overflow the lower grounds, the poor, and spread their names in letters of blood. In the end, after some short noise, as the brook leaves nothing but dirt and mire behind, so do they leave nothing at their death to themselves but confusion before God and men.

Nath. Shute's Fun. Serm., 1624.

503. *Reason must submit to Faith.*

WHEN three ambassadors were sent from Rome to appease the discord betwixt Nicomedes and Prusias—whereof one was troubled with a megrim in his head, another had the gout in his toes, and the third was a fool,—Cato said wittily, that ambassage had neither head, nor foot, nor heart. So that man, whosoever he be, shall never have a head to conceive the truth, nor a foot to walk in the ways of obedience, nor a heart to receive the comfortable assurance of salvation, that suffers his reason, will, and affections to usurp upon his faith. *Qui se sibi constituit, stultum habet magistrum*: he that goes to school to his own reason, hath a fool to his schoolmaster; and he that suffers his faith to be overruled by his reason, may have a strong reason, but a weak faith to rely upon.

Sabellicus, Psalm i. ma.

504. *The Patience of God provoked turns to Fury.*

As a child in the mother's womb, the longer it is in the womb before it comes forth, the bigger the child will be, and the more pain it will put the mother unto; thus it is with God, though He hath leaden feet, yet He hath iron hands; the longer He is before He strikes, the heavier the blow will be when He strikes; the longer He keeps in His wrath, and is patient towards a people or

a nation, the bigger the child of wrath will be when He comes forth, and the greater will be their misery and affliction.

Edm. Calamy's Serm. at Fast.

505. *Distrustful Cares rebuked.*

LOOK on the robin redbreast, pretty bird, how cheerfully doth he sit and sing in the chamber window, yet knows not where he is, nor where he shall make his next meal, and at night must shroud himself in a bush for his lodging. What a shame it is then for Christians that see before them such liberal provisions of their God, and find themselves set warm under their roofs, yet are ready to droop under a distrustful and unthankful dullness, and are ready to say, Can God make windows in Heaven ? 2 Kings vii. 2, Can God prepare a table in the wilderness ? Psalm lxxviii. 19.

B. Hall's Occas. Medit.

506. *No Harm in Humility.*

A MAN goes in at a door and he stoops ; the door is high enough, yet he stoops ; you will say, he need not stoop ; yea, but saith Bernard, there is no hurt in his stooping ; otherwise he may catch a knock, this way he is safe. Thus a man may bear himself too high upon the favour of God, having some good measure of sanctification, and of assurance of eternal life, it will be hard not to be proud of it. Pride hath slain her thousands, O but spiritual pride hath slain her ten thousands. Humility never yet did harm to any ; there is no danger in stooping. It is better to be a humble servant of the Lord, than a great lord of many servants, the lowest of God's friends, than the highest among His enemies.

T. Westfield's Serm., 1637. *Lib. Meditat.*

507. *Mortality of the Sinner's Life to be considered and deplored.*

IT is reported of Xerxes, that having prepared 300,000 men to fight with the Grecians, and having mustered them up into a general rendezvous, and taken notice of their strength, and the greatness of their number, he fell a weeping, out of the consideration that not one of them should remain alive within the space of an hundred years. Much more ought we to mourn then, when we

consider the abundance of people that are in England, and the abundance of sin perpetrated among us ; and what shall become not only of our bodies within these few years, but what shall become of our souls to all eternity.

Edm. Calamy, Serm. at West., 1644. Justin.

508. *Satan subdued by Christ's Death.*

It is written of the chameleon, that when he espies a serpent taking shade under a tree, he climbs up the tree, and lets down a thread breathed out of his mouth, as small as a spider's thread, at the end whereof, there is a little drop as clear as any pearl, which falling on the serpent's head, kills him. Christ is this chameleon, he climbs up into the tree of His Cross, and lets down a thread of blood issuing out of His side, like Rahab's red thread, hanging out at the window, the least drop whereof being so precious and so peerless, falling upon the serpent's head, kills him.

Scaligeri Epidorpias. Tho. Playfer's Serm.

509. *The Experience of God's Love is to be a Motive of Better Obedience.*

THERE is a famous history of one Androcles the Dane, dwelling in Rome, that fled from his master into the wilderness, and took shelter in a lion's den. The lion came home with a thorn in his foot, and seeing the man in his den, reached out his foot, and the man pulled out the thorn, which the lion took so kindly, that for three years he fed the man in his den. After three years the man stole out of the den, and returned back to Rome, was apprehended by his master, and condemned to be devoured by a lion. It so happened, that this very lion was designed to devour him. The lion knows his old friend, and would not hurt him. The people wondered at it, the man was saved, and the lion given to him, which he carried about with him in the streets of Rome, from whence grew this saying : *Hic est homo medicus leonis, hic est leo hospes hominis.* Well, most true it is, that the great God of Heaven hath plucked many and many a thorn out of our feet, hath delighted Himself to do us good, let then the experience of such love prick us on to better obedience, not to bring forth thorns and briers to Him, not to have our hearts barren and dried up as the

thorny ground, not to kick against Him with our feet, whilst He is pulling out the thorn that troubles us.

Appian Polyhistor. *Edm. Calamy's Serm. at Westminster, 1645.*

510. *A Good Man is mindful of his Latter End.*

WE read that Daniel strewed ashes in the temple to discover the footsteps of Bel's priests which did eat up the meal. And Abraham did strew ashes in his memory, saying, I will speak unto my Lord, though I be but dust and ashes, Gen. xviii. 27. And thus do all the faithful, remembering they shall be one day turned to dust and ashes, that so seeing and marking the footsteps of death, how it continually cometh and steals away their strength (as Bel's priests did the meal), how it daily eateth up, and wasteth, and consumeth their life, they may be always prepared for it.

Playfer's Serm.

511. *Patiently to wait God's Leisure.*

WHEN a husbandman hath thrown his seed into the ground, he doth not look to see it the same day again, much less to reap it the same day,—as one saith of the hyperborean people far north, that they sow shortly after the sun-rising, and reap before the sun-set, that is, because the whole half year is one continued day with them. No, he expects not the next day, nor the next week neither, to see it above ground, but he is content to wait patiently till the year come about, and is glad when he sees after a month's time, it may be, that it begins to peep out of the ground, living in hope still of the further growth of it, and to enjoy at length, after the spire and blade a full ear, and a plentiful harvest. Thus every child of God must learn to wait God's leisure. What though he hath prayed long, yet not a word of comfort, no return at all appears, yet let him pray still. What though he sees not for a long time after much mortification, but a slender growth of spiritual joy in his heart, nay, scarce any glimpse, any sight at all, yet let him not be dismayed, or discouraged therefore, but live in hope as the husbandman doth, of a further increase, and a full crop at length, when God shall see it good, and most advantageous for his spiritual state and condition.

T. Gataker's Joy of the Just. *Heresbachius de Re Rustica.* *Perfici pati-
entia palmarum.*

512. *A Good Man will be a Good Example to Others.*

WHEN Diogenes saw a bungling archer shoot, he went as fast as he could to the mark. The lookers-on wondered what he meant to do in so doing ; he answered, To make sure that he might not be hit, for this fellow (says he) never means to come near the mark. And thus must we do, when we see profane stragglers starting aside like a broken bow, and roving a great way wide in their lives and conversations, we must presently run to the mark, that not only we may keep ourselves safe from the danger of their ill example, but also we may give aim as it were to others by our good example, and direct them that they be neither wide nor short of the mark intended.

Laert. Diog. in Vita.

513. *Mortification of Sin breedeth Sense of Sin.*

NEMO *ægrè molitur artus suos*, A living member is not burdensome to the body, a man's arms are not any burden to him, though otherwise massive and weighty ; but a withered arm, or a limb mortified, hangeth like a lump of lead on it. Thus so long as sin liveth in the soul, unkill'd wholly, and unmortified as yet, so long our corruption is nothing at all cumbersome unto us, but when it is once mortified in a man, it beginneth to grow burdensome unto him, and to hang like a lump of dead flesh on his soul, and then beginneth the poor soul, pestered and oppressed with the weight of it, to cry out with the apostle : O wretched man that I am, when shall I be once freed from this body of sin ? Rom. vii. 24.

Seneca, Ep. 121. T. Gataker, Joy of the Just.

514. *How to take our Pleasures and serve God too.*

It is reported of one Leonides, a captain, who perceiving his soldiers left their watch upon the city walls, and did nothing all the day long but quaff and tipple in ale-houses near adjoining, commanded that the ale-houses should be removed from that place where they stood, and set up close by the walls ; that seeing the soldiers would never keep out of them, at the least they might as

well watch as drink in them. So because pleasure we must needs have, and we cannot be kept from it, God hath appointed that we should take delight enough, and yet serve him never a whit the less ; for it is no part of God's meaning when we enter into His sweet service, that we should abandon all delight, but that only we should change the cause of our delight ; delight in the service of sin into a delight in the service of God, the ram must be sacrificed, not Isaac ; all rammish and rank desires of the world, not Isaac i.e., all spiritual laughter, all ghostly joy, all heavenly delight and pleasure.

Ælian. Variar. Hist. iii. cap. 14. Tho. Playfer, ut antea.

515. *Consideration of God's Omnipresence, to be the Sinner's Curb.*

CAMDEN, in his *Britannia*, maketh mention of a great high hill in Staffordshire, called Weever, under which there is a little village called Wotton. Now this village being seated in so sad a dreary, dolesome place, the sun not shining into it any further than on the tops of the houses, by reason of the height of the hills over-topping it, the people of the place have been observed to chant out this note :—

Wotton under Weever,
Where God came never.

This now were an excellent place for a rapacious rich man to make a purchase of, and then to plant a colony there, where God came never ; a good place for drunkards to swill in, for epicures to surfeit in, for the voluptuous to take pleasure in, for the prodigal to riot in, &c. But let them all know that God is at Wotton, and God is with them all, in all places, at all times, everywhere included, nowhere excluded : Whither shall I fly (said David) from Thy presence ? *

*Tho. Fuller's Serm. at Clem. Eastch., Lond., 1650. Locus præsens simul est Deus omnibus unus. Prosper. *Psalm cxxxix. 7.*

516. *The Readiest Way to get Riches is to trust God for them.*

SOLOMON desired wisdom of the Lord, but for outward things his prayer was, that he might have a mean estate ; the Lord gave him wisdom which his heart so much desired, and riches also which he

did not once desire. Abraham gave unto the Lord Isaac his son, which, when the Lord did behold, He gave him his son again. And thus must we do. The readiest way to obtain life, is to be heartily well contented either to live or die, and to commit ourselves unto the Lord ; and for these outward things, the very ready way to obtain them, is to give them up wholly to His hands, so that when we least desire them, we shall have them ; and when we freely give them up to Him, we shall sooner have them again.

Rich. Greenham's Serm.

517. *Time ill spent.*

SIR FRANCIS DRAKE, though a curious searcher after the revolution of time, in three years sailing about the world, through the variations of several climates, lost one whole day, which was scarce considerable in so long a time. It is to be feared that there are many amongst us that lose a day in every week, one in seven, neglecting the Sabbath, nay every day in the week, not once thinking of God, or any goodness at all.

Th. Fuller's Holy State.

518. *The World's Hard Censure of the Godly Man.*

IF some silly astrologer, or figure-flinger, do but hit in one thing of twenty, he is presently cried up for a cunning man ; but let the physician work six hundred cures, yet if through the impatience of his patient he fail but in one, that one fail doth more turn to his discredit, than his many eminent cures did formerly get him praise. Thus doth the world deal with men in the matter of censure ; if a worldly-minded man have but an outward gift of strength, of speech, or of any other natural endowment, he is accounted *filius gallinæ albæ*, one of the white boys of the time, a precious man, a man of excellent parts, &c., though he be at the same time *in ordine ad spiritualia*, an idolater, a profane person, &c. But let the child of God be truly zealous for God, honest and holy in life and conversation ; yet if there be but one infirmity in him, (as who is free ?) or if he have through weakness fallen into some one sin, that one infirmity against which he striveth, or that one sin for which he is grieved, shall drown all the graces in him, be

they never so eminent, never so great, and the world is ready to give him up for a wicked man, an hypocrite, &c.

Rich. Greenham, ut antea. Vexat censura columbas.

519. *The Godly and Ungodly, their different Motions in Goodness.*

A VIOLENT motion is quick in the beginning, but slow in the end ; a stone cast upward, is then most weak when it is most high ; but a natural motion is slow in the beginning, quicker in the end ; for if a man, from a high tower, cast a stone downward, the nearer to the centre, the quicker is the motion. And therefore, when a man at his first conversion is exceeding quick, but afterwards waxeth every day slower and slower in the ways of goodness, his motion is not natural and kindly, but forced ; otherwise like a constant resolved Christian, the longer he lives, and the nearer he comes to the mark, the more swiftly doth he run, the more vehemently doth he contend for that everlasting crown, which he shall be sure to attain, at his race's end.

Joh. de Burgo, Pupilla Oculi.

520. *Self-conceited Men, Blameworthy Men.*

ST. JEROME observeth thus much of Petrus Abælardus and his followers, that he was used to say in point of controversy ; *Omnes sane Patres sic dijudicant at ego non, &c.*, Indeed, the stream of all the fathers run this way, but I am of another judgment. So what St. Augustine affirmeth of some in his time, *Nisi quod faciant nihil recte judicant*, is too true in this self-conceited time of ours, Men wade so far in a vein of singularity, that they think nothing well done, but what they do themselves. How do they doat upon the issue of their own empty brains ! and, thus admiring themselves, whom do they not censure ? hating the persons of their superiors, and scorning the opinions of their elders.

B. Smith's Gloucester Serm.

521. *Great Men to be Merciful Men.*

As the snow which falls upon the mountains, being dissolved into water by the beams of the sun, and descending into the valley, maketh it to give her increase ; but, being deprived of the sun's

heat, remains congealed, useless, and unprofitable : so they which are in high places, as it were mountains in court or country, upon whom the favour of God and the king shine most, ought not to be frozen in charity, not to be bound up to themselves, but to be public spirited men, to have the bowels of piety and pity melt within them for the good of their inferior brethren.

Paul de Francis. Orat. Regia (crede mihi) res est, succurrere lapsis. Ovid.

522. *A Rich Man is God's Steward.*

A BEGGAR upon the way asked something of an honourable lady; she gave him sixpence, saying, This is more than ever God gave me. O, says the beggar, madam, you have abundance, and God hath given you all that you have ; say not so, good madam. Well, says she, I speak the truth, for God hath not given, but lent unto me what I have, that I may bestow it upon such as thou art. And it is very true indeed, that the poor are God's almsmen, and the rich are but His stewards, into whose hands God hath put His monies to distribute to them in time of necessity.

Ephr. Udall, Serm. at St. Aug., Lond., 1632.

523. *An Orthodox Christian hath a like esteem of all God's Ordinances.*

WHEN, at the taking of New Carthage in Spain, two soldiers contended about the mural crown, due to him who first climbed up the walls, so that the whole army was thereupon in danger of division, Scipio, the general, said he knew that they both got up the wall together, and so gave the scaling crown to both them. Thus a good orthodox Christian doth not clash God's ordinances together about precedence, he makes not odious comparisons betwixt prayer and preaching, preaching and catechising, prayer public and private, remeditate and extemporary ; but compounds all controversies about God's ordinances, by praising them all, practising them all, and thanking God for them all.

Tho. Fuller's Holy State. Plutarch, in Vita Scipionis.

524. *God's two hands of Mercy and Judgment.*

THERE is mention made of a loadstone in Ethiopia, which hath two corners, with the one it draweth to, with the other it puts the

iron from it. So God hath two arms, the one of mercy, the other of judgment; two hands, the one of love, the other of wrath; with the one He draweth, with the other He driveth; the one stroketh, the other striketh: and as He hath a right hand of favour wherewith to load the saints, so He wants not a left hand of fury wherewith to dash the wicked in pieces.

Vincentii Speculum Morale. *Nath. Hardy, Serm. at St. Paul's, Lond., 1647.*

525. *A Wife to be Subordinate to her Husband.*

As Tertullian saith of a king, that he is *solo Deo minor*, hath in his kingdom none above him but only God; so is a woman in a family, *solo marito minor*, she should command all in the house but her husband; she may be *similis*, but not *æqualis honoris*, she may partake in the same kind of honour, but not in the same degree of honour as man doth; otherwise, if it come to a *Γυναικοκρατεία*, to the rule of a woman, *actum est de familia*, farewell all good order. Why? because women have more of the heart than the head; their affections outstep their discretion, they are commonly more witty than wise, so that wisdom requiring the pondering of circumstances, the forwardness of their affections will not suffer them to pause so long; hence it is that their resolutions are rash and wilful, which cannot prognosticate any good event. Happily some woman may be as wise as Abigail, and some man as silly as Nabal; yet then neither doth man lose his prerogative, nor woman acquire a title above him; deal with him she may *per viam consilii*, but not *imperii*, counsel him she may, command him she may not.

B. Lake's Serm. at Wells, 1619. *Uxor bona cara supellex.*

526. *The Fiery Trial on the Church of God.*

WHEN the Romans immortalized any of their emperors, they did it with this ceremony: they brought one to swear that they saw him go to heaven out of the fire, intimating that the fiery trial had passed on him. Sure it is that the fiery trial is now on the church; and the Lord will discover what is in the heart of His Israel, while they are in the troublesome wilderness, ere they come into Canaan, a land of rest.

Wolfg. Lassius de Reb. Rom.

his friends that came to stay him. And thus it is with riches, if not used wisely, they will play such feats as the harper did ; first in the beginning, when a man is gathering of them together, they fill him with care and restlessness, that nothing is more miserable than a man carking after the world. Then, in the second place, when he hath tasted the sweetness of them, and is gotten through his travel, when he comes to be master, then he falls a dancing, shows the vanity of his mind, speaks high, looks big, and his apparel is excessive, and usually in this fit his wife fetches a frisk or two with him. But when this merry fit is over, the third passion is frenzy, killing and slaying all that come in his way, he becomes a rapacious griping usurper, grinds the face of the poor, breaks the backs, and cuts the throat of many a man, and is so strong and boisterous, that no man can tell how to get within him, and come off with safety.

John White's Serm. at St. Paul's, 1616. *Divitiarum sequela est luxuria,*
ira intemperans, furor injustus, &c. *Chrysost. Lib. i. Quod nemo*
leditur, &c.

532. *Sin only is the Godly Man's Terror.*

OH, says Pharoah, take away these filthy frogs, this dreadful thunder.* But what says holy David † Lord, take away the iniquity of Thy servant. The one would be freed from punishment, the effect of sin ; the other from sin, the cause of punishment. And it is most true, that a true Christian man is more troubled at sin, than at frogs and thunder, he sees more filthiness in sin, than in frogs and toads, more horror than in thunder and lightning.

Jer. Dyke's Worthy Commu. * *Exod. viii. 8.* † *Psalm xxv. 11.*

533. *Want of Love to be deplored.*

SUCH was the love of the saints of God in old time, that their hearts were knit one unto the other ; yea, which is more, all the believers had but one heart :* *cor unum, via una*, no breach in their affections, no difference in their judgments. Such love is not to be read in our books, not to be found in our conversations, we are not descended of this peaceable line, but rather from that of Cælius, whose motto was *Dic aliquid ut duo simus*, who could not be quiet unless he were engaged in one quarrel or other ; such is the salamander, that live not but in the fire of contention. All

530. *The Devil's Charge, and the Sinner's Discharge.*

THERE is a story, how the devil appeared to a dying man, and showed him a parchment roll which was very long, wherein was written on every side the sins of the poor sick man, which were many in number ; and there were also written the idle words he had spoken, which made up three quarters of the words that he had spoken in his life, together with the false words, the unchaste words, and angry words ; afterwards came in rank his vain and ungodly words, and lastly his actions, digested according to the commandments : whereupon Satan said, See here, behold thy virtues, see here what thy examination must be : whereunto the poor sinner answered, It is true, Satan ; but thou hast not set down all, for thou shouldst have added, and set down here below, The blood of Jesus Christ cleaneth us from all our sins ; and this also should not have been forgotten, That whosoever believeth in Him shall not perish, but have everlasting life,† whereupon the devil vanished. Thus, if the devil should muster up our sins, and set them in order before us, let but Christ be named in a faithful way, and he will give back, and fly away with all the speed that may be.

P. de Moulin de l'Amour de Dieu. * *Joh. i. 7.* + *Joh. iii. 15.*

531. *The Dangerous Effects of Riches, being not well used.*

THERE was in the king's (of Denmark) court, one that played on the harp so exceeding well, that it was said, he could put men into what passion he listed, though it were into fury and madness. One desirous to make the trial, would needs hear him, but so that divers gentlemen standing aloof off out of the hearing, should be ready to come in and stay the music, if they saw him in any temper. Things thus ordered, the musician began to play, and first he struck so deep and sweet a note, that he put the man into dumps, so that he stood like one forlorn, his hat in his eyes, his arms across, sighing and lamenting. Then the musician began a new note, and played nothing but mirth, and devices, that the man began to lose his dumps, and fell a dancing. But in the third place, the harper so varied his notes, and by degrees so wrought upon the man according as he saw him incline, that from dancing, he brought him to shouting, until he grew frantic, and slew four of

his friends that came to stay him. And thus it is with riches, if not used wisely, they will play such feats as the harper did ; first in the beginning, when a man is gathering of them together, they fill him with care and restlessness, that nothing is more miserable than a man carking after the world. Then, in the second place, when he hath tasted the sweetness of them, and is gotten through his travel, when he comes to be master, then he falls a dancing, shows the vanity of his mind, speaks high, looks big, and his apparel is excessive, and usually in this fit his wife fetches a frisk or two with him. But when this merry fit is over, the third passion is frenzy, killing and slaying all that come in his way, he becomes a rapacious griping usurper, grinds the face of the poor, breaks the backs, and cuts the throat of many a man, and is so strong and boisterous, that no man can tell how to get within him, and come off with safety.

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the true family of love may even seem to be extinguished, and the household of faith quite broke up, for the greatest part of men, as if they had been baptized in the waters of strife, are in continual frettings, vexings, quarrels, schisms, and factions.

Dan. Featly's Clav. Myst. * *Acts iv. 33.* *Rara est concordia fratrum.*

534. Preparation necessary before Prayer.

As Joseph thought not himself fit to be presented to Pharoah, before he was shaved, and had changed his raiment;* as Bartimeus threw away his cloak when he was going towards our Saviour;† and as Moses was bid to put off his shoes before he approached to the bush where God appeared;‡ so it behoveth every Christian, when he addresseth himself unto God by prayer, that he be prepared, that he cast away everything that presseth, and the sin that doth so easily beset him, *Heb. xii.*

B. Smith on Job ix. * *Gen. xli.* + *Mark x.* ‡ *Exod. iii.*

535. The Magistrate is to do Justice and Right.

It was a shame for Cæsar to confess, *Melior causa Cassii, sed dene-
gare Bruto nihil possum*; and Henry the Emperor (the seventh of that name) is much taxed in story, for that being appealed unto by a couple of lawyers, who contended about the sovereignty of the empire, they first making the agreement betwixt themselves, that he for whom the emperor should give sentence, should win a horse of his fellow lawyer: now the emperor fairly pronounced truth to be on his side, that spake most for his power and authority, whereupon this proverb was taken up, *Alter respondet æquum, sed alter
habet equum*, The one hath the right on his side, but the other rides the horse. Thus it is, that partiality perverteth right, and corrupteth judgment, whereas the law is plain, You shall have no respect of persons in judgment, &c. And the apostle's charge unto Timothy is, that he do nothing *κατὰ πρόσκλισιν*, by tilting the balance on one side.*

B. Smith's Serm., ut antea. *Sueton. Imp. Vitæ.* *Judicis officium est, ut
res, ita tempora rerum, Deut. i.* * *1 Tim. v. 21.*

536. *Weak ones, how to be Catechised and Instructed.*

TAKE a bottle, or any other vessel, with a narrow mouth, liquor must be poured into it softly and by degrees, or else more will be spilt on the ground, than filled into the vessel. So it is with weaker Christians, such as have narrow-mouthed capacities, shallow apprehensions, dull conceptions, the word of God must be teached unto them by degrees, now a line, and then a line, now a precept, and anon a precept, they are not to be surcharged. It was well considered of Jacob, when he and his brother Esau were to travel together, That the children were tender, and that not the flocks, but the herds with young were with him also, and that if they should be overdriven but one day, they would perish ; he desired his brother therefore, that he would pass before him, and that he would come softly after, as the cattle and the younglings were able to endure. Thus must every minister do, he must not set out before the weakest of the flock, but stay and take them along with him, he must so drive on with them, that they may hold on with him ; so instruct them, that they may profit by him ; so principle, so catechise, so feed them with milk as tender babes, that they may by degrees take in meat like stronger men.

Joh. Preston's Serm. at Linc. Inn, 1526. Gen. xxxiii. Qui animarum curam pro Domino suscipit ut errantes doceat.

537. *The Law, God's Rhetoric in the Delivery of it ; Man's Duty to attend it.*

THE whole nineteenth chapter of Exodus is but an exordium to the next, wherein the law was delivered ; and therein is observable how God plays the skilful orator, and performeth all things which the best rules in rhetoric require in an exordium. The rules require that an orator should first, *captare benevolentiam*, work himself first into the good liking of his auditors ; and why ? because if they like not the man, they will not much care for the matter. This God doth at the fourth verse, he sets forth his well-deservings of them in overthrowing their enemies, and in setting them free ; and what may better give them an earnest for their love, than an experiment that He had given them of His love ? The next rule of rhetoric is, *reddere auditores dociles*, to bring them that already

affect the man, to understand the matter ; and how is that done ? by showing how much the matter concerneth them, how beneficial it will be to them : for men gladly hear of their own good, and the greater good, the more gladly do they hear of it. Excellently doth God play His part of the orator, at the fifth and sixth verses, significantly setting forth the benefit which they shall reap by their obedience, showing them what rate He will set upon them, what an approach they shall make unto Him, how sacred, how blessed their estate shall be ; and who will not be curiously inquisitive after such a matter, and hear them gladly that bring such tidings ? The third point of rhetoric is, *auditores attentos reddere*, to rouse his auditory, to make them attentive, that no part of the speech slip by, or pass unweighed. God omitteth not this part of rhetoric neither, He sets before the people the danger that might overtake them, the respect that must be used by them. The case now is ours, the same sermon that was then preached to Israel is now ours, let us therefore be attentive, God hath deserved better of us than ever He did of Israel ; we enjoy the truth, whereof they had but the type. Have we not reason then to affect Him ? yea, and to affect that also which is delivered by Him, for it containeth our spiritual good, our blessed communion with God, and those spurs of attention must work no less upon us than upon them. For though we be not called to the Parliament, we must be at the assizes, which will be far more dreadful at the meeting, than ever the Parliament was.

B. Lake on Exod. xix. Aristot. Rhetor. Lib. iii. cap. 1. Accipite ergo animis atque hæc mea figite dicta. Virgil, Aeneid x.

538. *Not to make use of the Present Time dangerous.*

IT was day at Jerusalem in Christ's time ; at Ephesus, in St. John's time ; at Corinth, Philippi, &c., in St. Paul's time ; at Crete, in Titus' time ; at Alexandria, in St. Mark's time ; at Smyrna, in Polycarp's time ; at Pergamus, in Antipas' time ; at Antioch, in Evodius' and Ignatius' time ; at Constantinople, in St. Chrysostom's time ; at Hippo, in St. Augustine's time, &c. It is now night with most of them, and yet day with us ; Jerusalem had a day, and every city, every nation, every church, every congregation, every man hath a day of grace, if he have but grace to take notice of it, hath an accepted time if he do but accept of it, and he may find God if he seek Him in time ; but if he let the Sun of Righteousness

go down, and work not out his salvation whilst it is called to-day, he must look for nothing but perpetual darkness, when time will be swallowed up in eternity, when there will be no time at all.

Dan. Featly, Clavis Mystica. Nemo vestrum parvi aestimet tempus, &c.
Bern. ad Scholaris.

539. *Ministers of all Men to be Men of Knowledge and Understanding.*

IF one should have a vial or a glass of that precious blood which distilled from Christ on the cross, and were forced to remove it, and transport it from place to place, how wise would this party be, that he did handle it warily, lest if the glass should break, all should perish ? This were no great task for an ignorant or silly fellow to undertake ; but the minister, as St. Bernard hath well observed, hath the charge of those souls in his congregation, whom Christ loved more than His blood ; for he was no unwise merchant, who gave that to redeem them, and therefore he who should have to do with these, should be no baby for knowledge and understanding.

Geo. Abbot, Cant. Lect. on Jonah. De Adventu Domini, Ser. iii.

540. *The Consideration of Death will Cure all Distempers.*

THE hand of a dead man (as they say) stroking the part, cures the tympany ; and certainly the consideration of death is a present means to cure the swelling of pride in the most high-minded, it will level the aspiring thoughts of the most ambitious. In this life, many things make a distance between men and women, as the greatness of birth, the freeness of education, the abundance of wealth, alliance, honours, and preferments ; but death makes all even. *Respic sepulchra, &c.*, saith St. Augustine, survey men's graves, and tell me then who is beautiful, and who deformed ; all there have hollow eyes, flat noses, and ghastly looks ; tell me, who is rich, and who is poor ; all there wear the same weeds, their winding-sheets ; tell me who is noble, who is rich, and who is base ; the worms claim kindred of all ; tell me who is well housed, and who ill, all there are bestowed in dark and dankish rooms under ground : and if this will not satisfy, take a sieve, and sift their dust, and tell me which is which. It is granted that there is

some difference in dust; there is powder of diamonds, princely dust; gold-dust, the remains of noblemen; pin-dust, the relics of the tradesman; saw-dust, the remains of the labouring man; common dust, the remains of the vulgar which have no quality, or profession to distinguish them, yet all is but dust, one and the same dust. The consideration of this will allay the heat of all distempered spirits.

*Jer. Louch's Serm. at St. Mary-le-Bow, Lond., 1619. Lib. de Natura et
Gratia. Omnia mors aquat.*

541. *How to use the Things of this World.*

As a traveller with his staff in his journey, as long as it doth further him, so long he will carry it with him; but when it hinders him, then he casts it away. So must we do with the things of this world, as long as they are helps to further, and fit us for the Kingdom of Heaven, but if they be any hindrance to the regiment of Christ, we must renounce them, and cast them away, be they never so precious unto us.

W. Perkin's Exposit. on Creed.

542. *Slanderizing of our Brother, the Danger thereof.*

A MAN's good name is like a piece of white paper, which if once blotted, will very hardly be got out again, so as to leave no print of it behind. It is like a merchant's estate, long a-getting, but lost in a moment, and when it is lost in the bottom of the sea, how shall it ever be recovered again? What care we then circumspect, then, ought men to have what they say of their brother! not to steal and murder, and to have a good name, which is precious as life itself. And so to speak of that God will not have it, unless we have a good name. For a party that is guilty of a treason, who will not be afraid to do it; yet God will not except of endear us.

*W. Perkin's Exposit. on Creed. 1619. Lib. de Natura et
Gratia. Omnia mors aquat.*

An *un* *re* *rate* *re* *celess* *o*

ant *in* *the* *the* *the* *the*

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the *the* *the* *the* *the*

and cries and takes on. Even so the child of God, whilst it is yet kept in the dark of ignorance, in his unregenerate estate, never crieth to his Father, nor weepeth for his sin ; but, as soon as the light of grace shineth upon him, he bewaileth his grievous misery, and never thinketh that he hath filled his cup with tears full enough.

Dan. Featly, ut antea.

544. Curiosity in the Hearing of God's Word condemned.

IF a man should come to a table furnished with a variety of dishes, and he should pass over the most wholesome nourishing meat, and fall a piddling and picking here and there upon kickshaws and puff-paste, that had little or no substance in them, should not we judge such a man to be sick and queasy stomached ? So when God, by the mouths of His ministers, presents us with wholesome doctrine, with meat fit for men, and we should pass it over, and not rest satisfied, but with new coined phrases, and quaint expressions, would not this savour of great distemper ? There were the Israelites, nothing would down with them but quails, no wholesome diet, they must have picking meat, birds to feed upon ; but they were paid for it, they had their bellies full in the end. Surely then a heavy judgment hangs over this nation of ours in this very thing ; we must have quails too, new lights, new ways, new doctrines ; God affords wholesome meat, fit for our appetites, but we must have it fit for our lusts. We do not receive the truth in the love of the truth, we come to church to please our humours and tickle our ears, and it is just with God that we should be delivered up to all loose opinions.*

*D. Sone's Serm. at Merc. Chap., Lond., 1640. Quidam veniunt ut audiant, &c. Sen. Ep. 20. * 2 Tim. iv. 3, 4.*

545. A Humble Heart a Contented Heart.

THE sheep can live upon the bare common, where the fat ox would be starved. A dinner of green herbs relisheth well on the poor man's palate, whereas a stalled ox is but a coarse dish for the rich man's stomach. Thus a humble heart is content with a mean condition, takes up with hard commons which a proud spirit would murmur at, and scorn to be owned by.

Tho. Wood's Serm., 1629.

546. *Job's true Heraldry.*

EZEKIEL, in one of his visions,* sets out unto us twenty-five young men, so besotted and ravished in beholding the sun, that, with their backs towards the Temple of the Lord, and their faces towards the east, they must needs worship the sun, which, by way of exposition, signifieth the adoring of the glory of their birth. Such are many among us, which are much taken with the nobleness of their lineage, and, out of a desire they have to make good their descent and beginning, they multiply coats, hang up escutcheons, blazen forth their arms, tell the large history of their pedigrees and genealogies, and many times most of them mere lies and fables. But Job was a better herald than any of these, that thus gloried in the gold that only glistens ; he makes corruption his father, and the worms his mother and sister, chap. xvii. 14.

* *Ezek. viii. 16. Chr. Fonseca's Serm. Quadrages.*

547. *Busy-bodies condemned.*

As in an orchard there is variety of fruit, apple trees, pear trees, plum trees, &c., and every tree endeavours to suck juice answerable to his kind, that it may bear such a fruit ; and an apple tree doth not turn a plum tree, nor a plum tree a cherry tree, &c. ; but every tree contents itself to be of its own kind : so in the church and commonwealth there are varieties of callings, pastors, people, magistrates, subjects ; some higher, some lower. And here now every man is to walk as he is called of God, and learn what belongs thereunto, not to encroach or intermeddle with that which belongs to others :* for the saying of that Roman general, to the soldier that kept the tents, when he should have been fighting in the field, *Non amo nimium diligentem*, will be one day used of God, if He calls us to one possession, and we busy ourselves about another ; if He set us on foot, and we will be on horseback ; if He make us subjects, and we must needs be superiors. God will not be pleased with such busy-bodies.

*B. Lake on Psalm li. * 1 Cor. i. 20. Limis oculis in res alienas inquirens. Horat.*

548. *A Blessed Thing to have God for our Lord.*

It is a usual saying, He cannot likely want money that is master of the mint ; and he can never be poor that hath my lord mayor

for his uncle. Much less then can that man want ought that is good, who is possessed of God, who is Lord of Lords and King of Kings, the very fountain of all good. In regard whereof, David, having prayed for many temporal blessings in the behalf of his people, that their sons might be tall and hardy, like goodly young cedars, &c., Psalm cxliv., at last he winds up all with this epiphonema or conclusion, Blessed be the people that are in such a case, v. 15; but on the neck of it he cometh as with an epanorthoma, or a correction of his former speech, yea, rather blessed are the people that have Jehovah for their God, that have the Lord for their portion.

Tho. Gataker's Serm. of True Gain.

549. *A Good Christian to be Heavenly minded.*

It is noted that the creatures which are nearest the earth, take most care to get store of provision, those which are more remote are less busied; but those who live next the heavens have their hearts least upon it. What hoardeth like the emmet, which is an earthly thing, and hath its dwelling thereupon? Prov. vi. 8. But the birds of the air, which fly next to Heaven, as Christ Himself doth teach, do neither sow, nor reap, nor gather into barns, Matth. vi. 26. Then let the meditations of every good Christian mount higher than their wings can reach; that though they live with men, yet their love may be with God. *Sursum corda* was the language of the ancient liturgies, and it is well backed by the Apostle, Let your conversation be in Heaven, from whence ye expect a Saviour, which is Christ the Lord, Phil. iii. 20.

Geo. Abbot, Cant. Lect. on Jonah. *Os jubet et mentem tollere ad astra piam.* *Ovid.*

550. *The Reward of Heaven will make Amends for all.*

A MAN in his journey sees afar off some great mountain, so that his very eye is weary with the foresight of so great a distance, yet his comfort is, that time and patience will overcome it, and that every step he takes, sets him nearer to his journey's end, and being once there, he shall both forget how long it then seemed, and please himself in looking back upon the way that he hath measured.

It is just thus in our passage to Heaven, our weak nature is ready to faint under the very conceit and length of the journey, our eyes do not more guide than discourage us. Many must be the steps of grace and true obedience, that must insensibly bring us thither, only let us move and hope, and God's good grace will perfect our salvation. And when we are once come to the top of that holy mount, *meminisse juvabit*, all the weary steps, and deep sloughs that we have passed through, all the pangs that we have felt, all the sorrows that we have undergone, all the difficulties that we have met with in the way, shall either be forgotten, or contribute to our happiness in the remembrance of them.

B. Hall's Occas. Medita. *Omne opus leve fieri solet, &c.*

551. *Extreme Folly, not to be mindful of Death.*

IF a traveller coming into an inn, having but a penny in his purse, should sit down, and call for all sorts of provision and dainties, till such time as the reckoning were inflamed to such a height, as his slender stock could no way compass ; what would be thought of such a man ? Surely in the judgment of all men, he would be esteemed a fool or a madman ; and such are most of us whilst we are in this world. How foolish and mad is the practice of every man that liveth in his sins, bathing himself in the pleasures of this world, never thinking how he shall meet God at the last day of judgment, and there come to an account of all his doings ! That which sounded always in St. Jerome's ears, ought to ring in the ear of every good Christian, *Surgite mortui, venite ad judicium.* In all thy doings remember thy end, and so thou shalt never do amiss.

Will. Perkin's Expos. on Creed. *Sera nimis vita est crastina, vive hodie.*
Mart. II.

552. *A Good Name once lost, very hardly recovered again.*

THERE is a fable, how that reputation, love, and death, made a covenant to travel all the world over, but each was to take a several way ; when they were ready to depart, a mutual enquiry was made how they might find each other again ; death said, they should be sure to hear of him in battles, hospitals, and in all parts

where either famine or diseases were rife ; love bade them hearken after him amongst the children of poor people, whose parents had left them nothing ; at marriages, at feasts, and amongst the professed servants of virtue, the only places for him to be in. They long expected a direction from reputation, who stood silent, but, being urged to assign them places where they might find him, he sullenly answered, His nature was such, that if once he departed from any man, he never came to him more. And it is most true, that honour or credit, or a good name, being once lost, seldom or never returns again ; a cracked credit will hardly be soldered anew, and credit is said to be a good fore-game, but a bad after one, very hardly and with much difficulty to be recovered.

*Maph. Vegius de Liberor. Educat. Famam bonam tueri facile est, extinc-
tam &c. Senec.*

553. *The Best Christian is the Best Artist.*

MANY there are that are accounted deep scholars, great linguists, profound philosophers, good grammarians, excellent mathematicians, sharp logicians, cunning politicians, fine rhetoricians, sweet musicians, &c. ; these for the most part spend all their time to delight themselves and please others, catch usually at the shadow and lose the substance ; they study the circumstance of these arts, but omit the pith and marrow of them ; whereas he is the best grammarian that hath learnt to speak the truth from his heart ; the best astronomer that hath his conversation in Heaven ; the best musician that hath learnt to sing the praises of his God ; the best arithmetician that numbereth his days. He that amendeth his life and groweth every day better and better, is cunning in the ethics ; he that traineth up his family in the fear of God, is best seen in the economics ; whoso is wise to salvation, prudent in giving and taking good counsel, is the best politician ; and he is a good linguist that speaks the language of Canaan. § Thus the best Christian is the best artist.

Wil. Aitersol, Com. on Numb. **Psalm xv. 2.* †*Phil. iii.* ‡*Heb. ii. 12.*
§ *Psalm xc. 12.*

554. *Magistrates, Ministers, and People, to be Peaceably minded.*

It was a good speech of Alphonsus, King of Arragon, That if he had lived in those times, when the Roman commonwealth was

almost consumed with mutual and civil jars, he would have built a temple, *Jovi positorio*, wherein men should have deposited and laid down all heart-burnings, all quarrels, before they entered the senate. How necessary were such a place for the magistrates, ministers, and people of these times ! for magistrates, before they come into any places of public judicature, where they may meet and lay down all private thoughts, all prejudicate opinions, that so justice and judgment may be duly and consonably administered ; for ministers, before they preach in public, where they may teach themselves the lessons of self-denial, and self-seeking, that so the kingdom of Jesus Christ may be advanced ; for people, before they touch the Mount, before they come to hear the Word preached, or to partake of the blessed Sacrament, where they may lay aside all carnal and worldly thoughts, all prejudices of the ministers and ordinances, that so the Word of God, and the professors thereof, be not evil spoken of : that magistrates, ministers, and people, may be so peaceably minded, that the God of Peace may delight to dwell amongst them.

Panormitan. in Vita. Anth. Burges, Serm. at Court, Marsh Lond., 1646.

555. How it is that we may Hate our Enemies.

It was a true Norman distinction, that William the First made, when he censured one that was both Bishop of Bayens and Earl of Kent, and his apology to the plaintive popeling was this, That he did not meddle with the bishop, but with the earl. Thus in the matter of hatred and envy, we must hate our enemies, as David did his ; how is that ? *odio perfecto*, with a perfect hatred : love their persons, but hate their vices ; meddle not with them as they are friends or acquaintances, but abominate their uncleanness, &c.

Rob. Harris, Drunk. Cup.

556. Riches ill gotten, never Prosper.

SALIS onus unde venerat illuc abiit, saith the Latin proverb, The burden of salt is returned thither from whence it came. The occasion was this : a ship laden with salt being torn by wreck, let the salt fall into the sea from whence it was first taken. So for the most part, goods gotten by spoil, or plunder, are usually lost in the same way ; Vespasian's officers, that by rapine and exaction filled

themselves like sponges, after they were full, were squeezed by the emperor: and it is daily seen, that the spoiler is himself spoiled, and that which was gathered by the hire of a whore, returneth to the wages of an harlot, Mic. i. 7.

Des. Erasm. Adagia. Sueton. in Vita.

557. *The excellent Connection of the Scriptures of God.*

THE heathen said, That there were three things impossible to be done, *Eripere Jovi fulmen, Herculi clavam, et Homero versum*; to pull Jupiter's thunder-bolt out of his hand, Hercules' club out of his hand, and a verse from Homer; for they thought there was such a connection between Homer's verses, that not one verse could be taken away, without a great breach in the whole work. But this may much more be said of the Scriptures of God, there is such a coherence, such a connection, such a dependence, that if you take away but one verse, the whole will be marred; all the Books of Scripture being like a chain linked together, except the Book of Solomon's Proverbs, which is like a bag full of gold rings, every verse being one entire and distinct sentence.

Joh. Weems, Exercitit.

558. *God the only Delight of His Children.*

LET Jacob but hear that Joseph his son is yet alive, he hath enough.* If the king come home with freedom, honour, and safety, Ziba may keep the land; let him take all, Mephibosheth is satisfied.+ Could but the son of Hamor match with Dinah, his circumcision shall be endured, and though the daughters of the country be denied him, yet shall he be well contented.‡ Give but Rachel children, and she will not die; and let Simeon see his Saviour, and he will die.§ Thus let God's children enjoy but Him, the subject of their affections, tide life, tide death, come what can come, whatsoever befalls them they are contented; He is the only object of their love, and He it is in whom their soul principally delighteth, wherefore in the enjoyment of Him, they have all they would have.

* *Gen. xlvi. + 2 Sam. xix. 30. Barlow's Serm. at St. Paul's, 1616.*

‡ *Gen. xxxiv. § Luke ii. 29.*

559. A Faint-hearted Christian described.

SOME freshwater soldier standing upon the shore in a fair day, and beholding the ships top and top-gallant in all their bravery, riding safely at anchor, thinks it a brave thing to go to sea, and will by all means aboard ; but being out a league or two from the harbour, and feeling by the rocking of the ship his stomach begin to work, and grow sick, and his soul even to abhor all manner of meat, or otherwise a storm to arise, the wind and the sea, as it were, conspiring the sinking of the vessel, forthwith repents his folly, and makes vows, that if he but once be set ashore again, he will bid an eternal farewell to all such voyages. And thus there be many faint-hearted Christians to be found amongst us, who in calm days of peace, when religion is not over-clouded by the times, will needs join themselves to the number of the people of God, they will be as earnest and as forward as the best, and who but they ?—yet let but a tempest begin to appear, and the sea to grow rougher than at the first entry, the times alter, troubles raised, many cross winds of opposition and gainsaying begin to blow, they are weary of their course, and will to shore again, resolving never to thrust themselves into any more adventures ; they would have *Christum*, but not *Christum crucifixum*, Christ they would have by all means, but Christ crucified by no means ; if the way to Heaven be by the gates of hell, let who will, they will not go that way, but rather sit down and be quiet.

Sam. Hieron. Serm. of Fishing. *Sed contrà audentior ito.*

560. Diligence in our Callings commendable.

PLINY relateth of one Cressinus, who, from a very little piece of ground gathered much wealth, and much more than his neighbours could from a greater quantity of land, was thereupon accused of witchcraft ; but to defend himself, he brought into the court his servants, and their instruments of labour, and said, *Veneficia mea, Quirites, haec sunt*, my witchcrafts (O ye Romans) are these, these servants, and these working tools are all the witchcraft that I know of ; I say not to my servants go and do this or that, but come let us go do it, and so the work goes on. Well, it is the diligent hand that maketh rich, it is diligence and industry that makes any man excellent, and glorious, and chief in any condition, calling,

or profession. Seest thou a man diligent in his way? he shall stand before princes.*

Lib. xviii. cap. 6.

Dr. Worrall's Serm. at St. Paul's, Lond., 1624.

* *Prov. xxii.*

561. *Different Measures of Grace in Different Persons.*

As Abimelech's soldiers, some cut down greater branches, some lesser, according to the proportion of their strength;* and as St. Paul's mariners, some were saved on boards, some on broken pieces of the ship;† even so amongst Christians, some in their approaches unto God carry a greater, some a lesser confidence; and some arrive at the port of Heaven with one measure of trust, some with another; for as the members of the body are knit into the head, but some nearer, some further off; so in Christ's body, all draw grace from Him, yet in difference of grace, in difference of hope, yet all have anchor-hold enough to stay by, for their better support.

* *Judg. ix.*

† *Acts xxvii.*

Nath. Shute, Fun. Serm., 1626.

562. *Drunkenness Condemned.*

THE use of drinking is now so taken up in England, that the Germans ('tis probable) are like to lose their charter. There was a street in Rome, called *Vicus sobrius*, the sober street, because there was never an ale-house in it, which is hard to be said of any street in England. The Emperor Aurelian was ill troubled to find out one Bonosus to quaff with the German ambassador, who yet was derided for his labour, and commonly called *Non homo sed dolium*, not a man, but a tub of swill; yet our time affords store of these, like the German, mentioned by Pontanus, who hearing a solemn tilting at the Court, applauded by the loud echoes of the people, cried out, *O valeant ludi quibus nemo bibit*, farewell the game where there is no drinking; but let all men remember this before they pour in their morning's draught: Woe be to them that are strong to drink,* and to such as give their companions drink, that they may see their nakedness.†

Joh. White's Serm. at St. Paul's, 1616. *Stultorum imo ebriorum plena sunt omnia. Aventin. Annal.* * *Isaiah v. 22.* + *Hab. ii. 15.*

563. *God's Time the Best Time.*

THE case of Monica, the mother of St. Augustine, is famous ; she grieved that her son was spotted with the heresy of the Manichæans, and she prayed that the Lord would bring him to the knowledge of His truth, she prayed and prayed still, yet he, as himself confesseth, continued for nine years together so infected. It fell out afterwards, that he would needs go and travel out of Africa into Italy ; his mother being loath to part with him, being the staff of her age, earnestly prayed that God would hinder him of that purpose, yet Augustine went, and coming to have his ears tickled, had his heart touched, and got religion into boot, with the eloquence of St. Ambrose at Milan ; whereupon, not long after, he broke out into this confession, *Bone Deus, &c.*, Thou, O good God, deep in counsel, and hearing the substance of my mother's desires, didst not regard what she then asked, that in me Thou mightst do that which she ever asked. Thus the Almighty God dealeth with other of his servants, working all things to the best, but it is at such times as He Himself thinketh best : for our friends and children, the Lord knoweth better what is good than we ourselves can desire, yet we must pray and beg with this condition, Thy will be done. That which we think is most dangerous, turneth oft-times to our good, and thence whence we expect our undoing, God raiseth our greatest comfort ; and when it is our greatest extremity, then it is His best opportunity. If it be in Him to bless and protect us, it is in Him to do it when it seemeth good to Himself.

*Augustin. de Moribus Catholicae Eccles. Lib. i. 18. Confess. Lib. v. 8.
Dr. Tho. Westfield, Serm. at St. Paul's, 1619.*

564. *Truth seeks no Corners.*

LUCULLUS, a noble Roman, being told by one, that he would build a house for him, in such a manner, that none should see what he did, and yet he should have a good prospect out of it and see all men, the answer which Lucullus made was this, That he had rather he could make him such a house, wherein all might see what he did, and so know what he was ; and most certain it is, that truth, though naked, seeks no corners wherein to hide itself, and they only dwell in such houses mentioned by Lucullus, all whose actions being done in truth and sincerity of heart, are as it

were, so many windows, which openly show, and make known to all the world what they are indeed.

Plutarch in Lucullo. *Jer. Leech, Serm. at St. Paul's, Lond., 1626.*

565. *To beware of the Lusts of the Flesh.*

WHEN the oyster openeth himself to the sun (being tickled with the warmth thereof), then his enemy, the crab-fish, stealeth behind him, and thrusteth in his claw, and will not suffer him to shut again, and so devoureth him. The like is written of the crocodile, that being so strong a serpent as he is, and impregnable, yet, when he is gaping, to have his teeth picked by the little bird called trochil, his enemy the ichneumon creepeth into his body, and ceaseth not to gnaw upon his entrails, till he hath destroyed them. Think upon the urchin and the snail : whilst the urchin keeps himself close in the bottom of an hedge, he is either not espied or contemned ; but when he creeps forth to suck the cow, he is dogged and chopped in. So the snail, when he lies close, with his house on his head, is esteemed for a dead thing, and not looked after ; but when in liquorishness to feed upon the dew that lies upon the grass, or upon the sweetness of the rose bush, he will be perking abroad, then the gardener findeth and pasheth him. The lesson is, we must not yield to the sweet baits of the flesh, but we must rather mortify our members upon the earth, and ever beware that we seek not our death in the error of our life ; otherwise, if we wilfully offer ourselves to be led as an ox to the slaughter, and as a sheep to the shambles, what marvel if we have our throats cut, or be led away captive by Satan at his will ?

Ambrosii Hist. c. viii. *B. Smith's Serm. on Heb. i.* *Ulyss. Aldrovandi Ornithologia.* *Vis adversus hoc corpus liber esse, &c.* *Boethius.*

566. *Ministers to cry down the Sins of the Time.*

IT is observable that our Saviour never inveighed against idolatry, usury, Sabbath-breaking amongst the Jews ; not that these were not sins, but they were not practised so much in that age, wherein wickedness was spun with a finer thread : and therefore Christ principally bent the drift of his preaching against spiritual pride, hypocrisy, and traditions, then predominant amongst the people. Thus it ought to be with the ministers of the Gospel, in this thing

they are to trace their Master's steps, they are chiefly to reprove the raging sins of the time, and place they live in, yet with this caution, that in public reproving of sin, they ever whip the vice, and let the person go free.

T. Fuller's Serm. at St. Clem., Lond., 1649.

567. *No Appeal from God's Tribunal.*

AMONGST the judges of the earth, upon motion made by council, a man may have order for hearing and re-hearing of his cause, hearing upon hearing, a first and a second hearing. But with God it is not so, there's no such rule in the court of Heaven. The motto that is written over that tribunal is, *Amplius non ero* : I shall be no more. For we may not die twice, to amend, in our second death, the errors of our first life. There is no reversing of judgment, no appeal from this judge to that, or from one court to another. How doth it then concern us to condemn ourselves, before God condemn us, and that we kill sin in ourselves, before God kills us in our sins.

Christ. Fonseca's Serm. Quadrag.

568. *Corrections Instructions.*

I HAD never known, said Martin Luther's wife, what such and such things meant, in such and such psalms, such complaints and workings of spirit, I had never understood the practice of Christian duties, had not God brought me under some affliction. And it is very true, that God's rod is as the fescue is to the child, pointing out the letter, that he may the better take notice of it ; and to point out to us many good lessons, which we should never otherwise have learned.

Funeral Serm. Nocumta documenta.

569. *Unworthy Communicants condemned.*

ABRAHAM, when he went with his servant to sacrifice Isaac, said unto them, Abide you here with the ass, and I and the lad will go yonder and worship, and come again to you.* Thus too many do with their sins, when they come to the Sacrament, they do in effect say to their sins and lusts, stand you a while

aside, I must go to the Sacrament, and receive the communion ; do but stand by a while, and when the Sacrament is over, or at farthest, as soon as the sacrament day is over, I will come again to you. Thus, the duty once over, and the Sacrament a little forgotten, they and their sins are hail fellow well met, upon all occasions.

Jerem. Dyke's Worthy Communicant. * *Gen. xxii. 5.*

570. *Religion, not Reason, is the Square of Good Actions.*

A CARPENTER, when he is working, doth see by the eye when he applieth the square to the wood, whether it be straight or not ; but yet his eye (without the which he cannot see) is not the judge to try whether the tree be straight or not, but only the square is the judge. So reason in man (without the which he could not judge) is not the square to try what is right or wrong *in ordine ad Deum*, in order to salvation, but religion, the Word of God itself, is the only rule and square. For instance, reason cannot consider how faith justifieth a man, or whether works be an effect of faith or not ; but reason can conclude, *ex concessis*, of things granted, If faith be the cause, and works the effect, then they must necessarily go together, and reason can go no higher.

Joh. Weems' Exercitat.

571. *God chastiseth His Children's Security.*

ABSOLOM sends once or twice to Joab to come and speak with him, but when he saw that Joab would not come, he commands his corn-field to be set on fire², and so he fetched him with a witness. So the children of God, when they stand off upon terms, and will not see His face, the fire of affliction will make them seek Him early and diligently. It is the custom of our gallants, when their horses be slow and dull, to spur them up. If iron grow rusty, we put it into the fire to purify it. And so doth God in our backwardness to duties, He pricks us on ; or being in our filthiness, purifies us by casting us into the hot coals of tribulation.

* *2 Sam. xiv. 30.* *Wil's. Barlow's Serm. at St. Paul's, 1619.*

572. *Christ in all His Excellencies to be the Christian's Object.*

A WOMAN in travail, being delivered, if she should desire but to see the feet only of the babe, and not the head, face, and body, would she not be accounted a strange, foolish, and wicked woman? So man being in travail and sorrow under sin, but salvation having appeared by the coming of Christ into the world, is it sufficient for him to look only upon the death of Christ, it being the last extreme or foot as it were, of His sufferings and passion? No, it is not; he will behold the dignity of His nature, He being God; the pre-eminence of His government, He being the Head of His church; the beauty of His goodness, He having love and mercy shining in His face; the painfulness of His labour, He sustaining and bearing all in His body.

Joh. Mabb's Afflict. Man's Vow.

573. *The Convenience of Virginity.*

THERE are none but beggars that desire the church-porch to lodge in, which others use only as a passage into the church: so virginity is none of those things to be desired in and for itself, but because it leads a more convenient way to the worship of God, especially in time of persecution and trouble. For then, if Christians be forced to run races for their lives, the unmarried have the advantage, lighter by many ounces, and freed from much incumbrance, which the married are subject to; who though private persons yet herein are like princes, they must have their train follow them.

T. Fuller's Holy State.

574. *The certain Prevalency of Prayer.*

It is reported of a nobleman in this kingdom, that had a ring given him by the queen, with this promise, That if he sent that ring to her at any time when he was in danger, she would remember him and relieve him. This was a great privilege from a prince, yet it is known to many, what that was subject unto; he might be in such distress as the queen could not be able to help him, or though she were able (as she was in that case) yet the ring might be sent and not delivered. Now then, consider what the Lord

doth to us ; He hath given us this privilege, He hath given us prayer, as it were this ring, he hath given us that to use, and tells us whatsoever our case is, whatsoever we are, whatsoever we stand in need of, whatsoever distress we are in, Do but send this up to me (saith He) do but deliver up this message to me of prayer, and I will be sure to relieve thee. And most certain it is, whatsoever case we are in, when we send up our prayers to God, they are sure to be conveyed, for we send them to one that is able and ready to help us, which a prince many times is not willing, or not able to perform.

Rob. E. of Essex. *Joh. Preston, God's All-sufficiency.* *Precis justæ ex-auditor Deus. Anselm.*

575. *Infirmities to be in the best of God's Children, and why so.*

THE merchants of London petitioned Queen Elizabeth that they might but have liberty to level the town of Dunkirk (a place at that time very obnoxious to the safety of the merchants' trade) and they would do it at their own charges. The queen, by the advice of her council, returns them an answer in the negative ; she could not do it. What ! not suffer them to beat her, and their enemies ? not to fire such a nest of hornets ? not to demolish such a piratical town as that was ? No, it must not be, and why ? She knew well that it would not do amiss, that they should be always sensible of so near and so offensive an enemy, and to be always preparing and prepared to defend themselves and the state of the whole kingdom, which took a right effect ; for hereupon all turn men of war, hardly a boat but is manned out for service, which otherwise might have either rotted in the harbour, or ridden securely at anchor. Thus God, when His dear children cry out unto Him to be delivered from the body of sin,* that sin may not reign in their mortal bodies,† He so far granteth their requests, that by the special dispensation of His Holy Spirit, sin shall not prevail over them ; not but that sins of infirmity shall still cleave to the best of His children here in this world. Why ? because they shall be still upon the guard, in a posture of defence, resisting the devil, quitting themselves like men, who otherwise might live in all security.

T. Fuller's Serm. at St. Clem., Lond., 1649. * *Rom. vii. 24.* † *Rom. i. 26.*

576. *Man to be Peaceable, and why so?*

MAN by nature seems to be $\xi\omega\omega\epsilon\iota\pi\eta\kappa\omega\kappa$, a peaceable creature, fitter to handle the plough-share than the sword ; fitter to deal with the pruning hook than the spear. All other creatures are naturally armed with some kind of weapon, wherewith, being offended, they are able to right and revenge themselves ; the lion hath his paws, the bull his horns, the boar his tusks, the dog his fangs, the cock his spurs, the little bee his sting, *habet et musca splenem*. There is no creature so small, so contemptible, which hath not some weapon to fight withal ; only man, he hath none of these, he comes naked, unarmed into the world, whereby (saith the poet) even nature itself teacheth us this lesson ; that it is for brute beasts that have no understanding, to bite and tear and gore one another : as for men, they should be meek, gentle, helping, defending, comforting one another. God hath given them reason and speech, that they might delight to live, and converse together in cities and families, not to hunt and to worry, and to kill one another.

Joh. Pigot, Abner's Plea, a Serm. at St. Mary's, Woln. Lomb. Str., Lond., 1643.
Candida pax homines, trux decet ira feras.

577. *Sanctification not Wrought all at once, and why.*

He that will dye a purple in grain, doth give his cloth inferior colours first, and after many dippings in many preparative liquors, he doth at length perfect the colour, and gives it its full lustre. Even so the splendour of sanctity is not attained in the first moment of our conversion, many a line must be drawn in our souls by the Spirit of God, before we can fully recover His image. Not that there is any inability in God, so that He cannot in a moment as in the creation make us both innocent and holy, but He is pleased by the difficulty on our part, to make us mindful of our former unthriftiness, and careful to husband grace better, when He is pleased to give it.

B. Smith's Serm. on Psalm II.

578. *God only Wise.*

CANUTUS, a king of this land, contended that the name of king was only due to the King crucified, Jesus Christ ; so surely the

name of Wisdom is due, and to be ascribed to God only, as being only wise. It is St. Paul's acknowledgment, 1 Tim. i. 17. Nay, the very heathens, as arrogant as they were, have acknowledged no less ; Laertius writes, that certain young men of Ionia, standing upon the sea-shore, and beholding fishermen making of a draught, agreed with them a groat for their draught, that what they should haul up to land in their net should be their own. Now it was so, by the Providence of God, that together with certain fish, they enclosed a certain piece of plate (which no man knew when it was sunk there) and dragged the same to land in their net. The same being claimed and seized on by the young men, by virtue of their bargain, they cast between them how to dispose of it. But when they could not agree about the sharing of it, they sent to the oracle for resolution, they were returned answer, To send it to the wisest. They send it therefore to Thales their countryman, a man of great note in those days for wisdom ; but when it was brought to him, he disabled himself, and disdained the name of wise, and sent it to such a one, as being more wise than he was. The second also, he would none of it, but sent it to a third, and the third to a fourth, &c., and so they posted it from one to another, till seven had it ; the seventh and last (Solon by name), he made no more ado, but sent it to the temple at Delphi, for a present to God, acknowledging Him to be only wise : a marvellous confession for heathens to make, touching the alone wisdom of God.

Rerum Anglicar. Script. *In Vita Thaletis.* *Suidas.* *B. Smith's
Serm. on Jer. ix.*

579. *Magistrates to look to their Attendants.*

As it is the eye of the master which feeds the horse, so it is that also which keeps good order. If Mephibosheth cannot stir, because he is lame in his feet, and David have other business than to examine things to the full, Ziba will play his part, he will abuse his prince, he will defraud his master. It is a remembrance to magistrates, and men in place, that they look on such as attend them, and suffer not their approaches to be ill spoken of, for the behaviour of those that are about them. The blind swalloweth many a fly, and he that knows his charge but by relation, doth swallow many a gudgeon.

Geo. Abbot, Cant. on Jonah.

580. *God's Mercy above His Justice.*

A MERCHANT that keeps a book of debtor and creditor, writes both what is owing him, and what he oweth himself, and then casteth up the whole ; but God doth not so, His mercy is triumphant over His justice, and therefore He wipes out what we owe Hjm, and writes down that only which He owes us, by promise ; much like the clouds that receive ill vapours from us, yet return them to us again in sweet refreshing showers. The very consideration of this may be as a full gale of wind in our sails, to put us on to load God's chronicle with thankfulness, writing upon ourselves, by a real profession of His service, as Aaron did, Holiness to the Lord.* Surely our judgment is with the Lord, and our work with our God, Acts x. 3.

*Nath. Shute, a Funer. Serm., 1626. * Exod. xxviii. 36.*

581. *Remedy for a Hard Heart to cure it.*

THERE is a story of an earl, called Elzearus, that was much given to immoderate anger ; and the means he used to cure this disordered affection, was by studying of Christ, and of His patience in suffering the injuries and affronts that were offered unto Him. And he never suffered this meditation to pass from him, before he found his heart transformed to the similitude of Christ Jesus. Now we are all of us sick of a hard and stony heart, and if we ever desire to be healed of this soul-damning disease, let us have recourse to the Lord Jesus Christ, and never leave meditating of His breakings, and woundings for us, till we find virtue coming out of Him, that the great Heart-maker may become a great heart-breaker unto us.

Laurent. Surius in Vita. Ed. Calamy, a Fast Sermon at Westminster.

582. *Grace sometimes seemingly lost to a Child of God.*

MEN seek for keys sometimes, when they are in their pocket ; and they think they have lost some jewel, when it is safe locked in their desk ; yea, or as the butcher looketh about for the candle, that sticketh in his hat, and he carrieth it about with him on his head, and seeketh it by the light of that which he seeketh,

as if he had it not about him, not remembering suddenly where he stuck it. So the godly are oft in their own conceit at a loss, when yet that, they deem lost, is sure and safe ; they miss many time God's grace in them, and seek for this grace by the light of the same grace, which yet they see not in themselves, thinking that they are out of God's way, when indeed they are in it, and out of favour with God, when they are in as much favour with Him as any.

Iho. Cataker's Joy of the Just.

583. *The Scripture not to be jested withal.*

IF, in the troublesome days of King Edward the Fourth, a citizen in Cheapside was executed as a traitor, for saying, he would make his son heir to the crown, although he meant only his own house, having a crown for the sign ; how much more dangerous is it to jest with the two-edged sword of God's Word, to wit, wanton it with the majesty of God ! Wherefore, if without thine intention, and against thy will, by chance medley thou hittest Scripture in ordinary discourse, yet fly to the city of refuge, and pray to God to forgive thee.

Joh. Speed's Chron.

T. Fuller's Holy State.

cum sanctis.

Non est bonum ludere

584. *The New Testament an Exposition of the Old.*

As Numerius said that Plato was nothing else but Moses translated out of Hebrew into Greek ; and Ascham, that Virgil is nothing but Homer turned out of Greek into Latin ; and as divines have censured Cyprian to be nothing else but Tertullian, in a more familiar and elegant style : so the New Testament is nothing else but an exposition of the Old. That difference which Zeno put betwixt logic and rhetoric, divines usually make between the law and the Gospel—the law, like the fist shut ; the Gospel, like the hand open ; the Gospel a revealed law : the law a hidden Gospel.

Theodoret de Curat. Græc. Affect. Lib. 2. *Tullius ad Brutum.* *Evangelium revelata lex, lex occultum Evangelium.* *Augustin. Quest super Levit.*

585. *Interest in Christ best of all.*

It is the fashion of many men, at Christmas especially, to boast of their rich attire, great attendance, good fire, large cheer: yet (seeing Christ is heir of all things in the world) they cannot, in their own right, they cannot so much as enjoy a Christmas log or a Christmas pie, till they be first engrafted in Him. Here, upon the earth, a man may have evidences to show that his land is his own, his house, his horse, all is his own, and that he is a very thief that takes any of these from him. But all the men in the world cannot give the least claim, title, or interest to Heaven, cannot endow him with these temporal things before the living God, but His son Christ only, who is heir of all. And therefore that our land may be our own, our meat, our men, our money our own, let us be Christ's, that in Him we may have the good assurance of them all; so that in the end of all, that may be pronounced to us which the apostle did to the Corinthians, All are yours, ye Christ's, and Christ God's.*

Joh. Boys' Serm. * *1 Cor. iii. 22.*

586. *God, Slow to Anger, and of Great Patience.*

IT is observable, that the Roman magistrates, when they gave sentence upon any one to be scourged, a bundle of rods tied hard with many knots, was laid before them. The reason was this, That whilst the beadle, or flagelliser was untying the knots, which he was to do by order, and not in any other hasty or sudden way, the magistrate might see the deportment and carriage of the delinquent, whether he were sorry for his fault, and showed any hope of amendment, that then he might recall his sentence, or mitigate the punishment, otherwise to be corrected so much the more severely. Thus God, in the punishing of sinners, how patient is He! how loath to strike! how slow to anger, if there were but any hopes of recovery! how many knots doth He untie! how many rubs doth He make in His way to justice! He doth not try us by martial law, but pleads the case with us, Why will ye die, O ye house of Israel?* and all this to see whether the poor sinner will throw himself downat His feet, whether he will come in and make his composition and be saved.

Ludov. Fenestella, de Magistr. Rom. *T. Fuller's Serm. at St. Dunst. East Lond., 1647.* * *Ezek. xxxiii. 11.*

587. *The Fruits of Repentance are to be as well outward as inward.*

THERE is a workhouse in the inward closet of our hearts, where we must fructify, and lay the foundation of those things which we do in the outward man, all our outward deeds should be but deeds of deeds ; yet we must not content ourselves only with the inward, we must bring forth the outward also. He that hath an inside for God, and an outside for the devil, may with his pardon be cast into hell for ever. We must, therefore, show some outward evidence of the efficacy of grace. Gregory Nyssen sets it forth excellently. Come on you, saith he, which glory in your baptism, how shall it appear that the mystical grace hath altered you ? In your countenance there appeareth no change, nor in your outward lineaments ; how then shall your friends perceive you are not the same ? I suppose no otherwise but by your outward manners and deportment ; they must show that you are not what you were, when you are tempted with the same sins, whereunto you before were subject, and yet forbear them. It is reported of one of the worthiest of the ancients, who, before his conversion, had kept company with a strumpet, when, after his conversion, she came towards him, he fled. She calleth after him, *Quo fugis ? ego sum : Whither fliest thou ? it is I.* His answer was, *At ego non sum ego : But I am not I.* This should be the true frame of every repentant spirit, to show by outward demonstration, the lively fruits of inward conversion.

*Jac. Marchancii Hortus Pastorum. In Lib. de Communibus Notionibus.
St. Aug.*

588. *Government of the Tongue commendable.*

It is related of Thomas Aquinas, that, being a young man, he was so careful over his words, and watchful over his tongue, that he was called by his fellow scholars *bos mutus*, a dumb ox. But Albertus Magnus, perceiving by his disputation, the greatness of his wit, and thereupon judging to what his silence tended, gave this sentence of him, *Bos iste talem aliquando edet mugitum, ut sonum ejus totus orbis exaudiat*,—This ox will at length make such a lowing, that all the world shall hear the sound of it—which afterwards proved true in his writings. Thus, where the tongue is kept at bay, and shut up within the compass of a careful government,

the soul is kept from many troubles, and the mind freed from many distractions, which do usually attend upon intemperate talkers.

Gazeus Com. in Cassian. *Mich. Jermin's Com. on Prov.*

589. *Ministers to stand up for the Truth.*

THEODORET, in his Ecclesiastical History, reporteth that when Valens the emperor, with his Arrian opinions had beset much of the world, and by that means the flock of Christ stood in great danger, Aphrates a monk, a holy man of that time, contrary to his order, and holy profession, came forth out of his monastery, to help to keep up the truth ; and being asked by the emperor, who was offended at him, what he did out of his cell ? I would (saith he) have kept it, and did keep it so long as Christ's sheep were in quiet ; but now the tempests do come on, and storms bring them in danger, every stone is to be turned, all means are to be sought for their safety. He goeth on, If I were daughter to any man whatsoever, and according to my sex, as decency should require, were kept up in a closet, or, in some secret chamber, or in some inner part of the house ; yet if my father's dwelling-house were on fire, should I not be very careless, If I should not come forth to help to quench the fire, or give directions for it ? So if now I should not help to teach true faith by Christ, by coming out of my monastery, I should do much amiss. Thus ministers, if ignorance or idolatry, if heretical doctrines, damnable and pernicious errors, did not like the wild boar of the forest, go about to root up the vine of our church, or the little foxes of schism and separation pluck off her grapes, they might then cloister up their tongues, and lay aside their pens ; but if all these and many more do fret and daily consume like a canker, it is high time to look about them, to stand up for the truth, to cry down the Diana of all such mad Ephesians, and in so doing, they shall discharge their consciences, and disburden their souls, and God Himself will reward it.

I.ib. iv. cap. 24. *Geo. Abbot, Cant. Lect. on Jonah.*

590. *Sin overthrows all.*

AULUS GELLIUS doth tell of a goodly horse which belonged to one Seius, and thereof had his name to be called Equus Seianus. This horse was never possessed by any, but both himself and his family did come to nought. So Seius, his first master, sped, and then

Dolobella, who bought the horse at a great rate, purchased his own destruction into the bargain. Then Cassius was his owner, and after him Antonius, and the end of both these was ruin. So it is with sin and wickedness, they fret the goods of the owner, like eagle's feathers, they consume all, little or nothing prospers that they have a hand in ; though sin therefore be as pleasant to the flesh, and to thy fancy, as the horse of Seius was comely to the eye, yet better it is to leave it than to have it ; he is the best man and the blest man that is furthest from it.

Noct. Atticæ, Lib. iii. Abbot. Cant. ut antea.

591. *Busy-bodies Condemned.*

ALDUS MANUTIUS, a public spirited man, one that was bent to enlarge the bounds of learning, was so haunted with busy-body guests (whose business at the best, for the most part, was *negotii inopia*, want of employment, so that if the least wind of seeming trouble did but wring them, their saying was, *Eamus ad Aldum*, Come let us go to Aldus), that he was fain at length to prevent them, by setting an unmannerly watchman at the door, one that could not blush, but being as impudent as they were impertinent, thus bespeak them: *Quisquis es rogat te Aldus, &c.*, Whosoever thou art, Aldus doth beseech thee, if thou have any business with him, briefly to dispatch it, and presently to be gone, &c.: for neither thou, nor any other that come hither to him, could want work of your own at home, if you did but mind it. And it is very true, that the men and women of these times are very idle-headed, meddling with other men's matters, neglecting their own; physicians to other men, rather than themselves; meddlers in any calling, rather than that which God hath enjoined them: they will deal with the sceptres of princes, and tell them how to rule, put on Aaron's robes, and teach them how to preach, just like the emperor's steward, *cujus erat pulmenta Cæsari præparare, non Evangelium exponere*, fit for a market-man, and to prepare broth for the emperor's breakfast, yet he would be perverting the Scripture to maintain the Arriani heresy.

B. King's Lect. on Jonah. *Aliena curant et nihil quæ ad illos attinent.*
Terent.

592. *Great Promises in Adversity, without Performance in Prosperity, condemned.*

ERASMUS wittily lashing at Rome's follies, describeth unto us this custom of their mariners in a fear of shipwreck. An Englishman (saith he) being there, promiseth no less than golden mountains to the Lady of Walsingham, if he came safe to land ; another voweth to go on pilgrimage to St. James of Compostella, bare-foot and bare-headed, in a shirt of mail next his skin, and begging all the way ; a third promiseth unto St. Christopher, whose vast statue (*mons verius quam statua*, a mountain rather than a statue) is to be seen in the great church of Paris, that he will give him a wax candle as big as himself, whom one of his fellows presently checked, saying, Though thou shouldst sell all that thou hast, thou couldst not perform thy word. But he replied softly (lest St. Christopher should hear him), 'Hold thy peace, fool, dost thou think that I ever meant to do it ; if ever I recover shore, he gets not so much as a tallow candle of me. And thus many men deal with God in times of sickness, or of any trouble, promising mountains, but performing mole-hills ; some to refrain one sin, some another, some every sin, and when His hand is once off, they commit sin with greater greediness than before, and then some worse thing justly happeneth unto them.*

Colloquium in Naufragio. · *And. Willet, Hexapla. in Levit.* · * *John v.*

593. *Resurrection of the Body proved by a Natural Demonstration.*

I HAVE stood in a smith's forge, and seem him put a rusty, cold, dull piece of iron into the fire, and after a while he hath taken the same piece, the very same, numerical, individual piece of iron out of the fire—hot, bright, sparkling. And thus it is with our bodies, they are laid down in the grave—dead, heavy, earthly ; but at the resurrection this mortal shall put on immortality ; at that general conflagration this dead, heavy, earthly body shall arise—living, lightsome, glorious ; which made Job so confident : I know that my Redeemer liveth, and that with these eyes I shall see Him, &c., chap. xix. 25.

T. Fuller's Serm. at St. Clem., Lond., 1648.

594. *Upon any great Undertaking, God is first to be Consulted withal.*

THE Israelites usually asked counsel of God by the ephod, the Grecians by their oracles, the Persians by their magi, the Egyptians by their hierophantæ, the Indians by their gymnosophistæ, the ancient Gauls and Britons by their Druids, the Romans by their augures or soothsayers. It was not lawful to propose any matter of moment in the senate, *priusquam de celo observatum erat*, before their wizards had made observations from the heaven or sky. That which they did impiously and superstitiously, we may, nay we ought to do in another sense, piously, religiously, conscientiously, *i.e.* not to embark ourselves into any action of great importance and consequence, *priusquam de Cœlo observatum est*, before we have observed from Heaven, not the flight of birds, not the houses of planets, or their aspects or conjunctions, but the countenance of God, whether it shineth upon our enterprises or not, whether He approve of our projects and designs or not.

Tullius de Arusp. Repub. *Dan. Featly's Serm.*

595. *Memory ought to be the Treasury of all Goodness.*

ALEXANDER THE GREAT, when he had overthrown Darius, King of Persia, he took amongst the spoils, a most rich cabinet, full of the choicest jewels that the world had then seen, and there was a dispute before him to what use he would put the cabinet, and every one having spent his judgment according as their fancies led them, the king himself concluded, that he would keep that cabinet, to be a treasury to lay the books of Homer in, which were his joy. But surely the richest cabinet that is, is in the soul of man, and that the memory, the ark of heavenly knowledge, where like Mary we should lay up all that we know and hear of God. It is a rich cabinet indeed, and therefore the fitter for the richest jewel, the Word of God, to be treasured up in.

Sabel. Hist. Lib. vii. cap. 5. *Funeral Sermon.*

596. *The Retaining of one Sin spoils a great deal of Good in the Soul.*

As the philosopher saith, A cup, or some such thing that hath a hole in it, is no cup, it will hold nothing, and therefore cannot

perform the use of a cup, though it have but one hole in it. So if the heart have but one hole in it, if it retain the devil but in one thing, if it make choice but of any one sin to lie and wallow, and tumble in, it doth evacuate all the other good, by the entertainment of that one evil, the whole box of ointment will be spoiled by the dropping of that one fly into it. By the laws of our kingdom, a man can never have true possession till he have voided all, and in the state of grace, no man can have a full interest in Christ, till all sin, *i.e.*, all reigning, domineering sin, be rooted out.

Funeral Sermon.

597. *Weak Beginnings of Grace not to be Despised.*

THOUGH a man have a palsy-shaking hand, yet it is a hand ; a sick man, that lies crying, Oh ! oh ! that can scarce turn himself on his bed, is a man, a living man ; a poor child that is newly born, and hath nothing that discovereth reason almost, but the shape of a man, that poor child is a reasonable creature. So that faith, that beginneth with weak apprehensions, and faint leanings on Christ, is notwithstanding a true faith, and therefore to be cherished. Deep godly sorrow, and other parts of repentance, do begin many times to run in a slender channel, yet they must not be straitened ; amendment of life begins sometimes at a low foundation, at small sins, yet there may be increase of such small grace, and a man may be blessed for all the weakness of them. It behoves every man therefore to take comfort in a little, and be thankful for it, and that is the only way to get more.

Gasp. Streso, Analys. in Rom.

598. *How to receive Benefit from the Word and Sacraments.*

A CHILD may handle the mother's breasts, may play with them, may kiss them, but all this while the child is never the fuller. Therefore the child, when it would be satisfied, lays its mouth to the breast, gets the nipple fast, and then sucks and draws with its strength and might, and so fetches forth the milk out of the mother's breast. Thus the Word and Sacraments are the breasts of consolation, and they be full of very sweet milk indeed, but there can be no satisfaction till there be sucking. Men may come

to the Sacrament and gaze upon the elements, and eat and drink them, and yet not receive the sweet of the ordinance ; but if they would have the milk out of his breast, they must fall to sucking and drawing, with all their power and strength. Now it is faith actuated that sucks virtue out of the Sacrament, that sucks from Christ in the Sacrament, mortifying virtue to kill lusts, healing virtue to cure the pollutions of the heart, and quickening virtue to enable to duties and actions of spiritual life.

Dan. Dyke, Worthy Communicant.

599. *Faith in the Time of Trial needful.*

As a ship without her ballast is tossed and rocked at sea, and cannot endure the waves, so is that soul right unstable, and every hour apt to perish, which hath not faith in temptation. It is written of the cranes, that when they do intend, in stormy and troublesome weather, to fly over the sea, fearing lest that by the blasts of the wind their bodies, which be but light, should be beaten into the sea, or be kept from the place whither they intend, they swallow some sand and little stones into their bellies, whereby they are so moderately poised, that they are able to resist the raging of the wind. So it must be with every Christian, whilst they do cross this troublesome world of sin and great temptation ; it is faith that must be their ballast, it is faith that must keep them upright, or recover them when they are a-going.

Geo. Abbot, Cant. Lect. on Jonah. Solinus cap. xv.

600. *Good Laws and Good Men, are the Pillars of State.*

THE pillars of state are good laws and good men ; good laws are the pillars that bear up men, and men being so borne up by good laws, do bear up the whole state of a land. Licinius, therefore, the Emperor spake barbarously, when (as Eusebius reports) he said, That *Juris cognitio* was *virus et pestis reipublicæ* ; and the Jews, who (as Ambrose observes) said, That *Leges* were *crimina*, spake but as Jews, that is, as a rebellious people ; and the Anabaptists, that hold laws to be contrary to Christian liberty, do but by their doctrine give us to understand the qualities of their lives ; which is Epicurian licentiousness ; but Christians must give laws their right, and repute them as they are, the pillars of the state.

B. Lake's Serm. on Psalm li. Satus civitatis in legibus est. Aristot.

601. Man's Corrupt Judgment upon the Bare Appearance of Things condemned.

God is the Lord of Hosts, He is the great commander of Heaven and earth, He it is that directs the conflicts, neither are any put to try mastery, no field pitched, no battle fought, but by His special order and commission, and all for the accomplishment of His glory. But it befalleth us, as it doth with them, which stand in the same level, wherein two huge armies are ready to engage, they conceive them to be a disordered multitude ; whom notwithstanding, if they behold from a high hill, they will discern that they are artificially ranged, they will see how every one serveth under his own colours ; even so men which behold the state of the world, with the eyes of flesh and blood, dim by reason of the weakness of their judgments, and the wickedness of their affections, think all things are out of order, that there is nothing but confusion, and disorder, to see men reeling in judgment one against the other, servants riding on horses, princes going on foot, *bonis male, malis bene*, that the worse men are, the better they fare, and they fare the worse, the better they are ; but if they did but once ascend into the Sanctuary of God, and judge of occurrences by heavenly principles, then they would confess, that no army on earth can be better marshalled, than the great army of all the creatures of heaven and earth, yea and of hell too ; and that notwithstanding all appearances to the contrary, all is well, and will end well, that God, who is the God of order, will bring light out of darkness, and order out of the greatest confusion, could they but have patience, and let Him alone with His own work.

B. Lake's Serm. on Hag. ii.

602. Beginnings of Goodness to be Encouraged, and why.

CICERO maketh mention of Marcus Crassus, who walking one day by the sea-shore, saw a boy, who had found a boat there, but having no helps to further him to sail, first he got oars, then a mast, sails, and ropes, and then he set to sea. Thus from a little beginning, if a man be industrious, he may attain unto great things, to the enlargement of a great temporal estate, to a great measure

of spiritual grace, to a great height of knowledge, especially in a knowing age, wherein the gleanings of Ephraim are better than the vintage of Abiezer,* having such helps as antiquity never knew of, and sitting under the droppings of such spiritual means as no age can parallel.

Cicero de Oratore. Dimidium facti qui bene, &c. *Ex parvis principiis, &c.*
 * *Judges viii. 2.*

603. *Unworthy Communicants reproved.*

THE Habassines, a Christian people in Prester John's country, after the receiving of the Sacrament, think it not lawful for them to spit that day, till the setting of the sun. It is no better than superstition in them, but yet their superstition will rise up against the monstrous profaneness of many amongst us. They hold it unlawful to spit that day, and shall some, out of drunkenness, spue that day, drown Him in the tavern, whom they received in the temple? They will not spit that day; and shall some endure the devil's drivel to fall from their mouths that day, in ungodly oaths, and unsavoury rotten communication? They will not spit that day; and shall some in that day spit in God's face, as common profane swearers do, &c.?

Brerwood's Enquiries, c. 23. *Jer. Dyke's Worthy Communic.*

604. *Self-conceitedness condemned as Dangerous.*

IT is a natural disease of all the sons of Adam, that if they have but motes of goodness, they think they are mountains, and presume that their actions go hand in hand with their speculations. Little children, when they begin first to find their feet, think they can go as well, and as far, as those that are of riper age, and this conceit makes them catch many a fall. The case is ours; most of us are but babes in Christ, and our judgment erreth in nothing more, than in taking an estimate of our own ability, wherein we come so short of performing what we promise to ourselves, that we may very well blush, and make this conclusion: Man, even the best of men, is altogether vanity.*

B. Lake's Serm. on Mat. vi. * *Psalm xxxix.*

605. *The Romanist's Error in the point of the Antiquity of Ceremonies.*

A NOBLEMAN, who had heard of the extreme age of one dwelling not far off, made a journey to visit him, and finding an aged person sitting in the chimney corner, addressed himself unto him, with admiration of his age, till his mistake was rectified : for, Oh sir, said the young old man, I am not he whom you seek for, but his son ; my father is further off in the field. The same error is daily committed by the Roman Church, adoring the reverend brow and gray hairs of some ancient ceremonies, perchance but of some seven or eight hundred years standing in the church, and mistake these for their fathers, of far greater age, in the primitive times.

T. Fuller's Holy State.

606. *The Terrors of a Guilty Conscience.*

THE blind man in the Gospel, newly recovering his sight, imagined trees to be men ;* and the Burgundians, as Comines reports, expecting a battle, supposed long thistles to be lances. Thus the wicked man fears where no fear is, *sonus excitat omnis suspensum*, the guilty conscience conceits every thistle to be a tree, every tree a man, every man a devil, afraid of every man that it sees, nay, many times of those that it sees not. Not much unlike to one that was very deep in debt, and had many creditors, who, as he walked London streets in the evening, a tenter hook caught his cloak : At whose suit, said he, conceiving some sergeant had arrested him. Thus the ill conscienced man counts every creature he meets with a bailiff sent from God to punish him.

* *Mark* viii. *Lib. i. cap. 11.* *John Boys' Postills.* *Sonus excitat omnis Suspensum,* *Virgil.*

607. *Atheism advanced by the Distractions of the Church.*

LACTANTIUS reports of Arcesilas, that having thoroughly considered the contradictions and oppositions of philosophers one against another, in fine, contemned them all — *et novam philosophandi philosophiam constituit*,—and set up a new way of philosophy. Thus worldlings and atheistically spirited men, expending their

differences of Christians in matters of religion, have resolved to be of no religion ; and understanding the violent contentions about forms of prayer, and interpretation of Scripture, use no prayer, nor Bible, but make Lucian their Old Testament, and Machiavel their New.

Institut. Lib. iii. cap. 4. John Boys' Serm.

608. How to benefit by the Sacrament.

THE disciples of Christ, as they passed through the corn-fields, plucked the ears of the corn, and did eat, rubbing them in their hands.* They did not pluck off the ears, and eat them whole, that would have been dangerous, but they first rubbed the ears with their hands, to fetch out the corn, and then did eat. Thus, at the Sacrament, we must not devour those holy things all at once, hand over head, that will be dangerous, but we must set faith on work to rub the ears, and fetch out the corn that is in them for food, and then there will be comfortable refreshing for the soul.

* *Luke vi. 1. Jer. Dyke, ut antea.*

609. To submit to God's will in all things.

It is for profit that men rise up early, and go to bed late, and eat the bread of carefulness. The husbandman takes much pains, ploughs his ground, endures many sharp storms, and piercing winters ; *Currit mercator ad Indos*, the merchant runs divers hazards abroad, difficulties at home, and all for profit. So should we be willing, patiently and quietly, to submit ourselves to God's dealing with us in all conditions, humbly to apply ourselves to His wise and fatherly administrations, and take heed of murmuring, for He intendeth nothing but our good, even the salvation of our souls, which is the chiefest good of all.

Thos. de Trugillo's Thes. Concionat.

610. The Powerful Effect of the Word of God preached.

PHILETUS, a disciple of Hermogenes the conjurer, coming to dispute and maintain an argument with St. James the elder, relied much upon his sophistry ; but the Apostle preached Christ unto him with that powerfulness, that Philetus, returning back to his

master, told him, *Magus abieram, Christianus redeo*, I went forth a conjuror, but am returned a Christian. O the power of divine truth ! If Peter do but preach, the Jews will cry out, Men and brethren, what shall we do to be saved ? Where the word goes along with the operation of the blessed spirit, crooked things will be made straight, mountains will be level with the valleys, sinners will become saints, and there will be a daily addition to the church of such as shall be saved.

Maruli Hist., Lib. ii. cap. 9.

611. *Great Engagements to Love one another.*

EUCLID showed in himself the true symptoms of brotherly affection, who, when his brother in his rage made a rash vow, saying, Let me not live, if I be not revenged on my brother ; Euclid turns the speech contrary way, Nay, let me not live, if I be not reconciled to my brother ; let me not live, if we be not as good friends as ever we were before. Shall a heathen thus outstrip us Christians ? nature be stronger than grace ? the bonds of flesh tie faster and surer than the bonds of grace ? We call on God our Father, we acknowledge, or should do, one church our mother, we suck the same breasts of the Old and New Testaments, we are bred up in the same school of the cross, fed at the same table of the Lord, incorporated into the same communion of saints. If these and the like considerations cannot knit our hearts in love one to another, the very heathens will rise up in judgment against us, and condemn us.

Plutarch, de Amore Frat. *Dan. Featly's Clavis Mystica.*

612. *The Winning of a Soul unto God, very Acceptable with God.*

MEMORABLE is the story of Pyrrhias, a merchant of Ithaca, who on a time seeing an aged man captive in a pirate's ship, took compassion on him, and redeemed him, and with him bought likewise his commodity, which the pirate had taken from him, being certain barrels of pitch. The old man perceiving, that not for any service that he could do him, nor for the gain of his commodity, but merely out of charity, Pyrrhias had done this, presently discovered unto him a great mass of treasure hidden in the pitch, whereby he grew exceeding wealthy, having, not without Divine Providence

obtained an answerable blessing for so good an act of piety. Now, if God so bountifully requite the redemption of a poor old man, *de servitute corporeo*, from a corporal servitude, how much rather should every man contend to the utmost of his power, ministers in the pulpit, magistrates on their benches, masters in their families, every one by a good example to win a soul unto God, to redeem his brother from the thraldom of the devil, which is to save a soul from death,* and for which they shall be honoured with the name of Saviour,† and their reward shall be that they shall shine like stars, for ever and ever.‡

*Plutarch Quæst. Græ. xxxiv. Andw. Willet, Hexapla on Lev. * Jam. v. 20.
† Obad. xxi. ‡ Dan. xii. 3.*

613. *The Great Difficulty of Forgiving one another.*

It is worthy observation, and such as are conversant amongst little children, know it to be true, that when they are taught to say the Lord's Prayer, they are usually out at that petition, Forgive us our trespasses, as we forgive them that trespass against us: the reason is, because of the harshness of the sound, the reiteration of one and the same words, the multiplicity of the consonants, and the like. It were to be wished, that that which they are so often out at, we could be more frequently in at, that what is not easy for their shallow heads to conceive, may not be too hard for our more experimental hearts to practise. But it is hard indeed, why else did Christ make a comment on that petition, passing by the other five, when He taught His disciples to pray?* And hence it is that injuries are registered in sheets of marble to all posterity, whilst benefits are written in the sand, ready to be dashed out by the foot of the next that passeth by.

*T. Fuller's Serm. at St. Clem., Lond., 1648. * Matt. vi. 14.*

614. *Death is the True Christian's Advantage.*

As that ass, called Cumanus' ass, jetting up and down in a lion's skin, did for a time much terrify his master, but afterwards being despaired, did benefit him very much, thus Death, by the death of Christ, stands like a silly ass, having his lion's skin pulled over his ears, and is so far from terrifying any, that it benefits all true Christians, because by it they rest from their labours, and if they

be oppressed with cares and troubles of the world, perplexed, distracted in the midst of a crooked and froward generation, let but death come, they have their *Quictus est*, and are discharged.

Lucian in Piscatore. *Thos. Playfer's Serm.*

615. *The Great Danger of not Listening to the Word preached.*

THE Roman senators conspired against Julius Cæsar to kill him. That very next morning Artemidorus, Cæsar's friend, delivered him a paper (desiring him to peruse it) wherein the whole plot was discovered; but Cæsar complimented away his life, being so taken up to return the salutations of such people as met him in the way, that he pocketed the paper among other petitions, as unconcerned therein, and so going to the senate-house, was there slain. Thus the world, the flesh, and devil have a design for the destruction of men; ministers, such as watch for their good, bring a letter of advice, God's Word, wherein all the conspiracy is revealed; but who doth believe their report? Most men are so busy, and taken up with worldly delights, that they are not at leisure to listen to them, or read the letter, but thus alas, run headlong to their own destruction.

Volateran. Lib. xix. *T. Fuller, Observat.* *Propter malos auditores sermo subtrahitur. Greg. in Ezekiel.*

616. *Universal Repentance.*

WE commend prisoners for their wisdom, who knowing they are guilty more ways than one, desire that all the indictments may be brought in against them before the verdict pass upon them, that so they might be thoroughly discharged. So he that arraigneth himself before the bar of God's justice, should not leave anything unrepented of, whereof he knoweth himself guilty, nor conceal any part of his misery that needeth the help of God's mercy.

Dr. Webb's Serm. at Court, 1619.

617. *Prudence and Worldly Policy uncertain.*

THE chirurgeon that dealeth with an outward wound, seeth what he doth, and can tell whether he can heal it or no, and in what time; but he that is to make an incision within the body, be it for the stone, or the like disease, he doth but as it were grope in

the dark, and may as well take hold of that he should not, as of that which he would ; and the artisan that worketh in his shop, and hath his tools about him, can promise to make up his day's work to his best advantage ; but the merchant adventurer that is to cut the seas, and hath need of one wind to bring him out of the haven, another to bring him out to the land's end, another perhaps to bring him to the place of traffic, where he would be, he can promise nothing, neither touching his return, neither touching the making of his commodity, but as the wind and the weather, and the men of war by the way, and as the honesty and skill of them whom he tradeth with, shall give him leave. Just so it fareth in matters of prudence and worldly policy, they are conjectural, they are not demonstrative, and therefore there is no science of them ; they have need of concurrence of many causes that are casual, of many men's minds that are mutable, therefore uncertain not to be built upon.

B. Smith's Serm. on Jer. ix.

618. *Matter enough within us to condemn us.*

Piso, one of the Roman generals, to show the bloody humour that was in him, commanded that a soldier should be put to death, for returning without his fellow, with whom he went from the camp, saying that he had killed him. The captain who had the charge to execute this poor soldier, when he saw his fellow coming, which had been missed before, did spare the first man's life. Upon this, Piso finds matter to take away the lives of all three. Hear his worthy reason for it :—You are a man condemned, saith he unto the first, my sentence was passed on you, and therefore you shall die ; then turning him to the second, you were the cause, quoth he, wherefore your fellow was condemned to death, and therefore you must die ; and to the third, you, centurion, because you have not learned to obey the voice of your general, shall die also for company. *Excogitaverat quomodo tria crimina faceret, &c.* : he devised how he might make three faults, because he found not one. But the just Judge of all the world needs not do so with us, no beating of His brains to invent an accusation against us, He needs not draw three faults into one, or find one where there is none, there is matter enough within us to condemn us ; our thoughts, our words, our deeds, do yield Him cause enough to pronounce the sentence of death upon us.

Seneca de Ira. *Geo. Abbt, Cant. Lect. on Jonah.*

619. *The giving up of ourselves, an Acceptable Sacrifice to God.*

IT is reported of Æschines, when he saw his fellow scholars give great gifts to his master, Socrates, he being poor, and having nothing else to bestow, did give himself to Socrates, as confessing to be his in heart, and good will, and wholly at his devotion. And the philosopher took this most kindly, esteeming it above all other presents, and returned him love accordingly. Even so the gracious disposition of our Heavenly Father taketh in far better part than any man can take it, the laying down of our souls, the submitting of ourselves unto His direction, the melting of our wills down into His will. The widow's two mites were welcome into His treasury, because her heart was full, though her purse was empty. He accounteth that the best sacrifice which is of the heart. External things do well, but internal things do far better.

*Seneca de Beneficiis, Lib. i. Dr. Donne's Serm. at St. Paul's, Lond., 1629.
Non vox sed votum, &c.*

620. *Heaven worth contending for.*

IF a man were assured that there were made for him a great purchase in Spain, Turkey, or some other parts more remote, would he not adventure the dangers of the seas, and of his enemies also, if need were, that he might come to the enjoyment of his own? Well, behold Jesus Christ hath made a purchase for us in Heaven, and there is nothing required on our parts, but that we will come and enjoy it. Why then should we refuse any pains? or fear anything in the way? nay, we must strive to get in. It may be that we shall be pinched in the entrance, for the gate is strait and low, not like the gates of princes, lofty, roofed, and arched, so that we must be fain to leave our wealth behind us and the pleasures of this life behind us; yet enter we must, though we leave our skins, nay our very lives behind us; for the purchase that is made, is worth ten thousand worlds; not all the silks of Persia, not all the spices of Egypt, not all the gold of Ophir, not all the treasures of both Indies, are to be compared to it. Who therefore would not contend for such a bargain, though he sold all to have it?

*Will. Perkins' Exposit. on Creed. * Luke xiii. 24. Non est ad astra mollis
e terris via. Sen. Herc. Furens.*

621. *Adoption of God's Children known by their Sanctification.*

FIRE is known to be no painted or imaginary fire by two notes, by heat, and by the flame. Now if the case so fall out, that the fire want a flame, it is still known by the heat. In like manner there be two witnesses of our adoption, or sanctification, God's Spirit and our spirit. Now if so fall out, that a man feel not the principal, which is the spirit of adoption, he must then have recourse to the second witness, and search out in himself the signs and tokens of the sanctification of his own spirit, by which he may certainly assure himself of his adoption, as fire may be known to be fire, by the heat, though it want a flame.

Will. Perkins, ut antea.

622. *The Danger of Worldly Mindedness.*

IT is seen by experience, that a man swimming in a river, as long as he is able to hold up his head, and keep it above water, he is in no danger, but safely swimmeth and cometh to the shore with good contentment; but if once his head, for want of strength, begin to dive, then shaketh he the hearts of all that do behold him, and himself may know that he is not far from death. So is it in this wretched world, and swimmers of all sorts, if the Lord give us strength to keep up our heads, *i.e.*, to love God and religion above the world and before it, and all the pleasures of it, there is then no danger, but after a time of swimming in it up and down, we shall arrive in a firm place with happiness and safety; but if once we dive, and the head go under water, if once the world get the victory, and our hearts are set upon it and go under it, in a sinful love and liking of it, O then take heed of drowning.

B. Babington's Fun. Serm.

623. *God's Delight in a Relapsed Sinner's Repentance.*

As a husbandman delights much in that ground, that after a long barrenness becomes fruitful; as a captain loves that soldier, that once fled away cowardly, and afterwards returns valiantly: even so God is wonderfully enamoured with a sinner, that having once

made shipwreck of a good conscience, yet at last returns, and swims to heaven upon the plank of faith and repentance.

E. Calamy, a Serm. at West.

624. *Unworthy Communicants condemned.*

CHILDREN, when they first put on new shooes, are very curious to keep them clean, scarce will they let their foot on the ground, for fear to dirty the soles of their shoes, yea rather they will wipe them clean with their coats ; and yet perchance the next day, they will trample with the same shoes up to the ankles. Alas, children's play is our earnest ; on that day we receive the Sacrament, we are often over-precise, scrupling to say or do things which lawfully we may. But we who are more than curious that day, are not so much as careful the next day, and too often (what shall I say) go on in sin up to the ankles, yea, our sins go over our heads, Psalm xxviii. 5.

T. Fuller's Observations. *O curæ in terris animæ et celestium inanes, Pers. ii.*

625. *A Sense of the Want of Grace, a true Sign of Grace.*

It is the first step unto grace for a man to see no grace, and it is the first degree of grace for a man to desire grace ; as no man can sincerely seek God in vain, so no man can sincerely desire grace in vain. A man may love gold, yet not have it, but no man loveth God but is sure to have Him ; wealth a man may desire, yet be never the nearer for it, but grace no man ever sincerely desired, and missed it ; and why ? It is God that hath wrought this desire in the heart, and he will never frustrate the desire that Himself there hath wrought : let no man say, I have no faith, no repentance, no love, no fear of God, no sanctifying, no saving grace in me. Doth he see a want of these things in himself ? yes, that is it which so grieves him, that he cannot love God, stand in awe of Him, trust in His mercy, repent of sin as he should ; yea, but doth he seriously and unfeignedly desire to do thus ? yes, He desires it above all things in the world, and would be willing, as it were, to buy, even with a whole world, the least measure or dram, or drop only of such grace. Who is it, let me ask him, who is it that hath wrought this desire in him ? not the devil, he would rather quench it all he could in him ; nor his own corruption, that is naturally

averse thereunto. It must needs then be the work of the Spirit of God, and of Him who affirmeth all them to be in a blessed plight that thus desire after grace. *

Pars sanitatis velle sanari. Prov. xiii. 4. August. in 1 Joh. vi. Tho.
Gataker's Joy of the Just. Bernard. in Cant. iii. 1. *Phil. ii. 13.

626. *Experimental Knowledge, the only Knowledge.*

ARISTOTLE saith, a man is not a physician that knows things in the general, in the gross, but he that knows them in particular. This is not to be a physician, to know that such dry meats are good for a moist stomach, unless he also know dry meats, and the symptoms of a moist stomach. So it is in the knowledge of the world, and in the knowledge of God ; to know what repentance is, is not enough, except we know the parts and the signs of it in ourselves ; to know that none are translated from death to life, except they love the brethren, is not enough, except we know the brethren and love them ; to know that he that is in Christ, hath crucified the flesh with the affections and lusts thereof, is not enough, except we know that we ourselves have crucified it.

Joh. Preston's Treatise. Scientia quis usus potest, nisi ea agamus ? Max.
Tyrius, Dissert. v. Gal. v. 24.

627. *The Danger of Loose Travel into Foreign Parts.*

As it is said of one, who with more industry than judgment, frequented a college library, and commonly made use of the worst notes he met with in any authors, That he weeded the library. So it may be said of some loose travellers, that are got abroad too early, before they be well principled, that they weed foreign countries, bringing home Dutch drunkenness, Spanish pride, French wantonness, and Italian atheism ; as for the good herbs, Dutch industry, Spanish loyalty, French courtesy, and Italian frugality, these they leave behind them.

T. Fuller's Holy State.

628. *St. Augustine's Judgment of the Time of Christ's Birth.*

CHRIST was born when the days were at the shortest, *ut diminuto noctis curriculo defectionem sentiant opera tenebrarum*, that the chariot wheels of the night being taken off, the works of darkness may drive heavily. He must increase, said the Baptist, but I must decrease. John was therefore born at midsummer, when the days grow shorter and shorter; but Christ about the Calends of January, when the days wax longer and longer, giving at once both life to man, and length to days.

Serm. xxii., de Tempore.

Dr. John Boys' Postills.

Ambros., contra

Marcion.

629. *Good Endeavours assisted by God.*

IT much perplexed Mary, how she should roll away the tomb-stone, and so purchase the sight of her beloved Master; but He that hath given His angels charge over His children, that they hurt not their foot against a stone,* sent a messenger from Heaven to roll back that huge stone for her.† Even as a loving father, when he carrieth his little child to the town, will let him alone to walk in the plain and fair way; but when he cometh to slippery paths, he takes him by the hand, and in dirty passages bears him in his arms, and when he comes to a stile, he gently lifts him over: so God, our Heavenly Father, useth His dear children, if they endeavour to go as far as they may in the ways of His commandments, so fast as they can in the way to the celestial Jerusalem. He will assist them in danger, and help them over stiles of discouragements, take away all rubs of offence, remove all blocks and hindrances in their passage; and the very great stone parting Christ and them, even whilst they least think of it, shall be rolled away.

Mark xvi.

Dr. John Boys' Serm.

* *Psalm xci. 11.* † *Matt. xxviii. 10.*
In magnis voluisse sat est.

630. *To rejoice with Trembling.*

A QUAIL, the very same bird that was the Israelite's meat in the wilderness, as he flies over the sea, feeling himself begin to be weary, lights by the way into the sea. Then lying at one side, he

lays down one wing upon the water, and holds up the other wing towards Heaven ; lest he should presume to take too long a flight, wets one wing ; lest he should despair to take a new flight, he keeps the other wing dry. Thus must every good Christian do, when he holds up the wing of love towards Heaven to rejoice for Christ, he must lay down the wing of fear upon the water, to weep for his sins, that so his two wings may be answerable to God's two wings ; that as God hath two wings, the one of mercy, the other of judgment, so he may have two wings—the one of joy for Christ, the other of sorrow for himself, and so to rejoice with trembling.

Pier. Moulin, De l'Amour de Dieu. Tristia lætis.

631. *Magistrates to be always Ready to do Justice.*

A VERY poor widow was earnest with Philip of Macedon, to do her justice, but he deferred her, and told her that he had no leisure to hear her ; she forgetting all dutiful respect, asked immediately, Why he had leisure then to be a king ? Thus surely, if petitioners for justice be put back, whose souls speak within them for it, with the answer of not being at leisure, they will go near to ask, Why they had leisure to be kings, and judges, and magistrates, unless they did mean to execute judgment, and to do justice, which they are bound to do at all times.

Plutarch, Apophthegm. et in Vita Demetrii.

632. *Lex Talionis.*

By the advice of the Lord Hastings, and a warrant signed by Richard III. thereupon, the two lords, Rivers and Gray, with others, were without trial of law, or offence given, executed at Pontefract in the north, and (which is very remarkable) the very self-same day, and (as near as could be guessed) the self-same hour, was Hastings' head, in the same lawless manner, struck off in the Tower of London. Here is *lex talionis*, the just law of retaliation, God in His eternal providence, and divine justice subverts the wisdom oftentimes of evil plots, and irreligious imaginations, and turns them upon the very heads of the actors themselves, according to that passage, *In foveam, quam foderunt, &c.*, Psalm ii. 15.

Sir W. Raleigh, Pref. to Hist. of World. Auctorem feriunt tela retorta suum. Aeson. Ep. lxxi.

633. *The Power of God's Word.*

JUNIUS was reclaimed from atheism, by casting his eye upon the New Testament lying open in his study, and reading the first of St. John's Gospel, In the beginning was the Word, &c., being amazed with the strange majesty of the style, and profoundness of the mysteries therein contained. What should I speak of St. Augustine ? who was strangely converted by hearing a voice saying *Tolle, lege, Tolle, lege*, and fastening his eyes upon the first passage of Scripture he lighted on, which was this, Let us walk honestly as in the day, not in gluttony and drunkenness, &c., Rom. xiii. 13, 14. No sooner was the verse read, than the work of conversion finished, and a pious resolution for amendment of life settled in him. Alipius certified hereof, desires to peruse the place, and falleth upon the verse immediately following, Him that is weak in faith receive you : which he, applying to himself, besought St. Augustine to strengthen him in the truth, as Christ commanded Peter, *Tu conversus confirma fratres*; which task he so well performed, that with little travail in a short space, two twins were brought forth to the church at one time. Thus the Word of God, whether heard or read, *non ut sonus, non ut litera*, not as it is ink and paper, not as it is a sound or collision of the air, but as it is an instrument of God, and the power of God unto salvation, Rom. i. 16, maketh the man of God perfect, 2 Tim. iii. 17. It frameth and mouldeth the heart, it printeth it like a stamp, melteth it like wax, bruiseth it like a hammer, pricketh it like a nail, and cutteth it asunder like a sword.

In Vita. | *August. Confes., Lib. viii. cap. 12.*

634. *A Good Man's Life preserved for the Good of Others.*

RIVERS of themselves would run the straightest and directest way to the sea, as being greedy to pay tribute unto their great master the ocean ; but God, in His wise disposal of all things, hath set here a mountain, and there a hill in the way, that so by turning and winding—now this way, now that way, and going further about, they might enrich the earth as they pass along with fertility and abundance. Thus a good man, and a good Christian man, having but once tasted of God's love, O how he desires to be dissolved, and to be with Christ, he prays (but still with reference to

God's will) that his hope may be turned into fruition, his faith into vision, and his love into perfect comprehension ; but God in His Providence hath resolved upon the negative, that his days shall be prolonged to do good unto others, that he may be serviceable in his place to him and his country.*

Joh. Donnæ Serm. at St. Paul's, 1626. * *Luke xxii. 32.*

635. *The Great Difference of both Good and Bad, in Life and Death.*

THE hawk flies high, and is as highly prized, being set upon a perch, vervedled with the jingling bells of encouragement, and carried on his master's fist, but being once dead, and picked over the perch, is cast upon the dunghill as good for nothing. The hen scrapes in the dust, not anything rewarded when she is alive, but being dead, is brought as a choice dish to her master's table. Thus wicked men are com.monly set in high places, and prosper in this life ; and good men lie grovelling with their mouths in the dust, as the very underlings of the world ; but being once dead, the one is cast into the dungeon of hell, the other advanced to the kingdom of Heaven ; the one is carried into Abraham's bosom, whilst the other is tormented with the devil and his angels.

Tho. Westfield's Serm. at St. Bartholomew's, 1619. *Cuncta bonis prosunt, quos et mors ipsa beatos Efficit, &c.* *Fac. Bili Anthol.*

636. *Opportunities of Sin to be avoided.*

ST. AUGUSTINE, in his confessions, maketh mention of his friend Alipius, that, having resolved with himself never to look upon the fencer's prizes, was upon a time, through the importunity of his friends, drawn along to the theatre, where these bloody sports were performed, protesting that he would keep his eyes shut all the while, and not so much as once open them ; yet it so fell out that, upon a sudden great shout of the people, he looked about to see what the matter was ; whereupon he became another man, and altered his former course, so that his hatred to the sport was turned into love and liking of it. It is opportunity, we say, that makes thieves. Look what a clear fountain is to the thirsty, what a shade to the scorched traveller, such is occasion to a man that is accustomed to do evil. He that walketh in the sun is sure to be tanned ; he that toucheth pitch shall be defiled. Physicians may converse with sick men, and cure them, but if their diseases

be dangerous, contagious, they will not easily adventure on them, lest that in curing others they should kill themselves. Vices are of the same nature, and vicious persons and places are alike dangerous, and therefore to be shunned.

Chr. Fonseca, Serm. Quadrages. *Delinquendi materia debet præscindi.*
Cyprian, Ep. ii.

637. *How the Good and the Bad look upon Death in a different manner.*

A CHILD at school, when he seeth one riding post through the streets, as if he would run over him, or tread upon him, crieth out; but when he perceives that it is his father's man sent to bring him home from school, all the fear is past, then he laugheth and rejoiceth. So whilst men are in the state of nature, they look upon death as an enemy, as a spoiler, as one that would bereave them of all their worldly delights; but being once the sons and daughters of God by adoption, then they apprehend death as their Heavenly Father's man, riding on the pale horse, sent to bring them home from a prison on earth, to a place of perfect liberty in Heaven.

Tho. Lightfoot's Serm. at Uttoxeter, 1624.

638. *The Confidence of much Knowledge an Argument of no Knowledge.*

THALES sent the golden tripos, which the fishermen took up in their net, and the oracle commanded to be given to the wisest, to Bias, Bias to Solon, and then they had but seven wise men; and, if you will but believe the times, there are now hardly so many fools to be found. If such a thing were now to be had, we should all fight for it, as the three goddesses did for the golden apple, we are so wise; we have now women politicians, women preachers, preaching soldiers, teaching tradesmen, children metaphysicians, every silly fellow can square a circle, make perpetual motions, find the philosopher's stone, interpret the Revelation of St. John, make new theories, new logics, dispute *de omni scibili*. Town and country are now so full of deised spirits, divine souls, that you may sooner find a god than a man amongst us, we think so well of ourselves; and that is an ample testimony, a sufficient demon-

stration, that there is a great deal of folly, much ignorance, much indiscretion to be found amongst us.

Plutarch in Solone. *R. Burton's Anat. of Melancholy.* *Qui se dicit scire quod nescit, temerarius est, &c.* *August. in Serm. de Ascensione.*

639. *Afflictions follow the Godly Man close in this World.*

He that goeth towards the sun, shall have his shadow follow him, but he that runneth from it shall have it fly before him. So he that marcheth with his face towards the Sun of Righteousness, that setteth himself to do the things that may be without offence to God and man, shall be sure to have afflictions close at his heels; as for him that hath his back upon Christ, that maketh a trade of sin, his sorrows and vexations of spirit, like the shadow, are still before him in this world, but they will be sure to meet him in another.

Dr. Micklethwait's Serm. at Temp., Lond., 1631. *Duris premitur justus cum floret iniquus.* *J. Bill.*

640. *How to Read the Scriptures and Books Apocryphal.*

WHEN Moses saw an Egyptian and an Israelite striving together, he killed the Egyptian, and saved the Israelite, Exod. ii. 12. But when he saw two Israelites striving together, he laboured to reconcile them, saying, Ye are brethren, why do ye strive? So when we read or see the Apocryphal books, or heathen story, or Popish traditions, contradicting Scriptures,—as for instance, Jacob cursed Simeon and Levi for murdering the Shechemites, Gen. xlix. 7—and Judeth blessed God for killing of them, Judeth ix. Here, and in such like places, let us kill the Egyptian, but save the Israelite, set a value on the Scriptures, but slight the Apocrypha. But when we meet with any appearance of seeming contradiction in the canon of Scripture—as where it is said, God tempted Abraham, Gen. xxi. 1—and God tempteth no man, Jam. i. 13—here now, and in many other places, we must be reconcilers, and distinguish betwixt a temptation of trial which is from God, and a temptation of seducement, which is by the devil, and these two seeming different friends will appear to be brethren, and agree well.

Joh. Wenne's Exercitat. *Omnis sensus, qui fuerit extra Scripturam, non est sensus.* *Origen in Mat. Homil. xxv.*

641. *True Repentance will not admit of any Sin.*

I CAME, says Nehemiah, to Jerusalem, and understood of the evil that Eliashib had done for Tobiah, in preparing for him a chamber in the courts of the house of God, and it grieved me sore ; but he rests not there but goes further, therefore I cast forth all the household stuff of Tobiah out of the chamber. What should Tobiah do with a chamber there ? therefore he not only outs Tobiah, but out goes all his stuff too. Thus doth repentance, when it considers all the evil that Satan and corruption have done, that they have taken chambers in the heart, that should be the house of God, it is grieved sore, and thereupon it outs Satan and all his stuff, neither he, nor any of his retinue shall be housed there any longer, not any one sin shall find the least entertainment.

Dr. Micklethwait's Serm. at Temple Ch., Lond. Neh. xiii. 7. *O paenitentia, quid de te novi referam ? Omnia clausa tu reseras.* Cyprian, *de Laud. Paenit.*

642. *The Scripture's Rhetoric.*

IF we look up to the heavens, we find in some part of the sky single stars by themselves, in others a constellation of many stars together. So, in some passages of holy writ, you may observe one figure or trope, as a *membrum*, or *similiter cadens*—I was an hungered, and ye gave me meat ; I was thirsty, &c., Mat. xxv. 35 ; or an allegory, as, Where the body is, there the eagles will be, Mat. xxiv. 28 ; or an exclamation, O that they were wise ! &c., Deut. xxxii. 29 ; or an apostrophe, which, by kind of miracle, giveth life to dead things, and ears to the deaf, Hear, O heavens, hearken, O earth ! &c., Isaiah i. 2. And in other passages there is a conjunction of many figures and ornaments of speech, as in that text, Is there no balm in Gilead ? no physician there ? why then is not the health of my people restored ? Jer. viii. 22. Here now are four figures couched up together :—

1. An interrogation for more emphatical conviction.
2. A communication for more familiar introduction.
3. An allegory for more lively expression.
4. An aposiopesis for safer reprehension. And the like may be observed in our Saviour's exprobation of the Jews : O that

thou knewest in this thy day, the things that belong to thy peace : O Jerusalem, Jerusalem, &c., Mat. xxiii. 27—where there is a posy of rhetorical flowers.

1. An acclamation, *O si cognovisses, &c.*
2. A repetition, Jerusalem, Jerusalem.
3. An interrogation, *Quæties volui, &c. ?*
4. An icon, or lively expression to the eye, *Sicut gallina congregat pullos, &c.*

Where are now our Anabaptists, and plain pack-staff Methodists, who esteem of all flowers of rhetoric in sermons, no better than stinking weeds, and of all elegancy of speech, than of profane spells ; and so at unawares censure the holy oracles of God which excel all other writings, as well in eloquence as science ? And where too is the profane critic, that delights in the flesh pot, and loathes manna, that admires carnal eloquence in poets and heathen orators, and taxeth the Scripture for simplicity and want of all art and eloquence ?

Funeral Sermons, or House of Mourning. Tanta est Christianarum profunditas literarum, &c. Aug. Ep. ii. ad Volusian.

643. *God Suffers Wicked Men to Torment His People.*

THE physician applieth horse-leeches to his distempered patient, the horse-leech intendeth nothing but the satiating and filling himself with the blood of the sick party ; but the physician hath another aim, even the drawing of the putrified and corrupt blood. Thus God suffereth wicked men and devils to suck His people, to draw out even their heart's blood, but it is in order to their good, it is no matter what wicked men think, God will have His glory ; and though Ashur think not so, yet God purposeth it, and aims it, and in conclusion effects it, Isaiah x. 12.

Mr. Goddard, Serm. at St. Greg. Lond., 1647. Plerumque mali in sanctos sævire sinuntur. Jac. Billii Antholog.

644. *The Prosperity of the Wicked, a Stumbling-block to the Godly.*

DIogenes the Cynic seeing Harpalus, a vicious fellow, still thriving in the world, he was bold to say, That wicked Harpalus, his living

longer in prosperity, was an argument that God had cast off His care of the world, that He cared not which end went forward ; but he was a heathen ; yet for all that, the lights of the sanctuary have burnt dim, stars of no small magnitude have twinkled, men of eminent parts, famous in their generations for religion and piety, have staggered in their judgment, to see the flourishing estate of the wicked. It made Job to complain, chap. xxiv. 12, and Jeremiah to expostulate with God, chap. xii. ; and David was even ready to sink, in seeing the prosperity of ungodly men, Psal. xxxvii., to see the one in wealth, the other in want ; the one honourable, the other despised ; the one upon a throne, the other on a dunghill.

Diog. Laert., in Vita. *Joh. Donne, Serm. at St. Paul's, 1624.*

645. *Time to be well Husbanded.*

He that hath a great way to go, and but a little money to spend, had need to pluck up his heels. If a man have much to write, and but a little piece of paper to write in, he must write small and thick, and as close as ever he can. So it is with every one of us. There is not a soul of us, but we shall find so many thousand things to repent of, so many graces to obtain that we stand in need of, so many evidences for Heaven to get, that are not yet sealed unto us, so many particulars concerning a better life, that it is a wonder that any of us should find one half day to mind any thing else, but to husband our time to the best advantage.

R. Sibb's Serm. at Gray's Inn, 1622. *Utendum est aetate, cito pede praeterit aetas.* *Ovid., Art. iii.*

646. *Better live amongst Beasts than Beastly-minded Men.*

OUR Saviour, Christ, hied Him to the wilderness amongst the beasts, and carries His disciples thither with Him, holding their fellowship to be less hurtful and dangerous ; *Frater sui draconum*, says Job, chap. xxx. ; *Inter scorpiones habitavi*, saith Ezekiel chap. ii. Thus if it go ill with any man, that he cannot live well and quietly amongst some men, he may shun their society, and for want of better company retire himself and live amongst known wild beasts than such beastly-minded men.

Chr. Fonseca, Serm. Quadrag. *Joh. xi.*

647. *One Man is to help another as God hath enabled him.*

INGENUI est agnoscere, et imitari Benefactorem suum: there is no truer character of ingenuity, than an humble acknowledgment whose creatures we are, and a careful resembling of our Creator; especially, seeing our gifts, whether they be of learning, or riches, &c., are bestowed upon us, *non ut ornamenta sed instrumenta*, not only to recommend us, but also for the good of others; we see it in the frame of the whole world, in heaven and in earth; neither of them is more beautiful than useful, yea the more glorious, the more commodious are the parts of the great world, which should make this microcosm, this little world of ours, blush, if we use our endowments, as many do their garments, for pride and not for profit, that fools may gaze on us, and no body be the better for us.

B. Lake on Psalm li. *Non nobis solum nati sumus sed partem patria, parentes, &c. Tullius.*

648. *The Health of the Soul is the True Health of the Body.*

THE earth is a huge globe, made to be the nursery of plants, herbs, birds, &c. While the sun shineth upon them comfortably, how cheerfully do all things look? how well do they prove and prosper? but remove the sun from it as in winter, or eclipse the beams thereof, how squalid is the face thereof? how do all things languish and die? Even so fareth it between our souls and our bodies, according to the influence of the soul, is the true health and strength of the body. Our bodies may be then said to be in good liking, and summer-like, when they be cherished by our souls; but if our souls neglect them, then they grow winter-like and droop.

B. Lake's Serm. on Psalm li.

649. *Sorrows in this Life not comparable to the Joys of the other Life.*

As the globe of the earth, which improperly for his great show and bigness, we term the world, and is, after the mathematician's account, many thousands of miles in compass, yet being compared unto the greatness of the starry sky's circumference, is but a centre

or a little prick. So the troubles and afflictions, and sorrows of this life temporal, in respect of the joys eternal in the world to come, bear not any proportion, but are to be reputed as nothing, or as a dark cloud that cometh and goeth in a moment.

John Boys' Postills. Hoc est parvis compendere magna.

650. *Dangerous to Pry into God's Councils and Secrets.*

WISE Solomon says, The light is a pleasant thing, and so certainly it is ; but there is no true outward light, which proceedeth not from some fire. The light of that fire is not more pleasing than the fire of that light is dangerous ; and that pleasure doth not more draw on our sight than that danger forbids our approach. How foolish then is that fly, that in the love and admiration of the candle-light, will know no distance, but puts itself heedlessly into that flame wherein it perisheth ? How many bouts it fetcheth every one nearer than the other, ere it make the last adventure ? And so the merciless fire taking no notice of the affection of an over-fond client, singeth his wings and suddenly consumes it. Thus do those bold and busy spirits, who will needs draw too near unto that inaccessible light, and look into things too wonderful for them ; so long do they hover about the secret councils of the Almighty, till the wings of their presumptuous conceits be scorched, and their daring curiosity hath paid them with everlasting destruction.

B. Hall's Occas. Meditat. Noli altum sapere. Curiosus nemo est, qui non sit malevolus. Plaut. in Sticho.

651. *We Die Daily.*

JERUSALEM was once finally sacked by Titus and Vespasian, where besides an infinite number which were otherwise spoiled, ten hundred thousand men were downright slain by the sword altogether, as Josephus a Greek writer, and Josippus a Hebrew author, testify. But that which happened once to them, happeneth every day to us, We die daily, 1 Cor. xv. 31.

Tho. Playfer's Serm.

652. *How Faith justifieth alone.*

BETHULIA is in danger of Holofernes, the terror of the east, as we are (or ought to be) of the justice of God ; and as the strength of

Bethulia was thought too weak to encounter him, so all our obedience to the law of God is weak and insufficient to defend us. Judith undertakes for the people of the city, faith for us ; Judith goes accompanied with her handmaids, faith with her works ; and though the eyes of her handmaid were ever towards her lady to carry the scrip, &c., yet in performing the act of deliverance, Judith is alone, her maid standing and waiting at the door, not so much as setting her foot within the chamber-door. Thus it is that faith goeth foremost, and good works follow after ; and although our love and obedience be as attendant to faith, as ever that servant was to Judith, yet in performing the mighty act of deliverance, acquitting the conscience from the curse of the law, pacifying the anger of God, and presenting us blameless before His holy eyes (all which standeth in the apprehension of the merits of Christ Jesus, and a steadfast persuasion, that He hath assured for us), faith is solely and wholly alone, our works not claiming any part in that sacred action.

Vide in Hist. B. King's Lect. on Jonah.

653. *To be Mercifully-minded is Praiseworthy.*

APPIUS, in the Roman story, was a very great oppressor of the liberties of the commons, and particularly he took away all appeals to the people in case of life and death. Not long after this decree, he being called in question for forcing the wife of Virginius, found all the bench of judges against him, and was constrained, for saving his life, to prefer an appeal to the people, which was denied him with great shouts and outcries of all, saying, *Ecce provocat qui provocationem sustulit* ; he is forced to appeal, who by barring all appeals in case of life and death, was the death of many a man. Thus justice revenged mercy's quarrel upon this unmerciful man ; and certainly, if we expect mercy at the hands of God, or man, we must show mercy ; for there shall be judgment without mercy, to him that will show no mercy ; and that happeneth many times even in this life, when God is pleased to reckon with hard-hearted men, that have no bowels of compassion.

Coc. Sabellici Hist. Lib. ix. Regia (crede mihi) res est succurrere lapsis. Ovid.

654. *To do as we would be done by.*

Do as you would be done by, is a golden rule. If the judge that sits on the bench, the landlord that deals with his tenant, the

tradesman that vendeth his commodities, and every man that dealeth with another, did square his carriage by this rule, there would be much less wrong in society, and much more comfort in men's consciences ; for *pulcher liber cor tuum*, every man beareth in his own bosom a fair table-book, engraven legibly by the finger of nature, wherein, if he would read, he might learn without any other help, what usage is fit for his neighbour ; and if men were as prompt scholars in learning active charity, as they are acute doctors and teachers of the passive, of that charity they expect from others, the moralists and casuists might save much of their pains in discoursing, and determining our mutual duties.

Matt. vii. Quod sibi quis nolit fieri, non inferat ulli. B. Lake on Matt. xxii.

655. *Wisdom of the World proves Folly.*

CRUELTY is forbidden, courage is commanded ; we may partake the good of the lion, but not the evil of the lion. It was and is a gross mistake, a very large conceit of Nicholas the Florentine, to think that those properties of the dove (to be without guile,) have been the bane of Christendom, whilst the enemies thereof have taken advantage of their simplicity, to ensnare them, and of their pity to devour them. It is true, well may imprudent simplicity and cowardly pity disadvantage the prudent, the courageous they never can ; nay, sincerity in the end overcometh infidelity, and pity triumpheth over cruelty ; none ever dealt more plainly than Christ, none was dealt with more deceitfully, none used more pity, none was used more cruelly. And what was the issue ? He proved the wisdom of His enemies, plain folly ; and their fury turned to His greater glory ; and there was never any crafty wit, that was not unto himself a snare, nor cruel heart, whose hands did not give himself the deadliest wounds in the conclusion.

B. Lake's Serm. at Court. Sapientia prima, Stultitia carnisse. Horat. Ep. i. 1.

656. *Destruction is from Ourselves.*

JULIAN the Apostate gave for his arms in his escutcheon, an eagle struck through the heart with a slight shaft, feathered out of her own wing, with this motto, *Propriis configimur alis* : our death flies to us with our own feathers, and our wings pierce us to the very heart. The eagle struck dead, is the church and commonwealth, the arrow is the swift judgment of God, the feathers shed out of her own wings, which carried the arrow so swift to destruction, are

the sins of a church and commonwealth ; a lamentable thing it is to hear of the ruin of any kingdom, but when it comes to *Perditio tua ex te*, that Israel should be Israel's overthrow, that any church or commonwealth should be *felo de se*, that any particular man should by sin be accessory to his own death, is a thing to be much lamented.

Cæl. Rhodigin. Var. Lect. *Dan. Featly's Serm.*

657. *The World's Opposition, no Obstacle to a Child of God.*

ALCIAT hath it in one of his emblems, That a dog barketh most, when the moon is at the fullest ; whether it be by some special influence that it then worketh on the dog, or whether it be occasioned by the maculae, or spots in the moon, represented unto him in the form and shape of another dog ; let the dog bark never so much, yet the moon walks her station securely through the heavens. And thus, though tyranny, persecution, afflictions, bark never so much at the just man, yet he doth not stay to take up a stone at every foul-mouthed dog that barks, he makes not a stand in every cross-way that he meets with, but rides on through the storm, and comes to his journey's end in safety, opposition is no obstacle to him.

Chr. Fonseca, ut antea. Aspera crescit hiems, omnique à parte seruas Bella gerunt venti, &c. Ovid, Met. xiii.

658. *Unworthy Communicants condemned.*

IT was a smart and piercing speech of St. Ambrose to Theodosius, offering himself to the Table of the Lord, *Istasne adhuc stillantes injustæ cædis cruore manus extendes, &c. ?* What, wilt thou reach forth those hands of thine, yet dropping with the blood of innocents, slaughtered at Thessalonica, and with them lay hold upon the most holy Body of the Lord ? Or wilt thou offer to put that precious Blood in thy mouth, &c. ? The like may be said to many coming to the Sacrament, that instead of washing their hands in innocency, they rinse them in the blood of innocents. What ! will they reach forth those hands of theirs, defiled with blood, with the blood of oppression, those fingers of theirs defiled with iniquity, and with those hands and fingers touch those holy mysteries ? with those lips of theirs, that have drivelled out such a deal of filthy communication, with those mouths which have drunk of

the cup of devils ; with those mouths and lips, will they offer to drink the precious Blood of Christ ? is it not sin enough that with their sins they have already defiled their hands, fingers, lips, mouths, but that now also they will needs come and defile the Lord's Table ? and impudently crowd into the Sacrament, when they come piping hot out of their sins and provocations ?

*Magdeburg. Cent. iv. cap. 6. Jer. Dyke, ut antea. Procul hinc procul
este profani.*

659. Not to be Children in Understanding.

A LITTLE child never thinks he shall be a man himself, and maintain himself, and live in the world by his own labour, or by the patrimony which at years of discretion shall be due unto him, he cares for nothing but meat and drink, looks after nothing but sport and pastime ; come day, go day, God send night, that is all his care. *Nomine mutato de nobis fabula.* Most of us are even such, we blame the child's folly, and laugh at it as ridiculous, yet we build houses, purchase lands, lay house to house, land to land, and all to raise up a glorious name to posterity, and to make a great show in the world ; but for the getting of grace, for the gaining of faith, and hope, and love, and repentance, none of our thoughts are so bestowed ; and is not this to be children in understanding ? 1 Cor. xiv. 20.

*Ex Cent. ad Hal. et Hispan. Epist. v. Ludere iis in rebus, in quibus serio
agendum, &c. G. Pachimerus in Hist., Lib. iv.*

660. A Competent Estate the Best Estate.

WHEN a man is to travel into a far country, a great burden or pack at his back will but hinder him in his journey ; one staff in his hand may comfortably support him, but a bundle of staves would be troublesome. Thus a competency of these outward things may happily help us in the way to Heaven, whereas abundance may be hurtful, and, like long garments to a man that walks on in the way, will trip up our heels too, if we look not well about us.

R. Sibb's Serm. at Gray's Inn, 1622.

661. Not to continue Angry.

WHAT Silenus spake of the life of man, *Optimum non nasci, &c.*, the best thing was not to be born, or being born to die, may be

fitly applied to all quarrels and contentions amongst brethren, especially Christian brethren ; it were the happiest thing in the world, that such dissensions never saw light, but if they should arise, and come into the world, that they might die as soon as they were born ; at the most, that they might but be those *μυερόβια ζῶα*, small creatures Aristotle speaks of, whose life exceeds not a summer's day, not to let the sun go down upon our wrath.*

Cic. Tusculan. i.

Dan. Feally's Serm.

**Ephes. iv. 26.*

662. *Hearers and not Doers of the Word condemned.*

SOME say that the weasel doth *aure concipere, ore parere* : conceive in the ear, and bring forth by the mouth. Sure it is that there are many such wild conceptions among us, many that hear tales with their ears, and enlarge them with their tongues ; and such there are too that are zealous to hear the Word preached, but all their practice is only in prating of what they heard, all their religion is at their tongue's end, which rather should be at the bottom of their hearts.

Aristeas apud Gesn.

Andr. Willet in Levit.

663. *Rich Poor Men.*

THE philosopher reckoneth the camel amongst the beasts that are *μονοτόκα*, which bring forth but one at once, and generally it is observed that among the creatures, the greater do bring forth the fewest young ; and so it is in the spiritual birth, not many mighty, not many noble, are called.* It is noted that the richest men have fewest children, whereas the poor are most prolific and fertile, and men that are rich and abounding in the wealth of this world, are usually most barren in the fruits of the spirit. Greatness and goodness seldom meet together ; riches and religion are very rare companions.

Aristot. de Animal.

**1 Cor. i. 26.*

Andr. Willet, Hexapla. on Levit.

664. *The Event of War uncertain.*

AMURATH, the first Emperor of the Turks, after he had got the field against the Christians at Cassova, came to view the dead bodies, which lay in heaps like mountains ; on a sudden one of

the Christian soldiers, that lay sore wounded among the dead, seeing Amurath, raised himself as well as he could, and, in a staggering manner, made towards him, falling for want of strength divers times in the way, which, when the captains saw, they would have put him back, but Amurath commanded him to approach, thinking that he would have done him honour, and have kissed his feet; but the soldier being drawn nigh him, suddenly stabbed him in the belly with a short dagger that he had under his coat, and thus the conqueror was conquered, and died presently. Did not the poor wounded Chaldeans, such as were thrust through and through with the sword, gasping for life, rally again to the ruin of their enemies?* And thus, when God seeth His time, even a few poor despised men, wounded and half dead, even sinking in despair of better times (at such uncertainty runs that *alea Martis*, that die of war) may recover the battle that was lost, and cry victory, having spoiled the spoilers, stricken down the chiehest and the strongest, and the choicest men that before prevailed, and had the upper hand.

Rich. Knoles' Hist. of Turks. *Will. Attersol on Numb.* **Jer. xxxvii. 9.*
Et pendebat adhuc belli fortuna. *Ovid, Metam. viii.*

665. No True Comfort but in God.

WHEN a man walketh in the sun, if his face be towards it, he hath nothing before him but bright shining light, and comfortable heat; but let him once turn his back to the sun, what hath he before him then but a shadow? and what is a shadow, but the privation of light, and heat of the sun? yea, it is but to behold his own shadow, defrauding himself of the other. Thus there is no true wisdom, no true happiness, no real comfort but in beholding the countenance of God; look from that, and we lose these blessings; and what shall we gain? a shadow, an empty image; instead of a substantial, to gain an empty image of ourselves, and lose the solid image of God; yet this is the common folly of the world, men prefer this shadow before that substance, whereas there is not the least appearance of any true comfort but in God only.

Aug. Exposit. in Psalm xxxvi. *Temporibus gaudent, qui bona eterna non norunt desiderare.* *Id. in Psalm lii.*

666. Heart and Tongue to go together.

It is well worth the observation what is written of the peach, namely, that the Egyptians of all fruits did make choice of that

principally to consecrate to their goddess, and for no other cause, but that the fruit thereof $\tau\bar{\eta}$ καρδίᾳ ἔσκεν, is like to one's heart, $\eta\lambda\omega\tau\tau\eta$ δὲ τὸ φύλλον, and the leaf like to one's tongue. What they did like heathens, let us do like Christians ; for indeed, when the heart and the tongue go together, then is the harmony at the sweetest, and the service best pleasing, both to God and man.

Plut. in Hist. Isiris, et Osirid. Quam bene convenient!

667. All Creatures subject to God's Pleasure.

God is in Heaven, He doth whatsoever He will.^{*} There is not any in the heaven, or earth, or sea, be it body or spirit, which is not at His devotion, and waiteth not at His beck ; the greatest do Him homage, the smallest do Him service ? what is greater than the heaven ? yet if Joshua pray unto Him, that ever-wheeling body shall cease his diurnal motion, the sun shall stand still in Gibeon and the moon in Ajalon.[†] That which cometh forth as a giant, and rejoiceth to run his course,[‡] to satisfy Hezekiah, and to confirm his faith, shall fly back as a coward ten degrees at once, as then it appeared by the dial of Ahaz.[§] What is ruder or more unfit to be dealt withal than the earth ? yet at his pleasure he shaketh both earth and sea.^{||} What is more pure, a more excellent and subtle essence than the angels ? yet he hath bound up four of them in the river of Euphrates, and although they be prepared at an hour and at a day, and at a moment, and at a year, to slay the third part of men ; yet these angels cannot stir until they be loosed by His special commandment : inconceivable is His Majesty, inestimable is His power, the highest things and the lowest, the greatest and the weakest do obey Him.

**Psal. cxv. 3.* †*Josh. x. 12.* *Geo. Abbot, Cant. on Jonah.* ‡*Psal. xix. 5.*
 §*2 Kings xx. 11.* ||*Hag. ii. 7.* *Apoc. ix. 14.*

668. The Inconsiderate Multitude.

We see by experience, that dogs do always bark at those they know not, and that it is their nature to accompany one another in those clamours : and so it is with the inconsiderate multitude, who wanting that virtue which we call honesty in all men, and that especial gift of God which we call charity in Christian men, condemn without hearing, and wound without offence given ; led thereunto

by uncertain report only, which King James truly acknowledgeth for the father of all lies.

Sir Walter Raleigh's Preface to Hist. of World. Demonology, Lib. iii. cap. 1.

669. *The Great Goodness of God in sending His Son Jesus Christ to save Sinners.*

WICKED Haman procured letters from Ahasuerus, for the destruction of the Jews, men, women, and children,—all that were in his dominions: this done, Esther the queen makes request to the king, that her people might be saved, and the letters of Haman reversed; she obtains her request,* freedom was given, and letters of joyful deliverance were despatched with speed to all those provinces where the Jews inhabited; whereupon arose a wonderful joy and gladness amongst that people, and it is said, that thereupon many of the people of the land became Jews. But now behold a greater matter amongst us than this: there is that chirographum, that hand-writing of condemnation, the law, and therein the sentence of death, of a double death of body and soul, and Satan as wicked Haman accuseth us, and seeks by all means to make good his charge against us. But yet behold, not any earthly Esther, but Christ Jesus, the Son of God is come down from His Father in Heaven, and hath taken away this handwriting of condemnation, and cancelled it on the cross, and is now ascended into Heaven, and there sits at the right hand of His Father, and makes requests for us, and in Him is His Father well pleased, and yieldeth to His request on our behalf, let us then (as the Persians, the people of that country became Jews) in life and conversation become Christians, turn to Christ, embrace His doctrine, and practise the same unfeignedly.

**Esther viii. 7. Will. Perkins' Exposition on Creed. Sic acceptissima semper Munera sunt, auctor quaꝝ graciosa facit. Ovid. Ep. xvi. II.*

670. *Wantonness in Apparel reproved.*

SURELY if it be a shame for a man to wear a paper on his hat at Westminster Hall, to show what he hath done, it is then as reproachful to wear vain garments on one's back; as for a man to be like a fantastical antic, and a woman like a Bartholomew baby, what is this but to pull all men's eyes after them, to read in capital letters what they are, vain, foolish, ridiculous. It were to be wished that such back papers (apparel in excess) might be as odious

in the eyes and hearts of men and women, as those hat papers be at Westminster and elsewhere, for certainly the one tells as foul tales as the others do, and could they but speak, would make the wearers ashamed of their doings and ridiculous behaviour.

B. Babington's Serm. at Court. Exterior superfluitas interioris vanitatis indicium est. Bern. in Apol.

671. *The Prevalency of Repentant Tears.*

WEEPING hath a voice, Psalm vi. 8. And as music upon the water sounds farther, and more harmoniously than upon the land, so prayers joined with tears cry louder in God's ears, and make sweeter music than when tears are absent. When Antipater had written a large letter against Alexander's mother unto Alexander, the king answered him, One tear from my mother will wash away all her faults. So it is with God ; a penitent tear is an undeniable ambassador, and never returns from the throne of grace unsatisfied.

Lachrimæ pondera vocis habent. Ovid. Plutarch in Vita Alexand.

672. *The Danger of introducing Useless Ceremonies in the Church.*

THEY that are the most zealous for the introducing of useless ceremonies in the church, are usually the most negligent to preach the cautions in using them ; and simple people, like children in eating of fish, swallow bones and all, to the danger of choking : besides, what is observed of horse-hairs, that lying nine days in water, they turn snakes ; so some ceremonies, though dead at first, in continuance of time quicken, get stings, and may do much mischief, especially in such an age, wherein the meddling of some have justly awakened the jealousy of all.

T. Fuller's Serm.

673. *Momentary Pleasure attended by Sorrow Eternal.*

IT is written of Lysimachus, that having his city besieged, and himself, together with his whole army, being in great danger of perishing by thirst, in exchange of a cup of cold water, he delivered up the keys of his city to his enemy, which cold comfort he had no sooner tasted, but his tongue bewrayed the grief of his

heart, saying ; O that in lieu of so momentary a pleasure, I should be made, of a sovereign a servant, of a king a captive. It were to be wished, that every one would apply this, and meditate with Jerome, *Brevis est voluptas fornicationis, et perpetua pœna fornicatoris*, What shall the fornicator get, enduring an ocean of torture for a drop of pleasure ? *Momentaneum est quod delectat, eternum quod cruciat*, says another : Sweet meat must have sour sauce. O that men therefore would forget the beginning, and only behold the end of these delights, and consider with the apostle, that God is an avenger of such things.*

Plutarch in Reg. et Imp. Apophthegm.

St. Bernardus.

* 1 *Thes. iv. 6.*

674. Knowledge not to be Reserved.

IN a dark lantern there is light indeed, but so shut up as if it were not, and when the side is most open, there is light enough to give direction to him that bears it, none to others. He can discern another man by that light, which is cast before him, but another cannot discern him ; right such is, reserved knowledge ; no man is the better for it but the owner, there is no difference betwixt concealed skill and ignorance ; and when such hidden knowledge looks forth, it casts so sparing a light, as may only argue it to have an unprofitable being ; to have ability without will to good ; power to censure, none to benefit ; so that the suppression of those gifts which God would have us to impart is but a thief's lantern in a true man's hand, and therefore to be communicated.

B. Hall's Occasion. Meditat.

Scire tuum nihil est, nisi te scire hoc sciunt alteri.

675. Not to admire our own Learning or Parts.

WHEN Orpheus went to fetch his wife Euridice out of hell, he had her granted unto him upon condition that he should not turn back his eyes to look upon her, till he brought her into Heaven ; yet having brought her forward a great way, at length his love was so excessive, that he could not contain any longer ; whereupon he lost both her sight and herself, she suddenly vanishing out of his sight. This is a poetical fiction, yet the moral is good. If we have any virtue, any parts of learning or outward endowments whatsoever, be they never so eminent, or admired by others, yet

we must not be so blind in affection as to dote too much upon them, or to fall in admiration of ourselves for them, or to be always gazing and wondering at them, lest by too much looking on them, or too much liking of them, or too much remembering them, we lose them, because indeed it may so fall out, that he that remembers his virtue, may have no virtue to remember.

Ovid, Metam. Lib. x. Flexit amans oculos, &c. Player's Serm. Laudare se vanum, &c.

676. Consideration to be had in all Undertakings.

POUNDER the path of thy feet,* was good counsel from a wise man ; and it was an emblem, wherewith Titus Vespasianus was much affected, to see a dolphin wreathed and fastened about an anchor, whereby he signified the stayedness of his thoughts, before he did anything ; and when he had well considered, then the diligence of his care in the execution of it. The dolphin swims with as much speed in the sea, as a bird flies in the air ; and it is the anchor which stays the ship from being tossed and carried away with the winds. This may teach us, that consideration must stay our feet, before we go about anything ; to look before we leap : *Prudentis est animi, prius cernere, &c.* It is the part of a wise man, not to decree to do any thing before he hath descried and discovered what is to be done.

* *Prov. iv. 26. Oppian, Lib. ii. de Natura Piscium. Jermin. Exposit. on Prov. Bernard., Homil. xiii., super Missus est.*

677. England's Distractions.

IT was once said by a reverend divine, now with God,* that England was a little place, but had a great deal of Rome in it ; but it may now be said that England is a narrow place, but hath a world of confusion in it. The well compacted hedge of our laws is broken down ; so sure is that maxim, *Inter arma silent leges* : The voice of law cannot be heard for the noise of drums. The well-wrought vestment of our religion is rent (with Jeroboam's garment) into twelve, nay, into an hundred pieces, by schismatical sectaries. Women are not more sick for new fashions, than both men and women are for new opinions.

* *Josh. Shute. N. Hardy's Serm. at Westminster, 1647.*

678. *The Hypocrite described.*

THE army of Philopœmen, a great commander amongst the Grecians, is likened unto a man that hath legs and feet and no belly, because they wanted money, the sinews of war. And it is more than probable, that, in the church militant, there be divers that have legs and feet, but no belly ; they have the legs and the feet of outward conversation, but they want the heart and the belly of inward devotion : *non vita sed famæ negotiatores* (as Tertullian makes the character) : such as negotiate and trade more for a good name, than a good life, for a good report than a good conscience ; like fiddlers, that are more careful in tuning their instruments, than composing their lives ; making a show of goodness, but denying the power thereof.

Plutarch. *Joh. Walls' Serm. at St. Mary's Oxon., 1624.*

679. *God hath a Peculiar Blessing for His Children.*

ALL the sons of Jacob returned laden from Egypt, with corn and money in their sacks, only Benjamin had the cup in the mouth of his sack, as a singular pledge of his brother Joseph's favour.* Thus many there are in the world that rejoice for the corn and the wine and the oil, that have increased in the quickness of their trade, in the largeness of their incomes, in the greatness of their revenues. Oh ! but the light of God's countenance, Benjamin's cup, whether it be *scyathum gratiæ*, a cup of grace, with St. Ambrose, or *calicem benedictionis*, a cup of blessing, with the apostle ; this silver cup, this grace cup, is the portion of none but Benjamin, it is reserved only for Benjamin, for the sons of God and the children of His right hand, that grow and flourish under the wing and shadow of His protection.

* *Gen. xlvi.* *Arnold. Pontani Bibliotheca Concion.*

680. *To be Active in the Service of God.*

JOSEPH's brethren stood so long dallying and delaying and trifling out the time, that having a journey to buy corn, they might have returned twice before they went once ;* Elisha, when Elijah called him, went about the bush, and must needs go bid his father and

mother farewell, before he could follow the prophet.† But let every good Christian, when he is called of God to profess his religion, not stand, Shall I? shall I? temporizing, and circling, and consulting with flesh and blood, and fetching a compass about; but be always prompt and ready to act, and do the will of God, and not only to be bound, but (if he be thereunto called) to die for the Lord Jesus, Acts xxi. 13.

*Gen. xliii. 10. Hect. *Piatus in Dan.* †1 Kings xix. 20.

681. Sin attendant on the best of Religious Performances.

THERE goes a tradition of Ovid, that famous poet, (receiving some countenance from his own confession), that when his father was about to beat him, for following the pleasant, but unprofitable study of poetry, he, under correction, promised his father never more to make a verse, and made a verse in his very promise, probably the same, but certainly more elegant for composition than this verse, which common credulity hath taken up:—*Parce, precor, genitor, posthac non versificabo:*

Father on me pity take,
Verses I no more will make.

Thus when we so solemnly promise our Heavenly Father to sin no more, we sin in our very promise; our weak prayers made to procure our pardon, increase our guiltiness; we say our prayers as the Jews did eat the Passover, all in haste.* And whereas in bodily action, motion is the cause of heat, clean contrary, the more speed we make in our prayers, the colder we are in our devotion; so that sin is a close attendant on the best of our religious performances.

Lib. ii. de Trist. *T. Fuller's Medit.* **Exod. xii. 11.*

682. Not so much to eye the Creature as the Creator in all occurrences.

XERXES, the Persian monarch, having received a loss by the rage of Hellespontus, himself more mad than the sea, caused fetters and manacles to be cast into the waters thereof, as if he would make it his prisoner, and bind it with links of iron at his pleasure.

Darius did the like upon the river Gyndes, who, because it had drowned him a white horse, threatened the river to divide it into so many streams, and so weaken the strength of it, that a woman great with child, should go over it dry-shod. And there were people in Africa that went out to fight with the north wind, because it drove heaps of sand upon their fields and habitations. Such is the madness of our days, if we be crossed with wet or dry, wind or rain, fair or foul weather, we fall a cursing and banning, repining and murmuring at the creatures, like a dog that biteth the stone, and never looketh after the hand that threw it ; we cast our eye, not upon the Agent, God, but upon the instruments, His creatures, which cannot do us the least harm, till they have a commission from Him so to do.

Herodotus, Lib. 7. Seneca de Ira. B. King's Lect. on Jonah.

683. To have Particular Safety, in the midst of General Dangers, is impossible.

THE best man in the voyage cannot be safe in the cabin under hatches, when the whole ship is ready to be drowned under the water ; nor can the spider be secure in his web, when the whole window is pulled down ; nor the young bird be out of danger in the nest, when the whole arm of the tree is torn off. Thus all private men's interests are ventured in the bottom of the commonwealth, and all the commonwealths in the great vessel of the earth, which was once swallowed up with a deluge of water, and shall be, ere it be long, with a conflagration of fire. What folly then, or rather madness, is it for any private man to look for safety, in the midst of a public danger ; to dream of perpetuities, and certainties, and indeseizable estates, for his own particular, when the whole is in danger of a sudden destruction !

Paul de Francis, Orat. Paris cum proximus ardet, &c.

684. Temperance cannot preserve a Man's Life, when God calls for it.

A VESSEL of wine or beer, kept for a man's own use, or his special friend, may hold out a long time, being moderately drunk of ; but if there come in such customers, as are strong to drink strong drink, that may be spent in a day, which would have lasted a month.

So the life of man, which otherwise with temperance and care, might have lasted and spun out to a full length of years, that with Lessian diet might have reached to a full period, if God do but let in great drinkers, as agues, burning fevers, plague, &c., it will be spent and gone on a sudden.

Rich. Sibb's Serm. Gray's Inn, Lond., 1619.

585. *The Sinner's Care is more for his Body than for his Soul.*

It is said that swine, especially the wild boar, are of that strange quickness of scent, that if the huntsman mean to shoot at him, he must take the wind of him, or else he will wind him out, and be gone. Now on the contrary, they are not so sensible of the ill-favour of a dunghill, nor the stench of mud and mire, but rather take delight to lie wallowing therein, esteeming it as a great re-creation, and refreshing unto them. This is the figure of a filthy foul sinner, who will flee a thousand miles from the perils and dangers of his body, so that he may sleep in a whole skin, he cares for no more ; but in the meantime, takes delight and pleasure in those dunghills and dirty puddles, which defile his soul.

Joh. Gerhard's Meditat. *O curas hominum, o quantum est in rebus inane !*
Pers. Sat. i.

686. *Worldly Thoughts to be set aside, before the Receiving of the Sacrament.*

ABRAHAM, when he went to sacrifice his son on Mount Moriah, seeing the place afar off, said unto the young men that were with him, Abide you here with the ass, and I and the lad will go yonder and worship.* He saw, and knew well enough, that if they had gone along with him, they would have distracted him, troubled him, and hindered him in the sacrifice ; they would have cried out, and have made such a noise ; they would have hung like so many weights upon his arms, that with no freedom or quietness, he could have performed the sacrifice : and therefore, when he saw the place afar off, he prepared himself, and bade them stay behind. The like should our care be, when we see the time afar off, that we should receive the Sacrament, especially when we see the time draw near and at hand, the very evening before ; we then

should set aside all our thoughts and business, all worldly cares and employments, and bid them wholly stand aside, and not only not suffer them to go to the mount with us, but not to go into our closets and secret chambers with us, but shut them out of doors, make them dance attendance there, that we may perform the duty with more comfort and freedom.

* *Gen. xxii. 4, 5.* *Dan. Dyke's Worthy Communicant.*

687. *God's Care of His Children, notwithstanding their several Aberrations.*

TREES, if the root run too deep into the earth, they must be cut shorter ; if the branches spread too far, they must be lopped, and if the canker or caterpillar once infect, and cleave to them, then they must be blazed and smoked. Thus the children of God, when they be too much rooted by their affections in the things of this world, and with their great and large boughs of their ability, wrong and impoverish their poor neighbour, or let their coin, like the canker, eat into their souls, God will give them many a cutting, lopping, and smoking ; and as they cannot but naturally do the one, so God intending to heal them spiritually, will do the other, His care will be still for them, notwithstanding their several failings.

R. Holdsworth's Serm., 1627.

688. *The Wicked Worker hateth the Light.*

THE quail rageth at the rising of the sun ; and Pliny saith of the Athlantes, a people in Ethiopia, that they curse the sun both at his rising and setting with a thousand curses, because it parcheth their ground, and burns up their grass ; and those that fish for whales curse the day, Job ix. ; and he that is asleep is offended when the light awaketh him. *Qui male agit, odit lucem.* Thus many are offended, that the glorious light of Jesus Christ should discover their sins, many shut their eyes and will not see. It is one of the saddest things in the world, and much to be deplored, that light being come into the world, men love darkness better than light, but there is reason for it, though not a good one, because their deeds are evil.

Lib. v. cap. 8. *Chr. Fonseca's Serm. Quadragesima.* *Ulys. Aldrovand. Ornitholog. Lib. iii.*

689. *The word Brother, how far Extended.*

As the circles made by a stone cast into the water, not only multiply, but much enlarge themselves ; the first is a narrow circle about the stone, the next fetcheth a bigger compass, the third a greater and more capacious than that, the fourth so large, that it toucheth the banks of the river. In like manner the first of brethren in Scripture is confined to one house and bed, one womb, as Jacob and Esau were natural brethren ; the second extendeth itself to all of one family or lineage, thus Christ and James were brethren and kinsmen ; the third to the whole nation or country, thus Peter and the Jews were brethren and countrymen ; the fourth and last, to all the utmost bounds of the earth, whether spiritually as all Christians, or carnally all men.

Dan. Featly's Clavis Mystica.

690. *Salvation is the Lord's.*

PLUTARCH writeth that the Amphictions in Greece, a famous council of twelve sundry people, wrote upon the temple of Apollo Pythius, instead of the Iliad of Homer, or songs of Pindarus, (large and tiring discourses), short sentences, and helps to memory, as, Know thyself, Use moderation, Beware of suretyship, and the like. Thus, doubtless, though every creature in the world, whereof we have use, be a treatise and narration unto us of the goodness of our God, and we might weary our flesh, and spend our days in writing books of the inexplicable subject, yet that one short independent apophthegm of Jonah comprehendeth all the rest, Salvation is the Lord's. Not king, nor parliament ; not army, or any assistance abroad, nor any help at home whatsoever : not any of these, nor all of these together, can put an end to our unnatural divisions. Salvation is the Lord's.

In Lib. Moral. B. King's Lect. on Jonah.

691. *One Sin never goes alone.*

JEROBOAM, being at the head of ten rebellious tribes, thinks it not safe that they should go up to Jerusalem to worship ; his suspicious heart, no doubt, told him that religion is a friend to loyalty, and if they continued still to worship the true God, they would ere long have embraced their right king. What then ? Rebellion

against the king must be attended with defection from God ; his politic brain finds out two nearer, and, as he pretends, fitter places within their own territories, Dan and Bethel, there he sets up golden calves for them, makes wooden priests, and invites the people to worship them.* Thus one sin ushers in another, one lesser draws on a greater. Cain's anger is seconded with murder ; Ahab's covetousness attended with cruelty ; Peter's denial backed with an oath ; and Jeroboam's rebellion with idolatry.

Nath. Hardy's Serm. at Westm. **1 Kings xii. 27-33.* *Nolite contemnere venialia, quia minima sunt, sed timete quia plura.* *Aug. de x. Chordis.*

692. *The Great Power of Envy.*

As an earthquake ariseth from a tumultuous vapour shut up in the caverns and bowels of the earth, where it tosseth and tumbleth, until it break out, and overturn all that standeth in the way of it : so envy is a pestilent vapour which lieth in the bowels of a man, where it boileth and fretteth, until it find occasion to vent itself, and then it tumbleth and throweth down all that standeth in the malicious eye of it. Houses and trees stand firm against a tempest of lightning, or a flood of rain, and men stand out against the cruelty of sudden wrath, and rage of a man's lasting anger ; but what house or tree standeth against the force of an earthquake ; and who is able to stand before the force of envy ? *Prov. xxvii. 4.*

Arn. Pontan. Biblioth. Concion. *Fuge invidiam quæ non solum alienos, verum multo magis eum, quem possederit, &c.* *Ambros. de Fuga Saculi.*

693. *Listening after Vanity reproved.*

THERE is a story of Demosthenes, who speaking to the Athenians in a very serious matter, and finding them not to regard his words, interrupted himself, and told them that he had some special thing to relate, to which he would have them fain to attend : whereupon silence being made, that which he told them was this : Two men (saith he) having bargained for the hire of an ass, were travelling from Athens to Megara, in a very hot day, and both striving to enjoy the shadow of the ass, the one said, that he hired the ass, and the shadow too ; the other said, that he did but hire the ass, and not the shadow. Thus leaving them at strife, Demosthenes went away ; but the Athenians calling him with great eagerness to come back, and to end the tale, upon his return, that which he said was this : O ye Athenians, will ye attend unto

me speaking of a shadow and an ass, and will ye not attend unto me speaking of most important things and affairs? Now how justly may this be the reproof of many in our days! such as tithe mint, anise, and cummin, and let pass the more substantial points of the law, such as have an ear for vanity, but not for truth: that attend to things of folly, but not to the words of wisdom; hence it is, that wisdom cries out in the streets, and few regard it, but if folly once appear, there will be many auditors.

Mich. Jermin on Proverbs. *Diog. Laert. in Vita.*

694. *Knowledge and Practice must go together.*

THE Samaritan woman* did not fill her pitcher at the well, to spill it by the way, but to carry it home full of water, and there to use it as an occasion served; and Rachel, that other holy woman,† did not desire the mandrakes so much to hold in her hand, or to smell to, as to be made apt thereby to bring forth the fruit of her womb. And we must not come to the well-spring of life, and when we have filled our pitchers, spill all presently on the ground; nor we must not so much labour to know the Word, that we may subtilely dispute or discourse of it, as to practice it, that we may show the fruit of it in the amendment of our lives and conversations.

* *Joh. iv. 7.* † *Gen. xxx. 15.* *Tho. Player's Serm.*

695. *Dulness and Drowsiness in the Service of God reproved.*

It is reported of Constantine the great, that when divine service was read, he would help the minister to begin the prayer, and to read the verses of the psalms interchangeably, and when there was a sermon, if any place of special importance were alleged, that he would turn his Bible, to imprint the place the better in his mind, both by hearing and seeing it, and being as it were ravished with those things which he heard, he would start up suddenly out of his throne and chair of state, and would stand a long while to hear more diligently, and though they which were next him did put him in mind to remember himself, yet he heard the word so attentively that he would not give any ear at all unto them. How wonderfully should this confound us, that are every way inferior, when we hear emperors and mighty kings shew such a good heart in hearing of

the Word of God, to be so cheerful in the service of God, and we in the meantime to have such lumpish and dull spirits, as to be never a whit moved or affected with the same ; that though Christ talk with us never so comfortably in the way, yet our hearts are not so much as warmed within us, though He putteth His hand to the hole of the door, yet we will not lift up the latch to let Him in, and though our well-beloved speak, yet we will not hearken unto Him.

Eusebius de Vita Constant., Lib. iii. cap. 17. *Tho. Playfer's Serm. on Luke xxiv. Cant. v. and viii. 13.*

696. *A Good Man bettered by Afflictions.*

SPRING water smoketh when all other waters of the river and the channel are frozen up, that water is living whilst they are dead. All experience teacheth us that well waters, arising from deep springs, are hotter in winter than in summer; the outward cold doth keep in, and double their inward heat. Such is a true Christian in the evil day, his life of grace gets more vigour by opposition; he had not been so gracious, if the times had been better; I will not say, he may thank his enemies, but I must say, he may thank God for his enemies.

Jos. Shute's Serm. at St. Paul's, 1628.

697. *Christ compared to an Eagle.*

CHRIST is not unfitly compared to an eagle, in three respects, first, because as the eagle fluttereth over her young ones, and safeguards them from any that would annoy them ; so doth Christ carefully protect His church, that the gates of hell nor the deepest counsels of her enemies shall not prevail against her. Secondly, as the eagle stirs up her nest, and taketh up her young ones, enforcing them to look towards the sun, thereby trying her generous and degenerating brood ; even so doth Christ make trial of true and counterfeit Christians,* He rejects them as counterfeits that have but owl-light, such as hate the light : but those which can look upon the Sun of Righteousness, and delight in beholding Him, they go for true Christians. Thirdly, the eagle hateth the serpent, and wheresoever he seeth him rendeth him with his beak ; and Christ, the seed of the woman, did break the serpent's head.†

Ambros. in Lib. de Solomone. * *Mat. xvi.6. B. Lake's Serm. on Mat. xxii.*
† *Gen. iii. 15.*

698. *The Hypocrite's Discovery of himself.*

THERE are a sort of men that call themselves Christians, profess that they know God, and that their hope is in Heaven, but no sooner doth any vanity come in the way, any temporal commodity present itself, but their hearts quickly betray where their treasure is ; just like the juggler's ape of Alexandria, which, being attired like a reasonable creature, and dancing curiously to his master's instrument, deceived all the spectators, until one spying the fraud, threw a handful of dates upon the stage, which the ape no sooner espied, but he tore all his vizard, and fell to his victuals, to the scorn of his master ; which gave an occasion to the proverb, An ape is an ape, though he be clad never so gaily. And most sure it is, that an hypocrite will at last show himself an hypocrite, for all his specious show and goodly pretences.

B. Lake's Serm. at Court. *Simia simia est, etiamsi aurea gestet insignia.*
Erasm. in Adag.

699. *The Church's Condition under the two Testaments.*

ST. PAUL resembleth the different conditions of the church under the two Testaments, to the different conditions of a child, when he is in his nonage, though he be heir, and when he is come to his full age.* While he is in his nonage, though he be heir, yet he is kept in awe, and under a pedagogue ; but when he cometh to full age, his father affords him a more cheerful countenance, and a more liberal maintenance. Even so, under the law, the church was kept under and scanted of grace ; but under the Gospel she is more free, and endued with a more plentiful measure of God's Holy Spirit.

* *Gal. iv.1. Primasius in locum.*

700. *The Kingdom of Heaven an Everlasting Kingdom.*

MORTAL kingdoms are not lasting, and while they last they continue not uniform, are not everlasting, they have their climacterical years, and commonly determine within certain periods. The politicians write of it, Bodine by name, and he out of others ; and the stories

are clear, and experience daily sheweth it to be so : Justin hath calculated the three first monarchs, but Sleidan all four, and we see their beginning and ending, and as they are not lasting, so while they last they continue not uniform. The planters of great states are commonly heroic men ; but the proverb is, *Herorum filii noxae* ; the parents were never so beneficial as the children are mischievous, oppressing by tyranny, or wasting by vanity ; worldly peace breedeth plenty, plenty breeds pride, and pride breeds war, wherewith cometh ruin. This being the condition of mortal kingdoms, how blessed is that kingdom of Heaven which shall have no end ; the words are short, but they are full, the gates of hell shall not prevail against it ; this is typified in David and Saul,^{*} the kingdom of the one was temporal, of the other eternal. The angel repeats the same promise ; the psalms do often urge it ;[†] so do the prophets, Isaiah especially, they all concur in this, that it shall have no end. [§]

Jean Bodin de Repub. *Magna Imperia limites suos habent, quo cum venerunt, sistunt, retroeunt, ruunt.* *Ex. Cent. viii. ad Belg. Ep. xxxi.*

^{*} *2 Sam. vii.* [†] *Luke i.* [‡] *Psal. xlvi., lxxii., and lxxxix.* [§] *Isa. ix. 7.*

701. *God's Laws obeyed are the Support of a Commonwealth.*

IT fareth with the body politic, as it doth with the body natural, if the humours keep their proportion we have health ; no sooner do they swerve from it, but they begin a disease, which maketh way to putrefaction, and so to dissolution ; wherefore we apply physic to reduce them again into a due temper. Even so, while good laws sway our carriage towards ourselves, towards our neighbours, each man doth well, the commonwealth doth prosper ; but no sooner doth the subject break these bonds, but a civil putrefaction enters, which maketh way to the ruin of a state, wherein every man's particular interest is hazarded with the whole, the remedy whereof is the work of judgment, but it must be attended with justice also ; not the king's affections, but his laws must moderate his judgment, and the medicine must be fitted to the disease ; otherwise if the scales of justice do not first weigh the merits of the cause, the judgment will as much disquiet the state as discontent the party judged.

J. Bodin de Repub., ut antea. *Leges perquam egregiae res sunt, &c.* *Menander in Androgyno.*

702. *All have not the same Measure of Christ.*

CHRIST hath the fullness of grace, we but every one his proportion, according to our capacities ; even as from the sun, every man receives a beam of the same kind, though not the same beam ; or from a tree every man gathereth an apple, though not the same apple ; or out of a river, every man drinketh a draught of the same water, but not the same draught of water ; even so all do partake of the same Christ, but not in the same measure : and no man, whole Christ, by whole I mean *totum Christi*, though every man doth receive Him whole that is *totum Christum*. Every man hath Christ alike *intensivè*, though *extensivè* all have Him not alike ; and yet *extensive* too every man hath his full measure, as it was in manna, he that gathereth more had not too much, and he that gathered less had enough.*

B. Lake on Matthew xxvi. *Exod. xvi. 18.

703. *Ministers to Teach as well the Practice as the Knowledge of Religion.*

A DISCREET schoolmaster doth not only teach his scholars grammar rules, whereby for example true Latin may be made ; but he teacheth them also to make true Latin, according to those rules ; neither doth he think his pains bestowed to any purpose till his scholars can do that. Even so, a discreet minister must teach his people not only how to know, but how to do their duty, to turn their science into conscience, so to learn Christ as to become Christians, Christians in St. Paul's sense ; for certainly he is a very truant in Christ's school, whose life doth not express His learning,* that is not a doer as well as a hearer of the Word.†

3. Preston's Serm. at Camb. *Gal. v. 1. +James i. 23.

704. *Justice Described.*

TRAVELLERS write (Nath. Chytreas by name), that in Padua, justice is described in a public place, between a pair of scales and a sword (according to the old manner) with these two verses proceeding from her mouth—

*Reddo cuique suum, sanctis et legibus omne
Concilio mortale genus, ne crimine vivat.*

The verses are but clowter-like (unworthy of such a university as Padua is renowned to be), but the sense is good, and for the shortness of them, they may be better remembered. I give (saith Justice) to every man his own, I procure and win all men to be subject unto godly laws, lest otherwise they should prove criminal, that is, grievous transgressors. Were it otherwise, servants would be on horseback, and masters, even princes, on foot,*like people like priest, like buyer like seller, like borrower like lender (as Isaiah again saith).† Nay, then, no buyer, no seller, or borrower, or lender, but all upon snatching and catching, and rifling, and plundering, and rapine, and wrong, and blood touching blood.

Ponderat hæc causas, percutit ille reos. * Eccl. x. + Isa. xxiv.

705. *The Minister's Labour, though unsuccessful, yet rewarded by God.*

THE minister's labour, whether it hit or miss, is accepted of the Lord. For as he who persuadeth to evil, be it heresy or treason, is punished accordingly, although he do not prevail, because he intended it, because he did labour it: so he that doth his best to win men to Heaven, though he effecteth not what he desired, though he hath laboured in vain, and spent his strength in vain, yet he shall be accepted, and his reward shall be with his God.

August. in Lib. i. contra Cresconium.

Geo. Abbot, Cant. Lect. on Jonah.

706. *The Happy Meeting of Body and Soul in the Resurrection.*

WHEN we pluck down a house, with intent to new build it, or repair the ruins of it, we warn the inhabitants out of it, lest they should be soiled with the dust and rubbish, or offended with the noise, and so for a time provide some other place for them; but when we have new trimmed and dressed up the house, then we bring them back to a better habitation. Thus God, when He overturneth this rotten room of our flesh, calleth out the soul for a little time, and lodgeth it with Himself in some corner of His Kingdom, but repaireth the breaks of our bodies against the resurrection, and then having made them decent, yea glorious and incorruptible, He doth put our souls back again into their acquainted mansions.

Chrysost. in 2 Corinth. Homil. i. Resurgent sanctorum corpora sine ullo vitio, &c. Aug. Enchirid.

707. The Pope's Policy to advance his Holiness.

ONE Psapho, dwelling in the parts of Libya, desirous to be canonised a god, took a sort of prating birds, and secretly taught them to sing this one note, Psapho is a great god, and having their lesson perfectly, let them fly into the woods and hills adjoining, where, continuing their song, other birds, by imitation, learned the same, till all the hedge-rows rang with nothing but Psapho's deity. The country people hearing the birds, but ignorant of this fraud, thought Psapho to be a god indeed, and began to worship him. The same is the Pope's practice, desirous to effect his ambition, and show himself to be a god, he maintains a sort of discontented English fugitives in his seminaries, as it were in so many cages, where dieting them for the nonce he easily teaches them what tune he pleaseth ; and having so done, takes off their bells and sends them home again, where, filling every hedge and outhouse with their tunes, no marvel if other birds of the same feather, and as wise as themselves, by conversing with them, do the like.

Maximus Tyrius. *John White's Serm. at St. Paul's, London, 1610.*

708. The Power of Faith reviving the Deadly Sin-sick Soul.

WHEN the Israelites were burying a man, for fear of the soldiers of the Moabites, they cast him for haste into the sepulchre of Elisha.* Now the dead man, as soon as he was down, and had touched the body of the prophet, recovered and stood upon his feet. So let a man that is dead in sin, be cast into the grave of Christ, that is, let him by faith but touch Christ dead and buried, t will so come to pass that he shall be raised from death, and bondage of sin, to become a new man.

* *2 Kings xiii. 21.* *Wil. Perkins on Creed.*

709. To Sin against the Mercies of God is to Double our Sins.

HE that sins against the mercies of God, fights against God with His own weapons, which must needs provoke God. Suppose a man should come into a smith's shop, and take up the smith's own

hammer, and knock him on the head, this were to commit a double sin, not only to kill the smith, but to kill him with his own hammer. Such a double sin are they guilty of, who, the more wit they have, the more they plot against God; and the more wealth, and health, and honour they have, the more they despise God and His commandments with their wealth and honour. If a chirurgeon should freely bestow his pains and charge to cure a man of a lame hand, he should, as soon as ever he were cured, kill this chirurgeon with his cured hand, this were a horrible ingratitude and provoking sin. And thus do they, that when they are delivered from sickness, and made whole, released out of prison, and set at liberty, fall presently to sinning again with that health, and that liberty which God bestowed on them.

Edm. Calamy's Serm. at Westminster, 1645. *Quam cito mortalibus bene-
ficium perit, et amissum deprehenditur. Sophocles in Ajace Flagif.*

710. *A True Sense of wanting Grace is an Argument of having Grace.*

A YOUNG scholar, when he hath gotten his Seton or his Ramus once by heart, thinketh he hath as much logic as his tutor can teach him; but when he cometh to understand these things, he seeth his own error. And so the raw students at Athens, when they were but yet fresh-men, they thought that they moved in a circle of knowledge; they would be called *σοφοί*, wise men; but having spent some time at their books, they found themselves at a loss, and thought it a great honour to be called *φιλόσοφοι*, lovers of wisdom. And, last of all, having made some good progress through the arts and sciences, they accounted themselves *μωροί*, mere ignoramusses that understood nothing at all; the more knowledge they had, the more they discovered their own weakness and ignorance. So the more men believe, the more they come to see and feel their unbelief; the further they wade on in the study and practice of repentance, the more they find out and discover their own impenitency, and complain of the hardness and untowardness of their own hearts; the more they labour and make progress in sound sanctification, the more they come to apprehend and see their own corruption. And this very sense of wanting grace, is an argument of grace. It is a sure sign of grace, to see no grace, and to see it with grief; for Christ saith, Blessed are the poor, as well as pure in spirit, the one shall see God, and the

other hath a present right to the Kingdom of Heaven, which is the same in effect.*

Th. Gataker's Joy of the Just. • *Plutarch de Perfect.* • **Mat. v.*

711. *Not to rest in Outward Performances of Duty because Dangerous.*

REMIGIUS, a judge of Lorraine, tells this story, that the devil, in those parts, did use to give money to witches, which did appear to be good coin, seemed to be current at first ; but being laid up a while, it then appeared to be nothing but dry leaves. So the devil deceives men now in these days of so large professions, he makes them to do outward actions which have a fair show ; but when they need them, then they appear as they are, to be nothing but dry leaves, mere dead leaves, because there is no life in them ; they hear, they pray, they read, they sing psalms, but they turn not the means to spiritual nourishment, there is not a principle of spiritual life in them.

Joh. Preston's Four Treatises. • *Augustin. in Psalm lxv.*

712. *The Great Return of a Faithful Prayer.*

AMONG the sons of men, a courtier, a favourite in the court, gets more by one suit, it may be, than a tradesman, or merchant, or husbandman gets with twenty years' labour, though he take much pains, rising up early, going to bed late, and eating the bread of carefulness ; for one request may bring in more profit, may make a courtier richer, than so many years' labour and pains. So in like case, a faithful prayer put up to God, may more prevail with Him, we may obtain more at His hands by it, than by many years' labour, or using much means in another way.

J. Preston on Sacrament. • *Oratio pura calos penetrans vacua non redibit.*
Aug. in Serm.

713. *Moderation little set by.*

MEN of extraordinary tallness (though otherwise little deserving) are made porters to Lords, and those of unusual littleness, are made Ladies' dwarfs, whilst men of moderate stature may want masters. Thus many, notorious for extremities, may find favourers

to prefer them, whilst moderate men in the middle truth may want any to advance them. But what saith the Apostle, If in this life only we had hope, we are of all men the most miserable, 1 Cor. xv. 19.

Tho. Fuller's Holy State.

714. *The Powerful Effect of God's Word painfully preached.*

EUTYCHUS, in the Acts,* is an emblem of a Christian in temptation, he fell from a high loft, and was taken up dead, and so reputed of all that were then present; but Paul laid himself upon him, and embraced him, and found life in him, and set him on his legs again. So, though a man fall high from heavenly grace, to the very pit of hell (if it were possible), yet he may be raised again by some skilful Paul, some painful preacher, applying the comforts of the Gospel, and showing that his life is not altogether extinguished, but hid only with God in Christ Jesus.

* *Acts xx. 9, 10.* *F. du Moulin, De l'Amour de Dieu.*

715. *Anabaptistic Zeal condemned.*

THERE is a story in Pliny, how two goats, meeting on a bridge, *non vim sed viam fecere*, they did not make away each other, but made way one for the other (as Mutianus an eye-witness tells the tale); the one, lying down on his belly, suffered the other to pass over his back, and so both escaped the danger of the ditch. And in the time of the Gothic wars, it may be read, that a Roman soldier and a barbarian, casually falling into the same pit, as they marched along the country, were so far from contending with each other, as that they both agreed mutually to relieve each other, and so necessity making them friends, they were both drawn out of the pit and delivered. It were to be wished, that the separating Anabaptist in this case, had so much wit as the goat, or else so much good will as the Goth, they would not then hold dissoluteness a resoluteness, the breaking of ecclesiastical orders a point of devotion. If their zeal were but half so good to the Gospel as Mary's was to the law, at the time of her purification, they would rather wrong themselves in the particular, than wrong the church in the general.

Nat. Hist. Lib. viii. ch. 5.

*Procopius de Bello Gothorum, Lib. ii.
Boys' Postills.*

Joh.

716. Grace in the Heart may be a long time Concealed.

Look upon a coal covered with ashes, there is nothing appearing in the heap but only dead ashes ; there is neither light, nor smoke, nor heat, and yet when those embers are stirred to the bottom, there are found some living gleads, which do but contain fire, and are apt to propagate it. Many a Christian breast is like this hearth, no life of grace appearing there for the time, either to his own sense, or the apprehension of others ; while the season of temptation lasteth, all seems cold and dead, yet still at the worst, there is a secret coal from the altar of Heaven raked up in their bosom, which upon the gracious motions of the Almighty, doth both bewray some remainder of that divine fire, and is easily raised to a perfect flame. Let no man therefore deject himself, or censure others, for the utter extinction of that spirit, which doth but hide itself in the soul for a glorious advantage.

B. Hall's Occas. Meditat.

717. How to Prevent Wavering Mindedness.

It is observable, that the bee being to fly home to her hive, and fearing lest she should be taken by the way with the wind and so might be tossed up and down in the air, counterpoiseth herself with a little stone, and so flies straight home. This may teach us what we ought to do ; we must not be wavering, and carried about with the blast of every doctrine, like a reed shaken in the wind, but as the bee is balanced with a little stone, so we must be built upon the chief corner stone and grounded upon a rock, and established with grace, that however the rain fall, or the flood arise, or the winds blow, or what times soever come, yet we may stand fast in the street which is called Straight,* always following Christ directly to the mark.

Ambros. de Virginitate. *Tho. Playfer, ut antea.* * *Acts ix. 11.*

718. Parents' Care, only to Enrich their Children, reproved.

Of the ostrich it is said, That she leaveth her eggs in the earth, and warmeth them in the dust.* It is the benefit of the earth only

that she gives unto them ; and such surely is the only care (worthily to be reproved) which too many parents have of their children ; it is only concerning the things of the earth, that they may be rich and noble, and great men in this present world ; as for heavenly things, the eternal good of their souls, they are not so much as once thought of.

Aristot. de Animal. Lib. iv. c. 14. * *Job xxxix. 14.*

719. *The Folly and Danger of Self-conceitedness.*

THERE were some among the philosophers of old, *qui jactabant solacismos suos esse laudes et gemmas philosophiae*, who accounted their rude barbarisms as ornaments of philosophy. Such are all self-conceited men, our new opinionists, who present their vain fancies as the exquisite patterns of God's mind. How are the pulpits made stages for every man to act his humour in ! and the printing-presses market-places for men to vent their false wares and counterfeit doctrines ! they pretend fair to build the Lord's House, but it is Babel, not Bethel, if one may guess by the division of their languages ; and whilst they pretend to depart from a mystical Babylon, they run into a literal one, that of confusion.

Nath. Hardy's Serm. at Westminster, 1647.

720. *Hope well, and have well.*

THE mariners sailing with St. Paul, bare up bravely against the tempest, whilst either art or industry could befriend them ; finding both to fail, and that they could not any longer bear up to the wind, they even let the ship drive.* Thus many have endeavoured in these distempered times, to hold up their spirits, and to steer them steadily : happy peace was the port whereat they desired to arrive ; but now since the storm grew too sturdy for the pilot, all the skill they will hereafter use, is no skill at all, and even let the ship sail whither the wind will send it, but with this hope and comfort, that the most weather-beaten vessel cannot properly be seized on for a wreck, which hath any quick cattle remaining therein ; and their spirits are not as yet forfeited to despair, having one lively spark of hope in their hearts, because God is even where He was before.

M. Goddard's Serm. at St. Gregory's, Lond., 1642. * *Acts xxvi.* *Magni tamen spes est in bonitate Dei.* *Ovid, Pont. i. 7.*

721. *Bloody-minded Men condemned.*

WHEN Vedius Pollio, a Roman, at a supper provided for Augustus the Emperor, would have thrown his servant into his fish-pond where he kept his lampreys, because he had broken a cup of crystal, the Emperor withheld him, and controlled him with these words, *Homo cuiuscunque generis, &c.* : a man of what condition soever he be, if for no other cause, yet because he is a man, is more to be valued than all the cups and fish-ponds in the world. What a shame is it then for Christians ! how are they to be condemned, when a heathen emperor shall exceed them in the principles of humanity ! how is our gold become dross ! our blood so stained ! What is more rare among men, than to find a man ! i.e., amongst men how many beasts are there for want of using reason ! and for not using it well, how many devils ! whose hearts are so bound with sinews of iron, that they are no more moved with the life of a man, than if a dog had fallen before them.

Plutarch. Morney de Relig. cap. xvi. Fera regnat Erizys. Ovid, Metam. Lib. i.

722. *Satan's Policy to Ensnare us by the Observance of our Natures.*

THE chameleon, when he lies on the grass to catch flies and grasshoppers, taketh upon him the colour of the grass, as the polypus doth the colour of the rock, under which he lurketh, that the fish may boldly come near him without any suspicion of danger. In like manner Satan turneth himself into that shape which we least fear, and sets before us such objects of temptation, as are most agreeable to our nature, that so he may the sooner draw us into his net ; he sails with every wind, and bows us that way which we incline of ourselves through the weakness of nature. Is our knowledge in matter of faith deficient ? he tempts us to error. Is our conscience tender ? he tempts us to scrupulosity, and too much preciseness. Hath our conscience, like the ecliptic line, some latitude ? he tempts us to carnal liberty. Are we bold spirited ? he tempts us to presumption. Are we timorous and distrustful ? he tempteth us to desperation. Are we of a flexible disposition ? he tempteth us to inconstancy. Are we stiff ? he labours to make obstinate heretics, schismatics, or rebels of us. Are we of an austere temper ? he tempteth us to cruelty. Are we soft and mild ?

he tempteth us to indulgence and foolish pity. Are we hot in matters of religion? he tempteth us to blind zeal and superstition. Are we cold? he tempteth us to Laodicean lukewarmness. Thus doth he lay his traps in our way, that one way or other he may ensnare us.

Ulys. Aldrovandus de Serpentibus. R. Holdsworth at St. Peter-le-Poor, Lond. 1627. *Diabolus, quando decipere tentat, prius naturam uniuscujusque intendit, et inde se applicat, &c.* Hugo de S. Vict. Lib. ii.

723. All things come from God, who is therefore to be Praised.

MANY are the symbols and emblems of true thankfulness, and grateful acknowledgment: as in the sun-dial, with all the hours thereon by distinct figures, the motto, *In umbra desino*, To the sun only I owe my motion and being; as likewise the shell full of pearl, lying open to the sun and the dew of Heaven, with this word, *Rore divino*; as also of the olive amidst the craggy cliffs without rooting or moisture, with this wreath coming out of it, *A caelo*: and thus must every good Christian acknowledge, That it is in God that he liveth, and moveth, and hath his being; that without the divine dew of heavenly grace, there is no virtue in himself, and that all his happiness is from Heaven only; that all the gifts of fortune falsely so called, as riches and possessions, &c.; all the graceful endowments of the body,—as agility, strength, comeliness, &c.; all the goods of the mind—as virtue, wit, learning: All these, and all other beside these, descend from God above, who gives *πάντα πάσι*, to all all things, Acts xvii. 25; no silver in Benjamin's sack till Joseph put it in; no good in man, except the Lord bestow it. What hast thou, that thou hast not received?

Jo. Donne's Serm. at St. Paul's, 1626. Omnia dat nihil accipit. *Trismegistus.*

724. Sanctification Wrought by Degrees.

SANCTIFICATION is not perfect in an instant, as wounds are easily taken, but not easily cured; so are sins quickly contracted, but not quickly purged. Sins are compared to scum, Ezek. xxiv. 6, and meat will ask some good boiling before all the scum be out of it; to dross and metals, Isa. i. 22, and they must be long in the fire before they be refined; and lastly, to spots and stains, Jud. xii., which if they be deep in a garment, will not be fetched out but with the fuller's soap; neither are such garments scoured without

a great deal of toil, that which is bred in the bone will hardly be got out of the flesh. Sanctification therefore is wrought by degrees ; there must be many a sigh, many a tear, many a groan, before we come to a full height and stature in Jesus Christ.

Ephr. Udal's Serm. at St. Aug., 1636.

725. To be Thankful unto God at all times, especially in Prosperity.

It was a fault both noted and condemned in the Carthaginians, that whereas they were sprung from Tyrus, and used yearly to send the tenth or tithe of their incomes to Hercules, the peculiar god of the Tyrians ; which custom they observed whilst their commodities were small, but neglected afterwards (when they grew to be masters of greater matters) to send at all, and so by little and little to condemn that Hercules their god. In the service of the true God, let this be never said of Christians, that they should so far forget themselves, that when God hath raised them out of the dust, and set them on the thrones of justice, when He loadeth them with benefits, that they should load Him with unthankfulness ; but rather, as their riches do increase, to honour Him with that substance ; and as they rise in temporal preferment, so to raise themselves up unto Him by a humble acknowledgment, from whom only, and by whose blessing it is, that they enjoy what they have so received.

Diod. Siculus. Lib. xx. Dr. Prideaux, Serm. at St. Mary's, Ox., 1625.

726. To be Careful for our Soul's Good.

It is (methinks) a very preposterous course that many men take in the world, those that have children, are very careful and diligent to bring them up (as it is fit they should) under some man's tuition ; and if they have cattle, sheep, or oxen, they provide neat-herds and shepherds to keep them, but in the meantime, *unum necessarium*, for the good of their own souls they have no care at all, they may sink or swim, or do what they will ; a strange blindness or madness like the Gadarenes, to have more mind of their hogs than of Christ, more thought of their cattle than of their souls. Learn we therefore of Christ, to commit our soul into the hands of God.

W. Perkins on Creed. Luke viii. Matt. xxvi.

727. To be always Prepared for Death.

THERE is a story of a certain man, pursued by a unicorn, who in his flight falls into a dungeon, and in his fall he takes hold, and hangs by the arm of a tree growing on the side of the pit or dungeon. Now as he thus hangs looking downward, he sees two worms gnawing at the root of the tree ; and as he looks upward, he sees a hive of most sweet honey, whereupon he climbs up into it, and sitting by it, feeds thereon. In the mean season whilst he is thus sitting, the two worms gnaw in pieces the root of the tree, which done, down falls both tree and man, and all, into the bottom of the dungeon. Now, this unicorn is death, the man that flies is every man living ; the pit over which he hangs is hell ; the arm of the tree is life itself ; the two worms are day and night, the continuance whereof is the whole life of man ; the hive of honey, is the pleasures and profits and honours of this world, to which when men wholly give up themselves, not considering their end, till the root, that is, this temporal life be cut off, they plunge themselves quite into the gulf of hell. Preparation therefore for death is not to be deferred till the time of death, but rather we must be ready every day to entertain it.

Specul. Exemplorum. Omnem credere diem tibi diluxisse supremum.

728. God will have the whole Heart in His Service.

MR. CAMDEN reports of one Redwald, King of the East Saxons, the first prince of this nation that was baptised, yet in the same church he had one altar for Christian religion, another for that of the heathens. And many such false worshippers of God there are to be found amongst us, such as divide the rooms of their souls betwixt God and the devil, that swear by God and Malcan ; that sometimes pray, and sometimes curse, that halt betwixt God and Baal, mere heterocrites in religion.* But God cannot endure this division, He will not have thy threshold to stand by His threshold ;† He will have all thy heart, He cares not for half, if it and the devil have the other.

*Britannia, page 465. Greg. de la Naz. Tract. Eva. * Zeph. i. † Ezek. xlili. 8.*

729. *A Good Sermon not to be so much Questioned as Practised.*

As it is no good manners for him, that hath good venison set before him on the table, to ask from whence it came, but rather fairly fall to it ; so a good Christian hearing an excellent sermon, he never enquires whence the preacher had it, or whether it were not before in print ; but at every point that concerns himself, he turns down a leaf in his heart, and falls aboard to practise it.

Tho. Fuller's Holy State.

730. *God's Goodness ought to procure Man's Thankfulness.*

THE patriarch Jacob, pondering in his mind God's exceeding great care to him in his pilgrimage, breaks forth into this excellent confession, I am not worthy of the least of all Thy mercies, and all Thy truth which Thou hast showed unto Thy servant ; for with my staff came I over this Jordan, and now I have gotten two bands. Even so may many a man say with Jacob, I came to such or such a place, in a poor leathern suit, with a stick in my hand only, destitute of means and money, yet almighty God hath so blessed me, that I now possess two bands,* wife, children, and servants ; and for further employment, I that was scarce worthy to sit with the dogs of the flock,[†] am now taken out of the dust, and lifted out of the mire to sit with princes of the people ; blessed be the name of the Lord.

R. Holdsworth's Serm. at Merc., Chap., Lond., 1634. * *Gen. xxxii. 10.*
Tempora mutantur. + *Job xxx. 1.*

731. *Strange Sins, Strange Punishments.*

HAD any man beheld Sodom in the beauty thereof, and had the angel told him, that the same should be suddenly destroyed by a merciless element, he would certainly have concluded that Sodom should have been drowned, led thereunto by these considerations :—

t. It was situated in the plain of Jordan, a flat, low, level country. *

2. It was well watered everywhere ; and where always there is water enough, there may sometimes be too much.

3. Jordan had a quality in the first month, to overflow all his banks.

But not one drop of moisture is spilt on Sodom, it is burnt to ashes. How wide then are our conjectures when they guess at God's judgments ! How far are His ways above our apprehensions ! especially, when wicked men with the Sodomites wander in strange sins, out of the road of common corruption, not once coming within the compass of a rational suspicion ; so true is it that strange sins have, and ever will be attended with strange and unheard-of punishments.

Tho. Fuller's Meditat. * *Gen. xiii. 10.* *Chron. xii.* *Nova peccata,
nova supplicia.*

732. *The Soul's Delight once set upon God, hardly to be Removed.*

HE that lets down a bucket to draw water out of a deep well, as long as the bucket is under the water, though it be never so full, he may get it up easily ; but when he begins to draw the bucket clear out of the water, then with all his strength he can hardly get it up ; yea, many times when it is at the very highest, breaks the iron chain, and falls violently back again. After the same sort a Christian heart, so long as it is in Him wherein is a well of life, is filled with delight, and with great joy drinketh in the water of comfort, out of the fountains of salvation ; but being once haled, and pulled from God, it draweth back, and as much as it can possible, resisteth, and is never quiet till it be in Him who is the very centre of the soul's happiness.

Jer. Borogh on Prov. xx.

733. *The Incorrigibility of Error.*

It is observable, that in the time of the great sweating sickness in England, the sick persons, when they were beaten on the face with sprigs of rosemary by their friends, would cry out, O you kill me, you kill me, whereas indeed they had killed them in not doing it ; for had they slept they had died. So those, whom the sickness of error hath surprised, if you but go about to suppress them, you shall presently hear them exclaim, and say, Oh, you persecute us, you persecute us ; whereas indeed it is not such a persecution

as lets out the heart blood, but such a persecution as lets out the corrupt blood. And they will one day acknowledge, though now they may stiffly stand it out, that to be a happy violence which pulled them out of the fire, blessed bonds that tied them to Christ, and comfortable fetters which kept their feet in the way of peace.

Nath. Hardy's Serm. at Westm., 1647. O quam detestandus est error hominum. Aug.

734. *The Slothful Contractedness of our Prayers unto God reproved.*

POPE Boniface the Ninth, at the end of each hundred years, appointed a jubilee at Rome, wherein people bringing themselves and money thither, had pardon for their sins. But centenary years returned seldom, popes were old before, and covetous when they came to their place ; few had the happiness to fill their coffers with jubilee coin. Hereupon Clement the Sixth reduced it to every fiftieth year ; Gregory the Eleventh to every three-and-thirtieth ; Paul the Second, and Sextus the Fourth, to every twenty-fifth year, as now it is ; some overtures have been to bring it lower, and would have succeeded, had there not been opposition. Just thus, we serve our prayers unto God, as they their jubilees : perchance they may extend to a quarter of an hour, when poured out at large ; but some days we begrudge this time as too much, omitting the preface, with some passages conceived less material, and running two or three petitions into one, so contracting them to half a quarter of an hour. Not long after, we fall to decontracting, and abridging the abridgment of our prayers ; yea (be it confessed to our shame and sorrow, that hereafter we may amend it) too often we shrink up our prayers to a minute, to a moment, to a Lord have mercy on me.

*Bapt. Platina in Vita. Exam. Conc. Trid. p. 736 col. 2.
Tho. Fuller's Meditat.*

735. *The Difficulty of Returning unto God, having long Strayed from Him.*

JOSEPH and Mary left their son at Jerusalem, and went but one day's journey from him, but they sought him up and down three whole days, and that with a great deal of sorrow too, before they could find him. They are therefore deceived, which think it an

easy matter speedily to return unto God, when they have long been straying from Him ; that are gone with the prodigal child in *regionem longinquam*, into a far country, far from the thought of death, and consequently from the fear of God, yet promise themselves a quick return unto Him.

Silv. de Prio. Aur. Rosa.

736. *The Grace of God the only Armour of Proof.*

THERE was a judge in Poland, called Ictus, who a long time had stood for a poor beggar (the plaintiff) against a very rich man (the defendant) ; but, in the end, took a fee of the defendant, a considerable sum of money, stamped according to the usual stamp of the country, with the image of a man in complete armour, and at the next sessions in court, judged the cause in favour of the defendant : but being taxed for it by his friends in private, showed them the coin he received, and demanded of them, *Quis possit tot armatis resistere?* Who is able to stand against such an army as this is ? Steel armour is indeed musket-proof, but nothing, except the grace of God, is gold or silver-proof. Nothing can keep a judge or a magistrate from receiving a reward in private in a colourable cause, but the grace of God, the eye of the Almighty, who seeth the corrupt judge in secret, and will reward him openly, if not here, hereafter.

Salom. Neugebaueri Hist. Polon. Dan. Featly, ut antea.

737. *God both Powerful and Merciful.*

GOD showed the Israelites in the spectacle of thunder and lightning, at the delivery of the law, what He could do, and what they deserved ; so that what Cæsar sometimes said to the Questor, who would have hindered him from entering into the treasury at Rome, shaking his sword : It is easier for my power to dispatch thee, than for the goodness of my nature to be willing to strike thee ; may much more truly be said of God, His power maketh Him merciful, and His mercy doth manage His power. The author of the Book of Wisdom openeth this at large, chap. xi.

Tacit. Annal. B. Lake, ut antea.

738. The Excellencies of Christ are theirs that are in Him.

As the wife communicates in her husband's honour and wealth, the branches partake of the fatness and sweetness of the root, and the members derive sense and motion from the head : so Christ our King is not like the bramble that receiveth all good, and yields none to the state : but He is like the fig-tree, the vine, the olive ; they that pertain to Him, are all the better for Him, they are conformable to Him, if He have any excellency they shall have it also.

Jer. Leech's Serm., 1624.

739. The Best Improvement of Worldly Sorrow.

WHEN a man by extreme bleeding at the nose is brought in danger of his life, the physician gives order to let him bleed in another place, as in the arm, and so turns the course of the blood another way to save his life. And thus must we do, turn our worldly sorrows for loss of goods or friends, to a godly sorrow for our offences against God.

Nath. Shute's Serm. at St. Paul's, 1628.

740. Flesh and Spirit, their Opposition.

ANSELM, Archbishop of Canterbury, as he was passing on the way, espied a boy with a bird tied in a string to a stone ; the bird was still taking wing to fly away, but the stone kept her down ; the holy man made good use of this sight, and bursting into tears, said : Even so it is betwixt the flesh and the spirit ; the spirit is willing to mount upwards in heavenly thoughts and contemplation, but the flesh keepeth it down, and if possible, would not admit of the least thought of heaven.

Lib. Similitudin.

741. The Conversion of Great Ones to be Endeavoured for Example's sake.

As it is in the exquisite mystery of printing, the great difficulty lies in the composing and working of the first sheet, for by that

one, many thousands are easily printed. So the great work of the ministry is to convert great men ; if they were once converted, hundreds would follow their example, *In uno Cæsare multi insunt Marii* : in one great man are many inferiors contained ; when the great wheel of the clock is set a moving, all the inferior wheels will move of their own accord. How zealous was St. Paul about the conversion of Sergius Paulus,* the deputy of the country. He knew well enough, that to take such a great fish, was more than to catch many little ones, though the least of all is not to be despised.

Edm. Calamy, Fast. Serm. *L. Florus in Hist.* * *Acts xiii. 10.*

742. *The Differences betwixt Papists and Protestants not easily reconciled.*

IN Merionethshire, in Wales, there are high mountains, whose hanging tops come close together, so that shepherds on the top of several hills may audibly talk together, yet will it be a day's journey for their bodies to meet, so vast is the hollowness of the valleys betwixt them. Thus, upon sound search, we shall find, notwithstanding some pontifical bridgemakers over the great gulf, betwixt Papists and Protestants, that there is a grand distance betwixt them, which at the first view may seem near, and tending to an accommodation.

Gyraldus Cambrensis. *Franc. de S. Clara, et alii.*

743. *The Soul's Breathing after Christ in Time of Trouble.*

A BULL which is baited at the ring, as soon as he gets any breathing be it never so little, turns him straightway towards that place by which he was brought in, imagining, that by how much the more he is nearer to the stall, by so much the more he shall be further from the stake. In like manner, a faithful heart being baited, and towed in this world with many dogs that come about it—*Psalm xxii. 16*—always hath an eye to that place from which it came, it pants and breathes, and never is at quiet till it return to Him from whence it was set at first.

Tho. Playster's Serm.

744. God's Moderate Answer to the Prayers of His People.

THERE are three sorts of answers (saith Plutarch) that men usually make to a demand: the first, if you ask, whether Socrates be within, telleth you faintly, and unwillingly, He is not within, perhaps he answereth by a laconism, *Oī*, Not; the second, with more courtesy, and to the sufficient measure of the demand, willing to instruct the ignorant, He is not within, but at the Exchange, &c.; the third, running over with loquacity, knoweth no end of speaking, He is not within, but at the Exchange, waiting for strangers out of Ionia, in whose behalf Alcibiades hath written from Miletus, &c. Now the answers of God to the prayers of His people, are neither so sparing or restrict as the first, leaving the soul in a manner as doubtful and perplexed as He found it by granting too little; nor so idle and superfluous as the last, to bring a loathing to men by surcharge of His benefits, but they are in the middle sort tempered with good moderation, full of humanity, kindness, and grace, giving enough, and haply more than asked, and sending the heart away joyful for that which it hath obtained.

Lib. de Garrulitate.

745. Baptismal Water, the Power and Virtue thereof.

SOLINUS reporteth of a river in Boeotia, that it turneth the colour of the sheep that are washed in it, in such sort, that if they were before black or dun, they became presently as white as milk. That may be a fable, but this is gospel, that such is the virtue of the consecrated water in baptism, wherein Christ's lambs are usually washed, through divine benediction upon that holy ordinance; that though they were never so black or foul before, yet after they come out of that laver, they are most clean and white, and so continue till they plunge themselves into the mire of worldly desires, and fleshly lusts.

Solinus, Poly. Hist. *Dan. Featly's Serm. at Court, 1622.*

746. The Folly of Youth discovered and reprobated.

THE ancients painted a young man, stark naked, his eyes veiled, his right hand bound behind him, and his left hand left at liberty,

and Time following him close at the heels, and ever and anon pulling a thread out of the veil. He was so drawn, in a naked posture, to show with what little secrecy he had used his delights and pleasures ; with his right hand bound behind him, to express that he did not do anything right; his left hand free and at liberty, signifying, that he doth all things awkwardly and untowardly ; he was pourtrayed blind, because he doth not see his own follies ; but Time behind him, opening his eyes by little and little, so bringing him to the knowledge of his errors, and that if he go on in such a course of life, he is no other than as a broken ship, which leaks and draws in water at a thousand places, and will not be long ere it sink ; as a house, whereinto the rain doth fall, and drop in so fast, and at so many places, that it must speedily fall without recovery.

Joh. Pieri. Hieroglyphica. Juvenilibus annis Luxuriant animi. Ovid, Fast.

747. *To shun Ill Company.*

IT is better, safer I am sure it is, to ride alone, than to have a thief's company. And such is a wicked man, who will rob thee of precious time, if he do thee no more mischief. The Nazarites, who might drink no wine, were also forbidden to eat grapes, whereof wine is made.* So, we must not only avoid sin itself, but also the causes and occasions thereof, amongst which, bad company (the lime-twigs of the devil) is the chiefest, especially to catch those natures, which, like the good-fellow-planet Mercury, are most swayed by others.

T. Fuller's Good Thoughts. * *Numb. vi. 3.*

748. *Hearing the Word, and not Meditating thereon, dangerous.*

IF a man have the lienteria, a disease so called, so that his meat passeth from him, as he took it in ; or he vomit it up as fast as he eats it. what strength and vigour of body, and senses is this man like to have ? Indeed, he may well eat more than a sounder man, and the small abode that it makes in the stomach, may refresh it at the present, and may help to draw out a lingering, languishing, uncomfortable life. Thus many hearers there are, that are sick of this disease ; what they hear, is many times in at one ear, out at the other ; perhaps they hear more than otherwise they needed.

and the clear discovery, and lively delivering of the Truth of God, may warm and refresh them a little, whilst they are hearing, and perhaps an hour or two after, and it may be, may linger out their grace, in a languishing uncomfortable life. But if they did hear one hour, and meditate seven, if they did as constantly ruminate and digest their sermons as they hear them, and not take in one sermon before the other be well concocted, they would soon find another manner of benefit by sermons, than the ordinary sort of many forward Christians do.

Rich. Baxter's Saints' Everlasting Rest.

749. *Outward Formality only, in the Service of God, condemned.*

MEN put on clean linen, their best clothes, and how often do they look in a glass, to see that all be handsome, before they show themselves in the church to their neighbours ; and it is hoped that they which will not come slovenly before their neighbours, will not appear sordidly before the Lord of Heaven and earth, and withal remember, that that God that approveth this outward decency requireth the inward much more. He will have us lift up to Him, not only clean but pure hands also. A neat outside, and a slovenly inside, is like a painted sepulchre, full of dead men's bones. And it is to be feared that most of our churches in the time of God's service are full of such tombs. There are a generation that are clean in their own eyes, but are not washed from their filthiness.*

*B. Lake's Serm on Exod. xix. * Prov. xxx. 12.*

750. *Conversion of a Sinner wrought by Degrees.*

LITTLE children, of whom I travail again in birth, &c., saith the apostle (Gal. iv. 19), until Christ be formed in you : so that conversion is not wrought *simul et semel*, but by little and little in process of time. In the generation of infants, first the brain, heart, and liver are framed ; then the bones, veins, arteries, nerves, and sinews ; and after this flesh is added, and the infant first begins to live the life of a plant, by growing and nourishing ; then it lives the life of a beast, by sense and motion ; and thirdly, the life of a man, by the use of reason. Even so, God outwardly prevents us

with His Word, and inwardly He puts into us the knowledge of His will, with the beginnings of seeds of faith and repentance, as it were a brain and a heart ; from these beginnings of faith and repentance, arise heavenly desires ; from these desires follow asking, seeking, knocking. And thus the beginnings of faith are increased, and men go on from grace to grace, from one degree of virtue unto another, till they be tall men in Christ Jesus.

Will. Perkins on Galat.

Nemo repente fit optimus.

751. *Not to be Ashamed of the Profession of Christ.*

ST. AUGUSTINE, in his Confessions, relates an excellent story of one Victorinus, a great man at Rome, that had many great friends that were heathens ; but it pleased God to convert him to the Christian religion, and he came to one Simplicianus, and tells him secretly that he was a Christian. Simplicianus answers, *Non credam, ne deputabo te inter Christianos, &c.*, I will not believe thee to be a Christian, till I see thee openly profess it in the church. At first, Victorinus derided his answer, and said, *Ergone parietes faciunt Christianum ?* What ! do the church-walls make a Christian ! But afterwards, remembering that of our Saviour, He that is ashamed of me before men, &c., Mark viii. 38, he returns to Simplicianus, and professeth himself openly to be a Christian. And let this text of Christ always sound in our ears also ; and that of the Revelation, where the fearful, such as Nicodemus, *nocturni adoratores*, such night-walkers in religion, such as are faint-hearted in the profession of Christ, are put in the fore-front of those that shall go to hell, before murderers, whoremongers, adulterers, &c.*

*Lib. viii. Edm. Calamy, Serm. at Westminster. * Rev. xxii. 15.*

752. *Man to be Sociable.*

IT is to be observed, that the farthest islands in the world are so seated, that there is none so remote, but that from some shore of it, another island or continent may be discovered ; as if herein nature invited countries to a mutual converse one with another. Why then should any man court and hug solitariness ? why should any man affect to environ himself, with so deep and great reservedness, as not to communicate with the society of others ? Good company is one of the greatest pleasures of the nature of man ;

for the beams of joy are made hotter by reflection, when related to another. Were it otherwise, gladness itself must grieve, for want of one to express itself to.

Cosmagrafia del Mondo. T. Fuller, *ut antea.*

753. Ministers to Live according to that Doctrine which they teach others.

THERE was a ridiculous actor in the city of Smyrna, which, pronouncing *O Cælum, O Heaven!* pointed with his finger towards the ground ; which, when Polemo, the chief man of the place, saw, he could abide to stay no longer, but went from the company in a great chase, saying, This fool hath made a solecism with his hand, he hath spoken false Latin with his finger. And such are they who teach well, and do ill ; that, however they have Heaven at their tongue's end, yet the earth is at their finger's end ; such as do not only speak false Latin with their tongue, but false divinity with their hands ; such as live not according to their preaching. But He that sits in the heavens will laugh them to scorn, and hiss them off the stage, if they do not mend their action.

Casp. Barthii Adversar. T. Playfer's Serm.

754. England's Ingratitude to God.

SCIPIO AFRICANUS, the elder, had made the city of Rome, being at that time *exanguem et morituram*, in a deep consumption, and ready to give up the ghost, Lady of Africa. At length being banished into a base country town, his will was that his tomb should have this inscription on it, *Ingrata patria, ne ossa mea quidem habes* : Unthankful country, thou hast not so much as my bones. Thus many and mighty deliverances have risen from the Lord to this land of ours, to make provocation of our thankfulness ; yet, *Ingrata Anglia, ne ossa mea quidem habes*, may the Lord say : Ungrateful England, thou hast not so much as the bones of thy Patron and Deliverer ; thou hast exiled Him from thy thoughts, buried Him in oblivion ; there is scarcely a footprint of gratitude to witness to the world that thou hast been protected.

Val. Max. Lib. v. cap. 3. B. King's Text. on Jonah.

755. *The Papist's Blind Zeal discovered.*

RHENANUS reporteth that he saw, at Mentz in Germany, two cranes, standing in silver upon the altar, into the bellies whereof the priests, by a device, put fire and frankincense, so artificially, that all the smoke and sweet perfume came out of the cranes' beaks. A perfect emblem of the people's devotion, in the Romish Church. The priests put a little fire into them, they have little warmth of themselves, or sense of true zeal ; and, as those cranes sent out sweet perfumes at their beaks, having no smelling at all thereof in themselves, so these breathe out the sweet perfumed incense of prayer, and zealous devotion, whereof they have no sense or understanding at all, because they pray in an unknown tongue.

Lib. de Rebus Germ.

Dan. Featly, ut antea.

756. *Saints in Glory—what they hear and see.*

ST. AUGUSTINE was wont to wish three things :—First, that he might have seen Christ in the flesh ; secondly, that he might have heard St. Paul preach ; thirdly, that he might have seen Rome in its glory. Alas, these are small matters, to that which Austin, and all the saints in glory do now behold ; there they see not Christ in the form of a servant, but Christ in His Kingdom, in majesty and glory ; not Paul preaching in weakness and contempt, but Paul, with millions more, rejoicing and triumphing ; not persecuting Rome, in fading glory, but Jerusalem which is above, in perfect beauty and splendour. And there they hear too, not Elijah, Isaiah, Daniel, with all the prophets of old ; Peter, John, James, Jude, apostles of the New Testament, preaching to an obstinate people in imprisonment, persecution, and reproach ; but triumphing in the praises of their God, that hath thus advanced them.

Rich. Baxter's Saints' Eternal Rest.

757. *God, a Mighty God.*

CANUTUS, a king of this land, when flatterers magnified his power, and did almost deify him, to confute them, caused his chair to be set by the sea-shore, at the time of the flood ; and sitting in his majesty, commanded the waves, that they should not approach

his throne. But when the tide kept his course, and wet his garments ; Lo ! (saith he) what a mighty king I am by sea and land, whose command every wave dareth to resist ! Here, now, was weakness joined with might. It is otherwise with God ; He is a mighty God. It appears in the epithet, that is added unto EL, which is GIBBOR, importing, that He is a God of prevailing might, whom the winds and seas obey. In Daniel He is called EL ELIM, the Mighty of Mighties. Whereupon Moses magnifying His might, saith, Who is like unto Thee, O Lord, among the gods ?* Which words being abbreviated, the Maccabees in their wars against their enemies, did bear in their standard, and thence (as the learned have observed) did take their name of Maccabees. Certainly, this epithet is a just ground of that, which King David persuades, Ascribe unto the Lord, O ye mighty, ascribe unto the Lord glory and strength, Psal. xxix.

Hen. Huntington's Hist. *B. Lake's Serm. on Isa. ix.* * *Exod. xv. 11.*

758. *Drunkenness the Shame of England.*

THERE is a complaint in Pliny, for the time present and past, *Latifundia perdidierunt Italiam* : Italy is undone by large severals. We may take up the like complaint against drinking ; *multifundia*, that is, *multum infundendo*, the pouring in of much liquor is the shame of England already, and will be (if not reformed) the utter undoing of it.

B. Smith's Serm. on Ephes. v.

759. *To Trust in God, who is the Great Lord Protector of His People.*

THERE is an excellent story of a young man, that was at sea in a mighty raging tempest ; and when all the passengers were at their wit's end for fear, he only was merry, and when he was asked the reason of his mirth, he answered that the pilot of the ship was his father, and he knew his father would have a care of him. The great and wise God, who is our Father, hath from all eternity decreed, what shall be the issue of all wars, what the event of all troubles. He is our Pilot, He sits at the stern ; and, though the ship of the church or state be in a sinking condition, yet, be of good comfort, our Pilot will have a care of us. There is nothing done in the lower House of Parliament on earth, but what is first decreed in the higher house in Heaven. All the lesser wheels are

ordered and over-ruled by the upper. Are not five sparrows, saith Christ, sold for a farthing ?* One sparrow is not worth half a farthing. And there's no man shall have half-a-farthing's worth of harm, more than God hath decreed from all eternity.

Edm. Calamy's Serm. at a Fast, Westminster. * Luke xii. 6.

760. *How to come off well in ill Company.*

It is reported of the river Dee, in Merionethshire in Wales, that running through Pimble Mere, it remains entire, and mingles not its streams with the waters of the lake. So, if against thy will, the tempest of an unexpected occasion drive thee amongst the rocks of ill company, though thou be with them, be not of them ; keep civil communion with them, but separate from their sins, and know for thy comfort, thou art still in thy calling, and therefore in Go'l's keeping, who, on thy prayer, will bring thee off with comfort.

Guil. Camden, Britannia.

761. *Greatness and Goodness well met together.*

SIMEON, the son of Onias, was as a fair olive tree that is fruitful ; and as a cypress tree, which groweth up to the clouds.* A cypress tree is high, but barren ; an olive tree is fruitful, but low. So a Christian is, or ought to be, not only a cypress tree, reaching high in preferment, and worldly honour, but he must also be low as the olive tree, bringing forth fruit with patience, like Simeon, neither low nor barren ; though an olive, yet as high as the cypress ; though a cypress, yet as fruitful as the olive tree.

Tho. Playfer's Serm. * Eccl. v. 15.

762. *Prosperity of the Wicked Destructive.*

THE King of Egypt blessed himself for having any thing to do with Polycrates King of Samos, because he was over-fortunate ; for having a massive and rich ring, he cast it into the sea to try an experiment in despite of fortune, he found it again at his table in the belly of a fish which was brought for a present unto him. The thriving estate of the wicked is set out at large, their bullock gendereth, and miscarrieth not, their cow calveth, and casteth not her calf, &c.,* and they come not into misfortune as other men.

What ! no misfortune ? Even the greatest in this, that they are so fortunate.† Surely it were good for men not to be acquainted with such engrossers of prosperity, and much less to be partakers of their unhappy happiness.

*B. King on Jonah. Herodotus. * Job xxi. + Psalm lxxiii.*

763. *God's People meet with many Discouragements in the World.*

TIBERIUS CONSTANTINUS, in the year of our Lord 577, commanding a golden cross, set in marble, to be digged up, that it might not be trod upon, found under it a second, and under the second a third, and under the third a fourth. So the dearest servants of God in this world, digging for the hidden treasure of the Word, and putting themselves into a frame of Gospel obedience, find but hard dealing in the world, cross under cross, and loss upon loss, and sorrow after sorrow. Look how the waves in the sea ride one upon the neck of another, and as Job's messengers trode one upon the heels of another ; so miseries and calamities, and vexations in the course of this life, follow close one upon the other.

Joh. Donne's Pseudo-Martyr.

764. *The Great Comfort of Heavenly Meditation.*

PHARAOH's butler dreamed that he pressed the ripe grapes into Pharaoh's cup, and delivered the cup into the king's hand ; it was a happy dream for him, and signified his speedy access to the king's presence. But the dream of the baker, that the birds did eat out of his basket on his head the baked meats prepared for Pharaoh, had an ill omen, and signified his hanging, and their eating his flesh.* Thus, when the ripened grapes of heavenly meditations are pressed by a good Christian into the cup of affection, and this put into the hands of Christ by delightful praises, it is a true argument of real comfort, that that Christian in so doing, shall be shortly taken from the prison of this flesh where he liveth, and be set before Christ in the courts of Heaven, and there serve up to Him that cup of praise (but much fuller and much sweeter) for ever and ever ; but if the ravenous birds of wandering thoughts do devour these meditations intended for Heaven, it is hard to

say but that so far as they intrude, they will be the death of that service, if not the death of that soul they thus infest.

* *Gen. xl.*

R. Baxter's Saints' Eternal Rest.

765. *God gives Warning before He smites.*

NON solet Deus subrepere, &c., saith Chrysostom, God when He doth any great work in the world, stealeth not upon the world, He giveth a warning piece before He dischargeth his arming piece ; so did He before he brought on the flood, before he delivered his people out of Egypt, before he gave the Jews over unto the Babylonian captivity. We cannot read these stories, but we must needs find in them God's palpable harbingers ; so that if men be surprised, it is not because they not forewarned, but because they will take no warning.

E. Lake on Hag. ii.

766. *Excess of Apparel condemned.*

IT was an arrogant act of Hubert, Archbishop of Canterbury, who when King John had given his courtiers rich liveries, gave his servants the like, wherewith the king was not a little offended. But what shall we say to the riot of our age, wherein, as peacocks are more gay than the eagle himself, every ordinary subject outvies his sovereign ; what fancies and fantastical habits are daily seen among us.

Math. Paris.

767. *The Dangerous Example of Wicked Governors.*

JEROBOAM, the son of Nebat, is never mentioned in the Scripture, never read or heard of in the Chronicles of Israel, but he draweth a tail after him like a blazing star, who made Israel to sin. A sick head disordereth all the other parts, and a dark eye benights the whole body. It is said, *Facile transitur ad plures*: People are apt to flock after a multitude ; and it is as true, *Facile transitur ad majores*: Men are apt to imitate great authority, whether good or bad. Evil behaviour in men of high degree corrupteth, as it were, the air about, which the people drawing in over-hastily, are made like to themselves in all manner of lewdness.

Ephr. Udall's Serm. at St. Paul's, London, 1637.

768. *How to use Riches.*

WHEN a man taketh a heavy trunk, full of plate or money, upon his shoulders, it maketh him stoop, and boweth him towards the ground ; but if the same weight be put under his feet, it liftest him up from the ground. In like manner, if we put our wealth and riches above us, preferring them to our salvation, they will press us down to the ground, if not to hell with their very weight ; but if we put them under our feet, and tread upon them as staves and vassals to us, and quite contemn them in respect of heavenly treasure, they will raise us up towards Heaven.

Th. Taylor's Serm. at S. M. Alder.

769. *The Great Danger of Concealed Knowledge.*

CARDANUS tells of one that had such a receipt as would suddenly and certainly dissolve the stone in the bladder ; and he concludes of him that he makes no doubt but that he is now in hell, because he never revealed it to any before he died. This was something of a hard sentence, but what shall we think then of them, that know of the remedy of curing souls, such as have receipts for hard and stony hearts, yet do not reveal them, nor persuade men to make use of them ? Is it not hypocrisy to pray daily for their conversion and salvation, and never once endeavour to procure it ? And if hypocrisy, then what is the reward of hypocrisy ? there is none so ignorant but knows it.

R. Baxter's Saints' Eternal Rest.

770. *How the Gospel propagateth itself.*

As the scope of the sun is in all the world, and yet at one time the sun doth not shine in all the parts thereof, it beginneth in the east, and passeth to the south, and so to the west ; and as it passeth forward, bringing light to one place, withdraweth from another. So it is in regard of the Sun of Righteousness, the sunshine of the Gospel, He hath *jus ad omnem terram*, but He hath not at the same *jus in omni terra* ; the propriety of all is His, but He taketh possession of it all, successively, and by parts : the eastern churches,—the southern have had his light, which now are in darkness for the most part ; and we that are more northerly, do now

enjoy the clearest noontide ; but the sun beginneth to rise to them in the west, and it is too plain, that our light beginneth to grow dim, it is to be feared that it hasteth to their meridian, and whether after their noon it will set, God knoweth ; yet the cause hereof is not (lest we mistake) in the Sun of Righteousness, as the cause why all have not light at one time, is in the corporal sun. The corporal cannot at one time enlighten all, the Sun of Righteousness can ; but for the sins of the people, the candlestick is removed, and given to a nation that will bear more fruit. We interpose our earthliness between ourselves and the sun, and so exclude ourselves from the beams thereof.

B. Lake on Isaiah ix.

771. *England's Distractions to be England's Peaceable Directions.*

AULUS GELLIUS tells of certain men that were in a ship ready to perish, by reason of a great tempest, and one of them being a philosopher, fell to asking many trifling questions ; to whom they answered, *Kai σὺ παιᾶς, ἡμεῖς ἀπολούμεθα* ; We are perishing, and dost thou trifle ? So it may be said of us, Is England sinking, and is this a time to be raising unnecessary disputes, to be wrangling in controversies about points of church government, when God knows whether we shall have any government either in church or state at all, when there is *Hannibal ad portas*, a generation of men crying out, No governors, no church, no ministers, no sacrament. As Elisha said to Gehazi, Is this a time to receive money ? so it may be said again, *rebus sic stantibus*, Is this a time to divide ? Is such a time as this, a time to trouble England with new opinions ? Is this a time to divide ? Nay, is it not rather a time to unite, and to have quiet hearts, and peaceable dispositions one towards another, that so the God of Peace may delight to dwell amongst us ?

*Noct. Atticæ. * 2 Kings v. 26.*

772. *Deformity of Body not to be Contemned.*

AN Emperor of Germany coming by chance on a Sunday into church, found there a misshapen priest, *pœnè portentum naturæ*, insomuch as the emperor scorned and contemned him. But when he heard him read these words in the service, For it is He that made us, not we ourselves, the emperor checked his own proud

thoughts, and made inquiry into the quality and condition of the man, and finding him on examination to be most learned and devout, he made him Archbishop of Colen, which place he did excellently discharge. Mock not at those then who are misshapen by nature, there is the same reason of the poor, and of the deformed, he that despiseth them, despiseth God that made them. A poor man is a picture of God's own making, but set in a plain frame, not gilded ; and a deformed man is also His workmanship, but not drawn with even lines, and lively colours : the former not for want of wealth, as the latter not for want of skill, but both for the pleasure of the maker, and many times their souls have been the chapels of sanctity, whose bodies have been the spitals of deformity.

Gul. Malmsb., Lib. ii, cap. 10. T. Fuller's Holy State.

773. *Profession and Practice to go together.*

THE prophet Isaiah (chap. lviii. 1) is willed to lift up his voice like a trumpet ; there are many things that sound louder than a trumpet, as the roaring of the sea, the claps of thunder, and such like ; yet he says not, Lift up thy voice as the sea, or lift up thy voice as thunder, but lift up thy voice as a trumpet ; why as a trumpet ? because a trumpeter, when he sounds his trumpet, he winds it with his mouth and holds it up with his hand. And so every faithful heart, which is as it were a spiritual trumpet to sound out the praises of God, must not only report them with his mouth, but also support them with his hand. When profession and practice meet together, *quam bene convenient*, what a harmony is in that soul ! When the tongue is made God's advocate, and the hand executor of God's will, then doth a man truly lift up his voice like a trumpet.

Math. Stiles' Serm. at St. Paul's, 1626.

774. *All Men and Things subject to Mortality.*

WHEN the Emperor Constantius came to Rome in triumph, and beheld the companies that entertained him, he repeated a saying of Cyneas the Epirote, that he had seen as many kings as citizens. But viewing the buildings of the city, the stately arches of the gates (so lofty, that at his entrance, he

needed not to have stooped like a goose at a barn-door), the turrets, tombs, temples, theatres, aqueducts, baths, and some of the work so high like Babel, that the eye of man could scarcely reach unto them ; he was amazed, and said, That nature had emptied all her strength and invention upon that one city ; he spake to Hormisda, the master of his works, to erect him a brazen horse in Constantinople, like unto that of Trajan the Emperor which he there saw : Hormisda answered him, that if he desired the like horse, he must then provide him the like stable. All this and much more in the honour of Rome : at length he asked Hormisda, what he thought of the city, who told him that he took no pleasure in anything there, but in learning one lesson, That men also died in Rome, and that he perceived well, the end of that Lady City (which in the judgment of Quintilian, was the only city, and all the rest but towns) would be the same with all her predecessors, the ruins whereof are even gone to ruin. This is the doom that attendeth both men and places, be they never so great and stately, the consideration whereof, made a learned man close up that his admirable history of the world in these words, O eloquent, just and mighty death, whom none could advise, thou only hast persuaded ; what none hath dared, thou hast done ; and whom all the world hath flattered, thou only hast cast out of the world and despised. Thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man, and covered it over with these two narrow words, *HIC JACET.*

Homo statura parva caput incurvabat, &c. Bapt. Platina in Vita Felicis Secundi. Ammian Marcellin. l. 16. O jam periire ruina. Lucan. Sir Gualth. Raleigh, Hist. in fine.

775. *Faith in Christ, the only Support in the Time of Trouble.*

IN that famous battle at Leuctra, where the Thebans got a signal victory, but their captain Epaminondas, his death wound, it is reported, that Epaminondas, a little before his death, demanded whether his buckler were taken by the enemy, and when he understood that it was safe, and that they had not so much as laid their hands on it, he died most willingly and cheerfully. Such is the resolution of a valiant soldier of Christ Jesus, when he is wounded even to death, he hath an eye to his shield of faith, and finding that to be safe out of the enemy's danger, his soul marcheth contr-

ageously out of this world, singing St. Paul's triumphant ditty, I have finished my course, I have kept the faith. Henceforth is laid up for me a crown of righteousness, 2 Tim. iv. 7, 8.

Plutarch. Pausanias in Boeoticis. Dan. Featly, ut antea.

776. *Nothing but Christ to be Esteemed as of any worth.*

As the Jews use to cast to the ground the book of Esther, before they read it, because the name of God is not in it ; and as St. Augustine cast by Tully's works, because they contained not the name of Christ, so must we throw all aside, that hath not the name of Jesus on it. If honour, riches, preferment, &c., come not in the name of Jesus, away with them, set them by, as not worth the taking up ; give them no entertainment, further than as they have reference to Christ and eternity.

Steph. Menochius. R. Baxter's Saints' Eternal Rest.

777. *Humility the Way to Glory.*

We say in our creed, that Christ descended into hell, *descendit ut ascendant* : He took His rising from the lowest place, to ascend into the highest. And herein Christ readeth a good lecture unto us, he teacheth us, that humility is the way to glory, and the more we are humbled, the more we shall be exalted. Adam, and those once glorious angels, were both ambitious, both desired to climb ; but they mistook their rise, and so in climbing, both had grievous falls. If we then would climb without harm, we must learn of Christ to climb ; so shall we be sure to tread the steps of Jacob's ladder, which from earth will reach even to the highest heavens.

Ephr. Udall's Serm. at Merc. Chap., 1640. Primus ascensionis gradus est humilitas, Ber.

778. *A Kingdom Divided within itself, cannot long stand.*

MELANCTHON persuading the divided Protestants of his time to peace and unity, illustrateth his argument by a notable parable of the wolves and the dogs, who were marching onward to fight one against another. The wolves, that they might the better know the strength of their adversary, sent forth a master-wolf as their scout.

The scout returns, and tells the wolves, that indeed the dogs were more in number, but yet they should not be discouraged ; for he observed that the dogs were not one like another ; a few mastiffs there were, but the most were little curs which could only bark, but not bite, and would be afraid of their own shadow. Another thing also he observed, which would much encourage them, and that was, that the dogs did march as if they were more offended at themselves than with us, not keeping their ranks, but grinning, and snarling, and biting, and tearing one another, as if they would save us a labour. And therefore let us march on resolutely, for our enemies are their own enemies ; enemies to themselves and their own peace ; they bite and devour each other, and therefore we shall certainly devour them. Thus, though a kingdom or state be never so well provided with men, arms, ammunition, ships, walls, forts, and bulwarks, yet notwithstanding, if divisions and heart-burnings get into that kingdom, that state, or that city, like a spreading gangrene, they will infect the whole, and like a breach made in the walls of a city besieged, they will let in the enemy to destroy it. Nay, though there should be a kingdom of saints, if differences and distractions get within that kingdom, they will, like the worm in Jonah's gourd, eat up all the happiness of it in one night.

*Edm. Calamy, a Fast Serm. at Westminster, 1644. En quo discordia cives
Perduxit miseros ! Virg. Eclog.*

779. *Not to continue Angry.*

THE English, by command from William the Conqueror, always raked up their fires, and put out their candles, when the curfew bell was rung ; some part of which laudable custom of those times remaineth yet, in the ringing of our eight or nine o'clock bell. Let it then mind us thus much, that the sun go not down upon our wrath ; let it not carry news to the Antipodes, in another world, of our revengeful nature, but rather quench all sparks of anger, rake up all heat of passion, that may arise with us.

Stow's Annals. Ephes. iv. 26.

780. *The Great State of Heaven.*

WHEN Cyneas, the ambassador of Pyrrhus, after his return from Rome, was asked by his master, what he thought of the city and state, he answered and said, That it seemed to him to be res-

publica regum, a state of none but great statesmen, and a commonwealth of kings. Such is Heaven, no other than a parliament of emperors, a commonwealth of kings ; every humble faithful soul in that kingdom, is co-heir with Christ, hath a robe of honour, and a sceptre of power, and a throne of majesty, and a crown of glory.

Plutarch in Vita Pyrrhi. *Hic locus est, quem, si verbis audacia detur, &c.*
Ovid.

781. Every Man to be Active in his Place.

He is not worthy to be a member of a state, by whom the state is no whit bettered. The Romans well understood this, when they instituted their censors, to enquire into every man's course of life, and to note them, *carbone nigro*, with a character of infamy, that could not give some good account of their life. It is a thing pitiful to consider, how many there are in this land of ours, whose glory is their shame, the very drones and cumber-gounds of their country, the chronicle of whose life was long since summed up by the poet, *Nos numerus sumus et fruges consumere nati* ; no better than cyphers, if you respect the good they do. But let them know, that God will have no mutes in His grammar, no blanks in His almanack, no dumb shows on His stage, no false lights in His house, no loiterers in His vineyard.

Wolfg. Laxius de Reb. Gest. Rom.

782. How to get into Heaven.

As Socrates told a lazy fellow, that would fain go up to the top of Olympus, but that it was so far off : why, said he, Walk but as far every day, as thou dost about thine own house, and in so many days thou shalt be sure to be at Olympus. Thus, let but a man employ every day, so many serious thoughts upon the excellent glory of the life to come, as he now employeth daily on his necessary affairs in the world ; nay, as he looseth daily on vanities and impertinences, and his heart will be at Heaven in a very short space.

Erasm. Apophthegm, Lib. iii. *R. Baxter's Saints' Eternal Rest.*

783. The Strength of Imagination demonstrated.

IMAGINATION, the work of fancy, hath produced real effects ; sad and serious examples of this truth may be produced, but a merry

one by the way. A gentleman having led a company of children beyond their usual journey, they began to be weary, and jointly cried to him to carry them, which because of their multitude, he could not do, but told them he would provide them horses to ride on : then cutting little wands out of the hedge as nags for them, and a great stake as a gelding for himself ; thus mounted, fancy put mettle into their legs, and they came cheerfully home.

T. Fuller's Holy State.

784. *The Heavenly Conqueror the Happy Conqueror.*

IN the several kingdoms of the world, there are several orders of knights, as of Malta, of the Garter, of the Golden Fleece, of St. John of Jerusalem, of St. Saviour, of St. James, of the Holy Ghost, and divers others ; and most of these have been found λεπτάκτα, white-livered soldiers, carpet knights, that either never drew sword, nor saw battle, or fled from their colours. But in the Kingdom of Christ, there is found but only one sort of knight, and that is the Order of St. Vincent, such as stood their ground, such as never returned from battle, without the spoil of their ghostly enemies ; such, whose motto was here below, *Vincenti dabitur*, and now they are more than conquerors in Heaven above.*

P. Mexia's Theatre. *Dan. Featly's Serm.* * *Rev. ii. 7.*

785. *Ignorance of God's Mind, will not excuse at the last.*

THE people of Sienna, having wilfully rebelled against Charles the Fifth, their emperor, sent their ambassador to excuse it, who, when he could find no other excuse, thought in a jest to put it off thus :—What, saith he, shall not we of Sienna be excused, seeing we are known to be fools ? To whom the emperor's agent replied, Even that shall excuse you, but upon the condition which is fit for fools, that is, to be kept and bound in chains. Thus shall it be with those that sit under plentiful means of grace, rich gospel dispensations, so that it is but opening the casements of their hearts, and the light of God's countenance will fully shine upon them, yet remain unfruitful, barren, empty, sapless, lifeless Christians, and think that ignorance shall at the last excuse them.

*Paul Jovii Hist. Lib. xxxiv. Imperatorum Vitæ. Ehen quam misera
tramite devio Abduecit ignorantia. Boethius, iii. 8.*

786. *Preposterous Zeal reproved.*

We choose the best lawyers for our causes, the best physicians for our bodies; but to supply the defect of our souls, to guide our judgment and conscience aright, in the ways of God, we trust we know not whom. The humour of such cannot be better resembled than to the distempered appetite of girls, that have the green sickness; their parents provide for them wholesome diet, and they get into a corner, and eat chalk and coals, and such like trash. So they that may have in the church grave and sound instructions for the comfort of their souls, in conventicles feed upon the raw and undigested meditations of some ignorant tradesman.

B. Lake's Serm. at Wells. *Hoc est zelum Dei habere, sed non secundum scientiam.*

787. *The Danger of Stage Plays.*

ZEUXIS, the curious painter, painted a boy holding a dish full of grapes in his hand, done so lively, that the birds being deceived, flew to pick the grapes. But Zeuxis, in an ingenuous choler, was angry with his own workmanship. Had I, said he, made the boy as lively as the grapes, the birds would have been afraid to touch them. Thus, two things are set out to us in stage plays, some grave sentences, prudent counsels, and punishments of vicious examples, and, with these, desperate oaths, lustful talk, and riotous acts, are so personated to the life, that wantons are tickled with delight, and feed their palates upon them. It seems the goodness is not portrayed out with equal accents of liveliness as the wicked things are; otherwise, men would be deterred from vicious courses, with seeing the woeful success that follows after. But the main is, wanton speeches on stages are the devil's ordinance, to beget badness. But it is a question, whether the pious speeches spoken there be God's ordinance, to increase goodness, as wanting both his institution and benediction.

Pliny's Hist., Lib. lvi. cap. 10. *Fulgorus.* *T. Fuller's Holy State.*

788. *Profit is the Great God of the World.*

IT was the usual demand of one of the wisest among the Roman judges, Cassius (surnamed the Severe), in all cases of doubt, in

matters of fact, about the person of the delinquent, *Cui bono!* Who gained by the bargain? on whose side lay the advantage! assuring himself that no man of understanding would put himself into any dishonest or dangerous action, without hopes of reaping some fruit by it; as also that there can be no enterprise so beset with difficulties and dangers, which some men, for apparent hope of great gain and profit, would not go through with. And it is very true, no arguments conclude so necessarily, in the opinion of the greater part of men, as that which is drawn *ab utili*; profit is the great god of the world. *Hæc omnia tibi dabo* was the topic place the devil made use of, above all other, when he tempted our Saviour. Profit is a bait that all bite at. Hence is that maxim of the Parthians, *Nulla fides, nisi prout expedit*, No faith or keeping touch with anything, but as it maketh for advantage. Justice and honesty, religion and conscience, may be pretended, but that which turneth the balance, and carrieth the greatest sway in all concerns, is the matter of profit and emolument.

Cic. in Verre. *Dan. Featty, ut antea.* *Vulgus amicitiis utilitate probat.* *Ovid.*

789. *The Poor Distressed Man's Comfort, by his Appeal unto God.*

As a man that in some of the courts is overpowered in a just cause by a strong hand, yet keeps up his hope, so long as he hath liberty to make his appeal to a higher court, especially if he be confident of the sincerity of the judge, to whom he is to make his appeal: so, those that are here oppressed, rejected, distressed, are not therefore to be discouraged, if at man's hand they receive little or no relief. Why? Because they may appeal unto God, and they are sure to prevail with Him, according to the equity of their cause; with Him there is no respect of persons, no accepting of bribes: He is one, who, as He will not be corrupted, so He cannot be deluded; and, that the poor may not always be forgotten, nor the hope of the oppressed perish for ever,* hath set down a certain day, wherein He will, without fail, and without further delay, if not before, hear every man's cause, right every man's wrong, and do justice on every wrong-doer.

T. Cartwright in Ecclesiast. * *Psalm ix. 18.*

790. *The Charity of Former Times abused in these Times.*

THE first Christians, after the rage of persecution was over, how open-handed were they, in erecting and providing for places and persons, dedicated unto Christ's service ! And as in other countries, so the good Christians of this island have left honourable memorials in their magnificent foundations, and munificent endowments thereof, many millions have been that way expended, at the foot of which account, as a schedule thereunto annexed, is a bank of a million of money (not perfectly audited, but slenderly cast up by an unskilful hand in matter of account) bestowed in the city of London, and the two universities, in the last century of years, setting the rest of the kingdom aside. All these followed the rule of God's law, whatsoever they offered unto Him was still of the best. But, by the way, it may be observed, that the flood of our ancestors' liberalities rose not to so high a pitch, but their posterity's sacrilege hath taken it down to as low an ebb ; and a saying of William Rufus, a great, though no good king of this island, pleaseth too many that live on the spoils of the church, "Christ's bread is sweet."

And. Willet's Synopsis Papismi.

791. *Covetousness and Contentment inconsistent.*

IT is one property, which, they say, is required of those who seek for the philosopher's stone, that they must not do it with any covetous desire to be rich, for otherwise they shall never find it. But most true it is, that whosoever would have the jewel of contentment (which turns all into gold, yea want into wealth), must come with minds divested of all ambitious and covetous thoughts, else are they likely never to obtain it.

Jos. Shute, a Serm. at St. Paul's, 1619.

792. *Not to be in Love with Sin.*

is observable, that Xerxes bare a strange affection to the plane tree which he hung about with chains, and decked with jewels of greatest price : a fond and foolish affection as being to a tree, and such a tree as is good for nothing but to shade one out of the

sun. This folly of so great a monarch, very well resembleth all those who are not guided by the Spirit of God into the ways of truth and life, but are led by the spirit of error, or by the error of their own spirit, to ungodly and sinful courses, the very beaten paths to hell and death ; the tree they are in love with, and adorn and spend so much cost upon, is the forbidden tree of sin, altogether unfruitful, as that of Xerxes, it hath neither fair blossoms nor sweet fruit on it, only it is well grown, hath large arms, and broad boughs, and casteth a good shade, or to speak properly, a shadow of good, a noisome or pestilent shade, making the ground barren, and killing the best plants of virtues, by depriving them of the sunshine of God's grace ; yet as divers nations in the days of Pliny paid tribute to the Romans for the shade of these trees, so do these men pay for the seeming delight and pleasure of sin (being indeed but a shadow of vanity) to the devil, the greatest tribute that can be paid, even the tribute of their most precious souls.

Herodotus. *Dan. Feally, ut antea.* *Nat. Hist. Lib. xii.*

793. *The Sad Effects of a Wounded Conscience.*

If a man be sick, wear he never so stately robes, he minds them not ; have he never so dainty fare, he relisheth it not ; lay him in never so soft a bed, yet he cannot rest, his diseased body feels nothing but the afflicting peccant humour. Even so when the remorse of conscience works, all our gifts and parts be they never so great, appear not Riches, though in great abundance, satisfy not ; honours, preferments, though never so eminent, advantage not ; though we have them all for the present, yet we have not the use of them ; we see, we hear, but we feel nothing but sin ; as experience teacheth them that have been distressed in this kind.

B. Lake's Serm. at Court. *Nihil est miserius quam hominis animus conscientius.*
Plautus in Captivis.

794. *Multitudes of Time-servers.*

WE read of an Earl of Oxford, fined by King Henry the Seventh, fifteen thousand marks, for having too many retainers. But how many retainers hath time had in all ages ? and servants in all offices ? and chaplains too upon occasion, doing as the times do, not because the times do as they should do, but merely for sinister respects, and by ends to ingratiate themselves.

Sir Franc. Bacon's Hen. vii. p. 211.

795. *God's Spiritual Blessing upon a Man's Employment in His Calling.*

As the sons of the husbandman in the fable, who being told by their father lying on his death-bed, that he left much gold buried under the ground in his vineyard, fell a delving and digging all about the vines, and though they found no gold, yet by stirring the mould about the roots of the trees, gained a great vintage that year: even so it falleth out in the labour of our calling, though by them we reap not always that which we expect, and the world so much looks after, riches, preferment, &c., yet thereby we may manure, if I may so say, the ground of our hearts, and gain great store of those fruits, peace of conscience, joy in the Holy Ghost, the blessing of God, such as the branches that are grafted in the true vine, Christ Jesus, bear.

Conr. Zuingeri Theatrum Hum. Vitæ. Bromiardi Sum Prædicant.

796. *Good Men, as the Pillars of both Church and State, to be preserved.*

ST. PAUL gives the name of pillars to Peter, James, and John, Gal. ii. Nazianzen saith of Athanasius, that he was ὁ στῦλος τῆς ἐκκλησίας; and of Attalus, Nicephorus saith that he was στῦλον καὶ ἐφραίμια τῶν μαρτύρων. Neither is this true only of the worthies of the church, but of the commonwealth also; Joseph is not only called *Pastor*, but *Petra Israelis*; the like is of Eliakim, the son of Hilkiah, of whom God saith, I will fasten him as a nail, &c., Isa. xxii. And indeed there is no good man on whom the land doth not rest; for as the world was made for them, so they bear it up, and when God removes them, the world grows so much the weaker; that any man enjoys his estate, that one friend hath society with another, they are beholden to the good; they think (poor souls) that when they break laws, and persecute good men, themselves fare the better, and their posterity is the greater; but fools they are, and therein prove their own foes, for they overturn the pillars both of church and state, whereupon themselves do lean. And whereas there is that care in unreasonable creatures, of the preservation of the whole, that every part will hazard itself to prevent the common ruin; only men, forgetting that themselves must perish when the commonwealth goes to wreck, to satisfy their own lusts, continually push at, and would overturn the pillars that bear

them, and Samson-like, though not with so good a will as Samson, nor in so good a cause, (for themselves are more like Philistines) endeavour the ruin both of others and themselves.

Orat. xxi. B. Lake's Serm. Natura sui conservatrix. Arist.

797. *A Contented Mind suits with all Conditions.*

ONE observeth (how truly, I dispute not) that the French naturally have so elegant and graceful a carriage, that what posture of body soever in their salutations, or what fashion of attire soever they are pleased to take on them, it doth so beseem them, that one would think nothing could become them better. Thus contentment makes men carry themselves gracefully in wealth, and in want, in health, and in sickness ; in freedom and fetters, in what condition soever God allots them.

Relat. de Giov. Botero.

798. *To be Thankful unto God in all Conditions.*

FABRICIUS told Pyrrhus, who one day tempted him with gold, and the next day sought to terrify him with an elephant, a beast that he had never seen before : Yesterday I was nowhat moved with your gold, nor to-day with your beast. So let neither abundance transport us, nor wants dismay us, nor adversity deject us, but both incite us to bless God, in prosperity to praise His bounty, and in adversity His justice, and in both, His providences and fatherly care over us.

Plutarch in Vita. Jer. Borogh's True Content.

799. *Church-spoilers Condemned.*

IN the end of an old Latin verse are reckoned up three great wonders of England, *Ecclesia, Femina, Lana*—the churches, the women, and the wool. *Femina* may pass still, who may justly challenge wonder for vanity. As for *Lana*, if it be wonderful alone, most sure it is, that it is ill joined with *Ecclesia* : the church is fleeced, and instead of wool, hath gotten nothing but a bare pelt upon her back ; and as for *Ecclesia*, either men have said with the Babylonians, Down with it, down with it, even to the ground ; or

else in respect of the maintenance, with Judas, *Ut quid perditio hæc?* Why was this waste? they would have the church put to board wages, the ministers, like St. Paul, to labour with their hands, rather than to be troublesome; but they will not in the meantime, like those good primitive Christians, lay down all they have at the Apostles' feet, *Acts iv. 35.*

B. Hall's Contemplat., Pool of Bethesda. De Ecclesia qui aliquid furatur, Judæ proditori comparatur. August. in Joh.

800. *Wicked Men, instrumental for the Good of God's Children.*

SOLINUS writeth of Hypanis, a Scythian river, that the water thereof is very bitter as it passeth through Exampius, yet very sweet in the spring; so the cup of trembling, which is offered to the children of God, is often very bitter at the second hand, as it is ministered unto them by profane persons, such as are haters of God, and despisers of goodness; yet is it sweet at the first hand, as is sent them from Heaven. What Christ spake to Pilate, vaunting of the power and authority that he had over him, the feeblest Christian may reply to the greatest potentate on earth, Thou couldst have no power at all against me, unless it were given thee from above; *the wicked may have a will to hurt them, but power they have none, unless it be given them from above by God, who can and doth usually execute His judgments by unjust ministers, by the very worst of men, and let them intend never so much evil, plot never so much mischief against His servants, yet He will turn it to their good.

*Cap. xx. Pierre du Moulin de l'Amour de Dieu. * Joh. xix. 11.*

801. *Riches, Honour, &c., the Devil's Bait.*

In some fenny places in England, where they are much troubled with gnats, they use to hang up dung in the midst of the room, for a bait for the gnats to fly to, and so catch them with a net provided for the purpose. Thus the devil ensnareth the souls of many men, by alluring them with riches, honours, preferments, the muck and dung of this world, to undo them eternally.

Tho. Fuller's Meditat. Opes irritamenta malorum.

802. Neglect of Prayer unto God condemned.

IT is observable that amongst the worst of men (Turks), and the worst of Turks (the Moors), it is a just exception against any witness by their law, that he hath not prayed six times in every natural day, it being usual with them, that before the daybreak, they pray for day; when it is day, they give thanks for day; at noon they thank God for half the day past; after that, they pray for a good sunset; after that, they thank God for the day past; and lastly, pray for a good night after their day. Shall not such as these rise up against many Christians amongst us? who suffer so many suns and moons to rise and set upon their heads, and never lift up their hearts to their Creator, to ask His blessing, or to acknowledge it, such as rush into the affairs of God, and of their calling, and thrust themselves into actions either perilous or important, without ever lifting up their eyes unto the God of Heaven, as if they made good that slanderous speech which Surius the Jesuit cast upon Martin Luther, *Nec propter Deum hæc res cœpta est, nec propter Deum finietur, &c.*, This business was neither begun for God, nor shall be ended for Him.

B. Hall's Contemplat. *Nec deficias oratione, &c.* *Aug. in Psal. lxv.*
In Chron.

803. Not to serve Time, but Eternity.

WHEN the master of the house fails, the family is out of order, and at the point of dissolution. So miserable will be the condition of base time-servers, when their great master is taken from them, and the angel hath sworn, That time shall be no longer, Rev. x. 6. It is best therefore serving of Him who is Eternity, a Master that can ever protect us.

804. God's Trial of His Children by Afflictions.

THE manner of the Psylli (which are a kind of people of that temper and constitution, that no venom will hurt them) is, that if they suspect any child to be none of their own, they set an adder upon it to sting it, and if it cry, and the flesh swell, they cast it away as a spurious issue; but if it never so much as quach, nor be the worse for it, then they account it for their own, and make very much of it. In like manner Almighty God tries His children,

by enduring crosses and afflictions, He suffereth the old serpent to sting them, and bring troubles and sorrows upon them ; and if they patiently endure them, and make good use of them, He offereth Himself to them, as to His own children, and will make them heirs of His Kingdom ; but if they fall a roaring, and crying, and storming, and fretting, and can noways abide the pain, He accounteth them as bastards, and no children, Heb. xii. 8.

Plin. Lib. xxviii. Nath. Shute's Serm. at St. Paul's, Lond., 1622.

805. *Cares and Crowns inseparable.*

THE emblem of King Henry VII. in all his buildings (in the windows) was still a crown in a bush of thorns ; wherefore, or with what historical allusion he did so, is uncertain ; but surely it was to imply thus much, that great places are not free from great cares ; that no man knows the weight of a sceptre but he that sways it. This made Saul hide himself amongst the stumps, when he should have been made a king.* Many a sleepless night, many a restless day, and many a busy shift will their ambition cost them that affect such places of eminency ; besides, *Aulae culmen lubricum*, High places are slippery ; and as it is easy to fall, so the ruin is deep, and the recovery difficult.

B. Hall's Contemplat. Christ's Transfig. * *1 Sam. x. 22.*

806. *God wills not the Death of a Sinner.*

SHOULD a prisoner led to execution hear the judge or sheriff call to him, and say, Turn back, put in securities for thy good behaviour hereafter, and live : would he not suddenly leap out of his fetters, embrace the condition, and thank the judge or sheriff upon his bare knees ? And what can be thought, if God should send a prophet to preach a sermon of repentance to the devils, and say, Knock off your bolts, shake off your fetters, and turn unto the Lord and live : would not hell be soon broke loose and rid, before the prophet could make an end of his exhortation ? Such a sermon the prophet Ezekiel now maketh to all sinners. As I live, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his ways and live. Turn ye, turn ye from your evil ways, &c., Ezek. xxxiii. 11, 18, 30, 31. Shake off the shackles of your sins, quit the company of the prisoners of death, and galley-

slaves of Satan, put in securities for your good behaviour hereafter, turn to the Lord your God and live ; yea, live gloriously, live happily, live eternally.

Dan. Featly's Serm.

807. Married Men better Commonwealth-men than Bachelors.

IT is the policy of the Londoners, when they send a ship into the Levant or Mediterranean Sea, to make every mariner therein a merchant, each seaman adventuring somewhat of his own, which will make him more wary to avoid, and more valiant to undergo dangers. Thus married men, especially if having posterity, are the deeper shares in the state wherein they live, which engageth their affections to the greater loyalty. And though bachelors be the strongest stakes, yet married men are the best binders in the hedge of the commonwealth.

T. Fuller's Holy State.

808. One Foul Sin spoileth a Great Deal of Grace.

WOULD it not vex a scrivener, after he had spent many days, and taken much pains, upon a large patent or lease, to make such a blot at the last word, that he should be forced to write it all over again ? Yet so it is, that one foul and enormous crime dasheth and obliterateth the fairest copy of a virtuous life ; it razeth all the golden characters of divine graces printed in the soul. As one drop of ink coloureth a whole glass of clear water, so one sinful and shameful action staineth all the former good life. All our fastings and prayers, all our sufferings for righteousness, all the good thoughts we ever conceived, all the good words we ever uttered, all the good works we ever performed, are lost at the very instant of our recidivation.

Dan. Featly's Serm.

809. The Benefit of keeping close to Good Principles.

HE that intends to meet with one in a great fair, and knows not where he is, may sooner find him by standing still in some eminent

place there, than by traversing it up and down. Thus, having taken thy stand upon some ground in religion, and keeping thy station in a fixed posture, never hunting after the times, to follow them, 'tis a hundred to one but they will come to thee once in thy lifetime. Do but fear God and reverence thy superiors, stick close to the principles of obedience to the one, and of respect to the other, and it is more than an even lay, that such as are given to change, such as have betaken themselves to new lights in the ways of God, and can dispense with their engagement to Him that is set over them, will come about, and begin to see at the last how they have been deluded.

T. Fuller's Holy State.

810. *The Sinner's Memento.*

BALTHAZAR's quaffing in the church plate, proved a fatal draught unto him.* Korah, Dathan, and Abiram had no sooner opened their rebellious mouths against Moses, but the earth opened her mouth, and swallowed them up quick.† Ananias and Sapphira had no sooner told a lie, and stood to it, but they are struck dead to the ground.‡ Herod had scarcely made an end of his oration to the people, and received their applause, but the angel of the Lord smote him, and made an end of him. Oh that sinners of all sorts, blasphemous swearers, bloody murderers, unclean adulterers, and sacrilegious church robbers, when the devil eggs them on to any impiety or villany, would but cast this rub in their way, and say to themselves, What if God should take me in the manner, and strike me in the very act, and cast me into the dungeon of hell, there to be tormented with the devil and his angels for evermore? Do I not provoke Him to it? do I not dare Him? hath He not threatened as much? hath He not done as much? That which is one man's case, may be any man's case, &c.

* *Dan.* v. 10. † *Numb.* xvi. 32. ‡ *Acts* v. 10. *Acts* xii. 22. *Dan. Feally's Serm.*

811. *Kings and Corrivalls inconsistent.*

THE grand signior, when he perceived with what acclamations of all the people, his son Mustapha was entertained, upon his return from Persia, he commanded him presently to be slain before him, and this oracle to be pronounced by the priest, *Unus in cælo Deus, unus in terris sultanus*: One God in Heaven, one sultan on the

earth. And it is true, that two suns in one hemisphere have ever been portentous. The crowns of kings and princes will not admit of rivals. That kingdom can never stand, where are two supreme and uncontrollable commanders.

Joh. Bodin. de Repub. Lib. cap. 20. Nulla fides regni sociis, omnisque potestas Impatiens consortis erit.

812. Easy to come into Trouble, Hard to get out.

WHEN Francis the First, King of France, was consulting with his captains, how to lead his army over the Alps into Italy, whether this way or that way, Amaril, his fool, sprung out of a corner where he sat unseen, and bade them rather take care which way they should bring their army out of Italy, back again. Thus it is easy for one to interest and embark himself in another's quarrel, to be engaged for another's debt, *facilis descensus, &c.* But how to be disengaged, how to come off, *hic labor, hoc opus est*: there lies the difficulty.

Pier. de Ancre, Of the Uncertainty of Things, Lib. ii. dist. 4.

813. Divisions usher in Destruction.

WHEN Cyrus came near Babylon with his great army, and finding the river about it, over the which he must pass, so deep, that it was impossible to transport it that day, he suddenly caused it to be divided into many channels, whereby the main river sunk so on the sudden, that with great facility he passed it over and took the city. That maxim in philosophy, *Omne divisibile est corruptibile*, holds in all states and societies. The divisions amongst the Trojans, brought in the Grecians; the divisions amongst the Grecians, brought in Philip; the divisions of the Assyrian monarchy, brought in the Persian; of the Persian, brought in the Macedonian; of the Macedonian, brought in the Roman; of the Roman, brought in the Turk. Lastly, the divisions among the Britons of this nation, brought in first the Saxons, next the Danes, and last of all, the Normans; and who shall come next, invited by our uncivil civil distractions? God knows. So true is that axiom of Christ, A kingdom divided within itself cannot stand.*

Dan. Featly's Serm. Discordia ordinum Reipub. venenum. T. Livius.

* *Matt. xii. 25.*

814. *When Sins are at the Height, then comes Destruction.*

A FISHERMAN, when in a clear water he seeth a fish come to his hook, nibble at the bait, bite it, and swallow it down, then he giveth a jerk with his angle-rod, and striketh him. So Almighty God of times permits wicked purposes and enterprises to hold on, till they come to a straight line, till they are upon the very height; and then He turns and overturns them. *In foribus hydram*, He breaks the pitcher at the door, cutteth down the ear of corn when it is full, lanceth the sore when it is ripe. When the sins of the Amorites are full, then comes judgment; when the sins of a people or nation are at the height, then comes destruction.

W. Strong, Serm. at Westm. 1640.

815. *The Tongue is the Heart's Interpreter.*

THE strokes in music answer to the notes that are pricked in the rules. The anatomists teach that the heart and tongue hang upon one string. And hence it is, that as in a clock or watch, when the wheel is moved the hammer striketh: so the words of the mouth, answer to the motion of the heart; and when the heart is moved with any perturbation or passion, the hammer beats upon the bell, and the mouth soundeth, *Psal. xlv. 1, Rom. x. 10, Luke vi. 45.* The reason why so many are tongue-tied in their devotions to God is, because they are hide-bound in their hearts; they cannot bring forth without, because they have no stock within; their words stick in their mouths, because they have no form in their hearts.

Cic. de Orat. Lib. iii. Dan. Featly, ut antea.

816. *God's Power, Wisdom, &c., to be seen in all the Creatures.*

It is most strange, yet most true, which is reported, that the arms of the Duke of Rouen in France, which are filfills or lozenges, are to be seen in the wood or stones throughout all his country, so that break a stone, or lop a bough of a tree, and one shall behold the grain thereof (by some secret cause in nature) diamonded, or streaked in the fashion of a lozenge. Yea, the very same in effect is observed in England; for the resemblance of stars, the arms of the worshipful family of Shugbury in Warwickshire, is found in

the stones, within their own manor of Shugbury. But what shall we say? The arms of the God of Heaven—namely, power, wisdom, and goodness, &c., are to be seen in every creature in the world, even from worms to men, from sensible to insensible creatures; there is not the least pile of grass that a man can tread upon, but sets out a Deity unto us, and tells us, There is a God of power, wisdom, and goodness, &c.

T. Fuller, ut antea. Camd. Britain. Quæ libet herba Deum.

817. Great Safety, in attending to the Ministry of the Word.

ALL the adventurers in the great ship, called Argo, bound for Colchis, to fetch the golden fleece, when they were assaulted by the Syrens, endeavouring to enchant them with their songs, found no such help in anything against them, as in Orpheus' pipe. We are all adventurers for a golden crown in Heaven; and as the Grecians, so we are waylaid by syrens, the world, the flesh, and the devil, evil spirits, and their incantations, from which we cannot be safe, but by attending to the Word of God, by listening to the preachers of the Gospel; who, when they pipe unto us out of the Word, our hearts should be so taken up with that celestial music that nothing else whatsoever should have the least entertainment.

Ovid, Metam.

818. Hypocrisy discovered.

OTTOCAR, King of Bohemia, refused to do homage to Rodolphus the First, till at last chastised with war, he was content to do him homage privately in a tent, which tent was so contrived by the emperor's servants, that by drawing a cord, all was taken away, and so Ottocar presented on his knees, doing his homage to the view of three armies, then in the field. Thus, God at last shall uncase the closest dissembler, to the sight of men, angels, and devils, having removed all veils and pretences of religion and piety. No goat in a sheep-skin shall steal on his right hand. Here it is, that men may go with their cloaks muffled over their faces, but then they shall be dismantled; here the graves are covered, but then they shall be laid open; here the glossing hypocrite may pass for a real honest man, but there he shall be discovered, made known what he is indeed.

leon, in Vita Rodolphi. Fulgos. Lib. vi. cap. 4. Bonfin. Lib. viii. decad. 2. W. Strong's Serm. at Westm., 1650.

819. *To Speak Well of the Dead.*

CHARLES the Emperor, when the Spanish soldiers would have digged up the bones of Luther, *Sinete ipsum, inquit, quiescere ad diem resurrectionis et judiciorum omnium, &c.* : Let him rest, saith he, till the resurrection, and the final judgment ; if he were an heretic, he shall then have an heretic's reward. Humanity, that forbids the rifling of a grave, bids forbear him that is shut in it, and cannot answer for himself. *De mortuis nil nisi bonum*, was the saying of old ; to speak well of the dead, is a thing both commendable and Christian : and much to blame are they, that not contented to abuse the bodies, besmear the memories, but also quarrel at the salvation of the souls of men departed.

Phil. Neps. Imperat. Vitæ. *Erasmi Adagia.* *Franc. Salis. Introduct. à la Vie Devote.*

820. *The Increase of Drunkenness in England.*

IT is an observation amongst the mariners, that as the sea grows daily shallower and shallower on the shores of Holland and Zealand, so the channel of late waxeth deeper and deeper on the coasts of Kent and Essex. It is much to be feared that as drunkenness ebbs in Holland, it flows in England ; that it hath gained in the island what is lost on the continent.

T. Fuller's Holy State.

821. *How to Walk Circumspectly.*

WHEN children meet with primroses, nuts, or apples in the way, then they loiter on their errands, bring night home, and so get the displeasure of their parents ; whereas those that meet with dangers, or some affrights by the way, make haste in their journey, and their speed makes them welcome with commendations. Thus, God hath sent all of us abroad into the world, and we are every day travelling homeward ; if we meet with miseries and vexations in the way, discretion should teach us a religious haste in our journey ; and if we meet with pleasures, they should only pleasure us, by putting us in mind of those pleasures, which are at God's right hand for evermore ; or else to scorn them as worse than trifles,

and to look upon them as pull-backs, in the ways of God and goodness.

M. Stiles's Serm. at St. Paul's, Lond., 1628. *Sedem properamus ad unam.*

822. *The Great Danger of Lawsuits.*

IT is the relation of a gentleman, that seeing a gyr-falcon let fly at a heron, he observed with what clamour the heron entertained the sight and approach of the hawk, and with what winding shift he strove to get above her, labouring even by bemuting his enemy's feathers to make her flag-winged, and so escape ; but at last, when they must needs come to a necessitated encounter, resuming courage out of necessity, he turned face against her, and striking the hawk through the gorge, both fell down dead together. This sight doth much resemble some great suit in law, where one trusting more to his cause's potency, than his cause's equity, endeavours to disinherit his stubborn neighbour by colourable title to his land. Here you may hear the clamorous obloquies of the wronged, and see the many turnings, and winding meanders of the law, sought out to get above his adversary ; and then, when the issue must come to trial, oftentimes in the grapple they both sink to beggary, whilst lawfully they seek to get one above the other.

Ant. Warwick's Resolved Medita. *Sic cedit viribus æquum.* *Ovid de Trist.*

823. *Conscientious Preachers not to be Slighted.*

IT was a memorable passage, that fell some years since from a godly man, preaching before the king : I observe, said he, that the ambassadors that come from Placentia, are welcome to this place, whereas those that come from Verona are slightly set by ; but it will hereafter be found true that one Dr. Latimer with his down-right English, will be worth a thousand Dr. Shaws, who, in a sermon at St. Paul's Cross, by the command of the then Duke of Gloucester, lost both his wits and his honesty together. The sermon being ended, an eminent courtier having observed the preacher to have been an ancient chaplain, constant in his attendance, religious in the performance of his duty to God and the king, asked a great prelate then at court, How it came to pass, that so grave, so religious, so conscientious a preacher, did not rise (he meant by way of preferment) in all that time. Truly (said this

great man) let me tell you, that I verily think, he will never rise till the resurrection. Thus was Amos slighted, Amos vii. 13; Micaiah clapt in prison, 1 Kings xxii. 27; John the Baptist beheaded, Matth. xiv. 10; St. Paul counted an enemy by the Galatians, because he told them the truth, Gal. iv. 16; by all which it appears, what cheap markets are made of conscience, and how little conscientious preachers are set by; but had men their wits about them, they would make much of such preachers, and hug such doctrine, that lays hold upon their consciences, that tells them what Christ is, and what Christ hath done and suffered for them, and what returns they have made, that whereas He hath loaded them with blessings and benefits, they have laden Him with their sins and transgressions.

Dr. Webb. *Joh. Stow's Chron.* *E. of Dorset.* *G. Walker, a Serm. at Merc. Chap., Lond., 1629.*

824. *The Benefit of Self-examination.*

IT is reported of Sextus, that every night before he slept, he asked of his own heart, What evil hast thou this day amended? what vice hast thou shunned? what good hast thou done? in what part art thou bettered? Thus must every good Christian do, there is nothing more pleasant than this consuetude, for a man to examine himself, to commune with his own heart, to call himself to an account, how he hath passed the whole day, what good he hath omitted, what bad he hath committed, closing up all with prayer and praises to God; then will his conscience be at quiet, his sleep both sweet and comfortable.

Seneca de Ira. Lib. iii. *Hen. Mason, Tribun. of Conscience.*

825. *Harlots the Devil's Night-nets to ensnare us.*

WHEN the larker spreads out his day-net in a fair morning, and whirls about his artificial motion, it is easy to observe, how, by the reflecting of the sun on the wheeling instrument, not only the merry lark and fearful pigeon are dazzled, and drawn with admiration; but stouter birds of prey, the swift merlin, and towering hobby are enticed to stoop, and, gazing on the outward form, lose themselves. Thus harlots and lewd women, the very night-nets of the devil, are spread out for the sons of men in the vigour of

their youth, who, with rolling eyes draw on the lustfulness of affection, and betray the wantonness of the heart, and with their alluring glances, too often make to stoop within the danger of their fatal snare, not only the simple and careless, but others also, men of known parts, men otherwise wary and wise, who, coming within the pull of the net, lie at the merciless mercy of that treacherous fowler the devil, to their certain and inevitable danger.

Ant. Warwick's Resolved Med. *Stat meretrix, parvo cuivis mercabilis are.*
Ovid, An. i.

826. *The Pharisee and the Publican differenced.*

LOOK but upon two sawyers working at the pit, the one casts his eyes upward, whilst his main action tends downward ; the other stands with a countenance dejected, whilst his work is to draw the saw upward. Thus the Pharisee and the Publican, the real professor and the rotten-hearted hypocrite, the one looketh up towards Heaven, whilst his actions tend to the pit infernal ; the other casts down his head, whilst his hand and his heart move upwards ; the one seems better than he is, the other is better than he seems ; the one hath nothing but form, whilst the other hath the power of godliness.

Ant. Warwick, ut antea.

827. *The Court-favourite's Condition.*

LOOK but upon a gallant ship, well rigged, trimmed and tackled, manned and munitioned, with her top and top gallant, and her spread sails proudly swelling with a full gale in fair weather, putting out of the haven into the smooth main, and drawing the spectator's eyes with a wellwishing admiration ; but soon after to hear of the same ship, split against some dangerous rock, or wrecked by some disastrous tempest, or sunk by some leak sprung in her by some accident ; this were a sudden change. And just such is the court favourite's condition, to-day, like Sejanus, he dazzleth all men's eyes with the splendour of his glory, and with the proud and potent beak of his powerful prosperity cutteth the waves, and plougheth through the press of the vulgar, scorning to fear any *remora* at his keel below, or any cross winds from above ; and yet to-morrow, in some storms of unexpected disfavour, springs

a leak in his honour, and sinks on the *Syrtes* of disgrace, or dashed against the rocks of displeasure, is split and wrecked in the *Charybdis* of infamy, and so concludes his voyage in misery and misfortune.

Ant. Warwick, ut antea. Brevis est magni fortuna favoris. Silius Ital.

828. Every Man haunted with one Evil Spirit or other.

THERE is a story of a countryman of ours, one Kettle of Farnham, in the time of King Henry the Second, who had the faculty to discern spirits, by the same token that one time, he saw the devil spitting over the drunkard's shoulders into their pots, at another time laughing at a rapacious usurer's elbow, whilst he was piling up gold in his coffers ; the same faculty is reported of Antony the Hermit, and Sulpicius reports the same of St. Martin. These were the wonders of those dark times ; but there is no such matter of admiration in these ill-spirited times of ours to see, and clearly discern both devils and devilish-minded men ; hell may now seem to be broken loose. What natural man is free ? One hath the spirit of error,* another the spirit of fornication, Hos. ii., another the spirit of fear, 2 Tim. i., another the spirit of slumber, another the spirit of giddiness, all *spiritum mundi*, the spirit of the world, every man is haunted with one ill spirit or other.

*Neubrigens. Hist. S. Athanius Alexand. in Vita ejus. B. Hall's Contemplat. * 1 Tim. iv. 1. Atque hi sunt manes quos patimur.*

829. Want of Maintenance, the Waste of Religion.

ONE asked sometime how it was, that in Athens, so good and great a city, there were no physicians : to whom this answer was made, Because there are no rewards proposed to them that practise physic. The same answer may be made for our times ; the cause why the church of God is so forsaken, why religion and the profession thereof is so much undervalued, is, because of the want of zeal in them that should either for their courtesy, or for their ability, be fosterers of learning, and increase the livings where occasion is, and give hope and comfort to learned men. What said I ? increase ? Nay, the livings and provisions which heretofore were given, are now quite taken away, so that he who feedeth the flock, hath least part of the milk ; and he that goeth a

warfare, hath not half his wages ; and he that laboureth and sweateth in the vineyard of the Lord of Hosts, hath his hire abridged and abated : hence it is that scandalous livings make scandalous ministers, and scandalous necessitated ministers, make the ordinances of God vilipendious.

Sir. Ben. Rydiard's Speech in Parliament, 1625. Impropriators.

830. *Spoilers of Church and State condemned.*

WHEN Augustus had beautified Rome, with setting up many fair buildings, he said, *Inveni lateritiam, marmoream reliqui*, I found it made of brick, but I leave it made of marble. Such was the inscription set upon the cathedral at Carlisle (as relating to Dr. Robinson, then bishop of that see), *Invenit destructum, reliquit extactum*, he found it ruined, but left it repaired. Here was a good exchange—marble for brick, reparation for ruin. But O the sad inversion of late times, as concerning both church and state, the ruins of the one, and dilapidations, nay the extirpations of the other, where religion was become rebellion, faith faction, reformation deformation ; where temples were turned into stables, princes' palaces into guards of unruly soldiers ; monarchy into anarchy, and the well compacted body of Government both in church and state, into a licentious looseness of life and conversation.

Phil. Nepos in Vita Augusti. In typo Carleolensis.

831. *God Regardeth and Rewardeth His People.*

WHEN Ahasuerus read in the book of the records of the chronicles, and there found how Mordecai had discovered a plot of treason against his person, he did not lay the book aside, and slightly pass by such a piece of service, but inquires, what honour, and what dignity had been done to Mordecai. It seems if the king had thought on, or read of him sooner, he had rewarded him sooner : but God hath ever in His eye all the records and chronicles of His peoples' actions, He reads their journals every day, and where He meets with any that have done or spoken anything aright for Him, He inquireth, What honour, what dignity hath been done for this man ? If none hath been done, He will do it Him-

self ; if anything hath been done, He will do yet more. Not a sigh, not a tear, not a thought for the glory of Christ, shall fall unregarded, unrewarded.

Esther vi. Jos. Caryl's Serm. at Westminster. Deus absolute bonum perpetuo beneficis. Athegoras, in Legal., &c.

832. *God's Wisdom to be attended with Patience.*

It is a great burden to wait upon a fool, but we can easily stay for the resolutions of the wise, who, we are sure, have the compass of a business in their heads, and are skilled in timing and ordering every circumstance thereof. How blessed then are they, who, while they work for things below, can attend upon the great God both of Heaven and earth, whose moderation, and judgment, and wisdom are such, as will not suffer them either to do anything before the set, appointed, fit time come, nor to stay the doing of it one minute after ; never any man repented his waiting patiently upon God's disposal of him.

Dr. Mickleton's Serm. at Temple, 1634.

833. *A Worldly-minded Man no Public-spirited Man.*

It is recorded of the King of Navarre, then a Protestant, being pressed by Beza to appear more in the cause of God, and to own religion to the purpose, he makes answer to this effect, that he was their friend, but he resolved to put no further to sea, than he might get to shore if a storm should arise ; he resolved not to hazard his hopes of the crown of France, and it is well known what became of him. So when men will make religion as twelve, and the world as thirteen, it is no marvel if, with Demas, they forsake the cause of God, and embrace the world ; *and with those potters in 1 Chronicles, had rather work with the king for good wages, than build up the house of the Lord.

*Melch. Adamus, in Vita Beza. * 2 Tim. iv. 10. B. Potter's Serm. at St. Mary's, Spittle, London, 1640.*

834. *Time Present to be well Husbanded.*

Upon the dial-piece of the clock, in the College Church of Gloucester, are portrayed four angels, each of them seeming to say

something to those that look up to see what o'clock it is, the whole inscription being made up of two old Latin verses after the rhyming manner.

1. *An labor, an requies,*
2. *Sic transit gloria mundi;*
3. *Præterit iste dies,*
4. *Nescitur origo secundi.*

Which may be thus Englished :

Whether we rest or labour, work or play,
The world and glory of it pass away ;
This day is past, or near its period grown,
The next succeeding is to us unknown.

And most sure it is, whether we sleep or wake, the ship of our life goes on ; whether we do well or ill, live frugally or prodigally, our time with the whole world and glory of it is transitory, and continually wheeling about like the minutes to the hour, or the hours to the time of the day in the clock, so that time past, is irrecoverable, time to come uncertain ; and all the time we can reckon of, is the present time, this moment of time, whereupon dependeth eternity.

R. Wingfield, Mount Tabor. Labitur occulte fallitque volubilis ætas. Ovid, Met. Lib. x.

835. Mortality's Memorandum.

THE noble Lord Chancellor Egerton, coming down the stairs at York House to go to Westminster Hall in the term time, observed to be written upon the wall (belike by some one or other that feared oppression by some mighty adversary), these three words, *Tanquam non reversurus*, As though he should never return again, hinting thereby unto his lordship to do justice. And it may serve for a good memorandum to all good Christians to make them the more wary and watchful of their actions, when they go abroad out of their houses, chambers, or lodgings, even for this reason, because they may happen not to return again ; there would be condescension in the plaintiff's heart, reconciliation in the defendant, truth in the lawyer, conscience in the judge, plain dealing in the tradesman, in every man's and woman's heart, an avoiding of evil doing, did they but think on these few words, *Tanquam non reversurus*, and consider whether they would speak or do thus and thus.

if they were presently to die : or whether thus and thus behave themselves abroad, if they were not to return again to their homes.

R. Wingfield's Mount Tabor. *Non est (crede mihi) sapientis dicere, Vivam.*
Martial, xi.

836. *Worldly Men are easily taken off from the Service of God.*

THERE is a pretty story of a company of people that met at the market together, amongst whom there was one that played excellently upon the harp, so that all crowded to hear him, as being ravished with the music ; but no sooner did the market bell ring but they were all gone ; only one stayed behind that was thick of hearing, to whom the harper was much beholden, and told him, that he much honoured his music by staying to hear it, when the rest were gone, at the ringing of the market bell. What ! the market bell ! hath that rung ? said the deaf man ; nay then farewell, I must be gone too. Thus it is with too, too many of us ; if the exchange bell, or the market bell ring but once, yet at the sound of them, what running is there ! happy is he that can get thither first ; but for the church bell, that may ring again and again, yet *nondum venit tempus*, much ado there is to get men and women to church ; and when their bodies are wrung in thither, it is a thousand to one, but their minds are roving abroad in the world. Let the charmer charm never so sweetly, the preacher instruct never so comfortably ; their ears, the spiritual ears of their souls, are like the deaf adder, so stopped, that they will not listen at all to his doctrine, though never so sound and orthodox.

Strabo, Geograph. Lib. xiv. *Mr. Andrews' Serm. at St. Jam. Clark. Well,*
by Lond., 1619. *Multi vocem prædicatoris audient, sed post vocem vacuus*
recedunt. *Greg. in Ezek.*

837. *The Reverence of Man more than God, a True Sign of a Decaying State or Kingdom.*

AMYRIS being sent by the Sybarites to the oracle of Delphos, to consult how long their commonwealth should stand, it was answered that it should continue ever, until they reverenced man more than the gods. He seeing one day a slave beaten by his master, and flying to the altar of refuge, yet his master spared him not there ;

then the slave fled to the tomb of his master's father, and then his master spared him : Which when Amyris perceived, presently he went and sold all that he had, and went to dwell at Peloponnesus : For now I see, said he, that men are more reverenced than the gods. But certainly, if that the reverence of man more than God, be a true sign of a decaying state or kingdom, then this of ours must needs be in a sinking condition. What crying up is there of the acts and ordinances of men ? and in the meantime, what slighting and contempt of God's Word and Commandments ? What mean those base compliances with men, when God is set by, as not worthy of our notice ? What ? but to bring down heavy judgments upon such a people or nation.

Suidas in Vita. *Mr. Goddard's Serm. at St. Greg., Lond., 1652.* *Melius est obediens Deo, quam hominibus.*

838. *The Honour and Dignity of the Ministry, and why so.*

THERE is a story how the Castle of Truth, being (by the King of Jerusalem) left to the guard and keeping of his best servant (Zeal), the King of Arabia (with an infinite host) came against it, begirt it round with an irresistible siege, cuts off all passages, all reliefs, all hopes of friends, meat, or ammunition : which Zeal perceiving, and seeing how extremity had brought him almost to shake hands with despair, he calls his council of war about him, and discovers the sadness of his condition, the strength of his enemy, the violence of the siege, and the impossibility of conveying either messages or letters to the great king his master, from whom they might receive new strength and encouragement. Whereupon (the necessity of the occasion being so great) they all conclude there was no way but to deliver the castle (though upon very hard terms) into the hands of the enemy. But Zeal staggers at the resolution, and being loth to lose hope, as long as hope had any thread or hair to hold by, he told them he had one friend or companion in the castle who was so wise, so valiant, and so fortunate, that to him, and to his exploits alone, he would deliver the management of their safety. This was Prayer, the chaplain to the great king, and the priest to that colony. Hence Prayer was called for, and all proceedings debated. He presently arms himself with humility, clemency, sincerity, and fervency, and, in despite of the enemy, makes his way through, came to the king his master, and with such moving passions, enters his ears, that pre-

sently forces are levied, which, returning under the conduct of Prayer, raise the siege, overthrow the King of Arabia, make spoil of his camp, and give to the Castle of Truth her first noble liberty. Which performed, Zeal crowns Prayer with wreaths of olive, oak, and laurel, sets him on his right hand, and says for his sake Divinity shall ever march in the first rank of honour. And certainly ministers of God's Word, such as apply their spirits most to the glory of God, and the public good, especially such divines as are Timothys in their houses, Chrysostoms in their pulpits, and Augustines in disputations, such as are just in their words, wise in their counsels, such as are vigilant, diligent, and faithful in the execution of their place—who (that is not royal) should seek in honour to precede them ?

*Gerv. Markham's Decad. of Honour. Joh. Theutonici Silva Similitudinum.
Et dominum mundi flectere vota valent. Martial, Ep. ad Domitian.
Grandis dignitas Sacerdotum, &c. Hieron. in Ezek.*

839. *How Enemies are to be Hated.*

If a general of an army, laying siege to some great fort or castle, and being upon the storming of it, the guns from off the walls playing fiercely upon him, should do abundance of execution ; were it not madness in him, upon gaining of the place, to cast away those guns ? it were so. What doth he then ? he lets fly at the gunner that fired them, but preserves the guns, as serviceable for himself. Thus must we deal with our enemies ; they abuse us, they evil entreat us, they spitefully use us, they seek to destroy us, and utterly to ruin us. What, shall we hate them, abuse them again ? No, we must love them, and do good unto them ; preserve the guns, but destroy the gunner ; love their persons, they may be afterwards instrumental to God's glory ; but hate their vices, that will be the undoing of our souls. This is that perfect hatred, wherewith David hated his enemies, Psal. cxxxix. 22.

*And. Harwood's Serm. at St. Alphg., Lond., 1649. Bellum cum vitiis, sed
pax cum personis. Isidor.*

840. *The Great Good which cometh by Enemies.*

IT was the saying of Socrates, that every man in this life had need of a faithful friend, and a bitter enemy ; the one to advise him, the other to make him look about him. In dealing with a friend, a man is often deceived ; but if he have to do with an enemy, then

he is wary of his proceedings, and placeth his words discreetly. Hence is it, that much good cometh by enemies, and a good use may be made of them : they are the workmen that fit us, and square us for God's building ; they are the rods that beat off the dust, and the scullions, that scour off the rust from our souls. Were it not for enemies how could we exercise those excellent graces of love and charity, of patience and brotherly kindness ! Had it not been for enemies, where had been the crown of martyrdom ? Yet further, enemies are the fire that purgeth, the water that cleanseth the dross and filthiness of our hearts. Much every way is the good that cometh by enemies, if we make a right use of them.

Diog. Laert., in Vita. Josh. Shute, Serm. at St. Paul's, Lond., 1622. Multos inimicitiæ illustrarunt, qui obscuri mansisset, &c. F. Petrarcha, Dialog.

841. *Prayers for the Dead unavailable.*

LOOK but upon one that plays a game at bowls, how no sooner than he hath delivered his bowl, what a screwing of his body this way and that way, what calling doth he make after it, that it may be neither short nor over, nor wide on either side ; but all in vain, the bowl keepeth on his course, and reacheth to the place, not where the mind, but the strength of the bowler sent it. Thus it is with those that pray for the dead ; they pray, and call unto God, and sing requiems and dirges for the souls of men departed, that they may be sent into purgatory, not hell—a course altogether unwarrantable, unavailable. For, as the body is laid down in the dust, so the soul is gone to God that gave it, there to receive according to the deeds done here in the flesh, whether it be to life or death eternal.

D. Wincop's Serm. at S. M. Spittle, 1627.

842. *Knowledge without Practice reproved.*

It is by some observed that the toad, though otherwise an ugly venomous creature, yet carries a precious stone in his head, which for the excellent virtues thereof, is worn in gold rings and otherwise. Such toads, such ugly creatures, are most of men ; they have the excellent jewel of knowledge in their heads, they can speak well : O, but they act ill, they live not according to that knowledge, their life and conversation is rotten and infectious to the whole neighbourhood about them.

Ulyss. Aldrovand. Hist. de Serpent.

843. *Blessedness of Life enjoined.*

A CERTAIN Roman, the windows of whose house being so very low that every one that passed by might easily see what was done within, being proffered by a workman, at such a rate to make his windows higher, and so more private, replied, I had rather give thee as much again to let them alone, for I do nothing in my house but what I care not who knows it. And such an one ought every good Christian to be, so to carry himself as that he need not blush to tell his very thoughts, if he were asked of them ; and so to demean himself, as if he had *pectus fenestratum*, a glass-window in his bosom, that every one might read his mind there.

R. Clerk's Serm. *Marc. Drusus.* *Vell. Patrc.* *Integer vita scelerisque purus, &c.* *Horat. Lib. i. Ode 22.*

844. *The Tedious Length of Law-suits.*

As Joshua said of the building of Jericho, He shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates thereof ; so there may be a suit at law, commenced in the birth of our first-born, and yet our youngest son shall not see the gates thereof—that is, the end of it.

Joh. Squire's Serm. at St. Leonard's, Shoreditch, 1537. * *Josh. vi. 26.*

845. *The True Christian's Safety in Danger.*

WHEN the Grecians had won Troy, before they fell to plunder it, they gave every man leave to bear his burden out, of what he would ; and first of all, Æneas marched out, carrying his household gods, which, when they saw, and that he did them no great damage thereby, they bade him take another burden, which he did, and returned with his old father, Anchises, on his back, and his young son, Ascanius, in his hand, which the Grecians seeing, passed by his house, as Joshua did by the house of Rahab, saying that no man should hurt him that was so religious. And thus, that man that hath his mind set on his God, shall receive no hurt by his enemy ; when his ways please the Lord, his very enemies shall become his friends.* Nay, he shall be in league with the stones of the field and the beasts of the wood shall be at peace with him.† And which is yet more, God will break the bow, and the sword, and snap the spear asunder ; He will make all those

terrible instruments of war so unserviceable, that they shall lie down quietly by him, not offering the least hurt that may be.

Dares. Phryg. de Bello Trojano. Jacobi Merchantii Hortus Pastorum.
 * *Prov. xvi. 7. Job v. 23. Hos. ii. 18.*

846. Godliness the Best Friend.

SUPPOSE a man be cast into prison for some notorious crime, and is thereupon sentenced to death; he sends for one of his friends, entreating him to sue to the king for a pardon; he answers, he cannot do it: this he will do for him, he will give him a winding-sheet and a coffin. Then he sends to another; he tells him, all that he can do for him is, to see him buried. But a third goes to the king, and gets a pardon for him. Even so, riches they can do nothing for us, but give us a winding-sheet, and a coffin; and our friends, they can only see us buried. But godliness is the true fast-friend at a dead lift that gets us a pardon for our sins, having the promise both of this life, and that which is to come.*

*Phil. Diez. Summa Praedicat. Pictas ad omnia utilis. *1 Tim. iv. 8.*

847. When the Hypocrite is Discovered.

As long as the hedgehog lies on the dry ground, she shows nothing but her prickles; but put her into the water, then she shows her deformity. Thus a hypocrite, so long as he is on the dry ground of prosperity, then he is humble and patient, and shows nothing for a time but the prickles of repentance; but let him be thrown into the waters of affliction or the fire of persecution, then he sheweth himself what he hath in him, which before was kept close.

Will. Strong, a Serm. at Westminster, 1651.

848. Manna, the Heavenly Food of God's Word, how to relish it.

It is observed that when the beak of the eagle is grown so big, that she cannot eat any meat, so that thereupon she becometh very poor and bare of her body, she goeth to a rock, and there she dasheth her beak so long against it, till she have broke off the end of it; and then she feeds with much more ease, and so recovereth her strength again. Thus, when we have lost our taste, and cannot relish that heavenly manna, the precious food of our souls, we

must repair to the Rock, Christ Jesus, and there knock off all those domineering lusts and disordered affections, that irregularity of our wills, and perverseness of our judgments ; and then, and not till then, shall we taste how good the Lord is, and come to ourselves again.

Ulyssis Aldrovandi Ornithologia. Honorii Serm. de Circumcisione.

849. *The Joys of God's Children invisible.*

IT is St. Augustine's own relation of a certain Gentile that showed him his idol gods, saying, Here is my god, where is thine ? then pointing up at the sun, he said, Lo ! here is my god, where is thine ? so showing him divers creatures, still upbraided him with, Here are my gods, where are thine ? But as the father answered him, I showed him not my God, not because I had not one to show him, but because he had not eyes to see Him. Thus the joys of a Christian, though they cannot be seen with bodily eyes, though the wicked cannot so much as discern them, yet is there nothing so delightful, so comfortable as they are ; witness that peace of conscience, that joy in the Holy Ghost which is so unspeakable, such as eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive them as they are.

In Lib. Confes. Tho. White's Serm. at St. Giles' Cripplegate, Lond., 1653.

850. *God's Trial of His Children by Afflictions.*

THERE is a custom among the Germans, that they might know whether their children were bastards or not, to throw them in *fluvium Rhenum*, into the river Rhine ; if they floated above, then they acknowledged them to be their own ; but if the water carried them away, then they esteemed of them but as bastards. So God casts His children into *flumina afflictionis*, floods of afflictions ; those that swim to Christ by a true and lively faith, them He acknowledgeth as His ; but those that, by the violence of lust, are sunk and drenched in sin, He looketh upon them as bastards, not as sons.

*Selbst Munster, Cosmographia. Imposuit te alto Fortuna, &c.
Ovid ad Laurum.*

851. *The Silent Coming of God's Spirit into the Heart of Man.*

RIVERS that at first run out of the sea are not heard, because of the extraordinary noise of the ocean, they run out no man hearing them, nor seeing the place where the main brancheth itself into rivulets ; but as they run back into the sea, being swelled with the new access of land waters, make a great noise in their return. Even so is the Spirit of God, it comes quietly and silently into the heart of man, so that the man that hath it knoweth not when it came to him, of the day and hour knoweth he nothing ; yet, at the return thereof unto God that gave it, there is a voice of praise and thanksgiving.

Jerem. Leech's Serm. at St. Mary le Bow, Lond., 1619.

852. *God's Trial of His Children by Cleansing their Hearts.*

WHEN the Queen of Sheba came to hear the wisdom of Solomon, 2 Chron. ix., the more to search out the same, as the Rabbins do observe, she dressed boys in women's apparel, and girls in men's apparel, asking of him which were the boys and which the girls : whereupon he bid them all to wash their hands and their faces, and those which he perceived to wash the more, them he judged to be boys, the other girls. Thus the Lord maketh a difference to be seen betwixt His children, the children of light, and the children of darkness, by how much the more His children do purify and cleanse themselves, to be kept unspotted in the world ; it is not a little smearing will serve the turn with them, but rather than they shall seem not to be sufficiently cleansed, they will cry out with David, *Amplius lava me Domine, Lord wash me thoroughly, &c., Psalm li.*

J. Plantavitii Florileg. Rabbinicum.

853. *The Sinner's Security.*

SUPPOSE a traveller in a stormy night, should take up his lodging in some cave in the woods, where are nothing but serpents and adders, and such like venomous creatures, he, because he sees them not, sleeps as soundly as if he were at home in his own bed ; but when the morning comes, and he sees what companions are about

him, he useth all the means possible, and maketh all the haste he can to get away. In the same case is every impenitent sinner, beset with as many serpents as he hath sins, though he cannot see them, and therefore fears them not, but sleeps as soundly as if he were in Solomon's bed, about which was a guard of threescore thousand valiant men, of the valiant of Israel, Cant. iii. 7, but when it shall once please God to open his eyes, then he sees the dangerous condition of his estate, and labours to get out of it as fast as he can.

Arn. Pontani Bibliothec. Conciona. Nemo securus esse debet in vita ista, &c.
Augustin. de Lib. Arbit. l. 2.

854. *Man the Best and the Worst of Creatures.*

THE philosopher being asked, which was the best member of the body, answered, The tongue ; and being asked again, which was the worst, answered, The tongue ; if good, the only trumpet of God's glory ; if bad, a very fire-brand of hell. So if it were asked, which creature of God were the best, the answer would be, Man in honour before his fall ; and what the worst creature, Man in his fall, who hath not understanding, but is compared to beasts that perish.

Laert. Diog. in vitiis Philos. *Præ omnibus malis, homo est pessimum malum,*
 &c. *Chrys.*

855. *The Fall of Man described.*

MAN was once the mirror of all understanding, the hieroglyphic of wisdom ; but now *quantum mutatus ab illo !* there is a great alteration. We see that the tallest trees first die at the top, and the highest cedars have the greatest lapse. So it hath happened in this : man of men, who at his creation was *cedrus Paradisi*, God's sweet wood ; but now aspiring up, not only through folly lopped off from what he was, but even cut down to the ground ; so that as it was said of the philosopher, *Aristotalem in Aristotele* ; and of Rome, *Romam in Roma quærere* : so may we say of man, *Hominem in Homine quærere, et quærentes non invenire* ; for what was *imago Dei*, the very image of Heaven, is now *larva diaboli*, the wizard of hell ; he that was *gloria terræ*, the glory of the land, is now *inutile pondus*, the very burden thereof ; he that was entitled *Dominus mundi et deliciæ Domini*, the world's lord, and the

Lord's darling, is now captivated and made a servant ; he that was master of knowledge, and wonder of understanding, perfect in the science of all things, is now grown sottish and senseless ; not only as Calvisius, forgetting those things which he was well acquainted with, but even losing the knowledge of himself ; he to whom before all the beasts of the forest, and every living creature came (as the Queen of Sheba to Solomon) to admire his wisdom, must now go to the beasts, and birds, and creeping things to learn several lessons for instruction : to the ant for providence —Prov. vi. 6,—to the stork, and to the swallow, for to make a right use of time—Jer. viii. 7,—to the ox and to the ass for knowledge, &c.—Isaiah i. 3,—to the fowls of the air for confidence—Matt. vi., &c.

G. Goodman Gloucestrensis. Fall of Man. Sanctius his animal mentisque capacius altæ, &c. Ovid Met. i. Heu tristis et lacrimosa mutatio ! &c. Bern. in Cant. Serm. xxv.

856. *The Slothful Christian reproved.*

MAJOR LEPIDUS, a loose Roman, whilst his comrades upon a very hot day were exercised in the army, he laid himself down in the shade, saying, *Utinam hoc esset laborare*, I would this were all the duty that I were to do. So it may be said of many idle, slothful Christians among us, such as with Balaam, wish to die the death of the righteous, but they will not take any care to live the life of the righteous ; they would fain enter in at the strait gate, but they would be loth to crowd for it ; they have longing desires to be in the church triumphant, which is in Heaven, but care not whether they ever make a step or not into that which is militant here upon earth.

Ph. Bosquieri Ara Cæli.

857. *Prosperity of the Wicked destructive.*

PROSPERITY to the wicked is as wind to a bladder, which swells it until it burst ; like a ship when she is top and top gallant, soonest cast away ; like a spider in a king's house, soonest swept down ; when a wicked man is at the highest, then he is nearest his fall ; and usually when he is in the ruff of all his bravery, God so orders it, that he is humbled on a sudden.

Tho. de Trugillo, Thesaur. Concion.

858. *God's Acceptance of Sinners through Christ.*

THEMISTOCLES on a time having highly offended King Philip, and not knowing how to regain his favour, goes and takes young Alexander his son in his arms, and so presents himself before the king ; which when he saw, and perceiving the young child to smile upon him, his wrath was soon appeased towards him. Thus we have all of us highly offended and provoked the King of Kings, God Himself. What shall we do to regain His favour ? No way so ready as to take His Son Christ Jesus in our arms, and upon the bended knees of our hearts, to prostrate ourselves before Him, and then we shall find to our comfort, that as one looking through a green or red glass, all things will seem to be of the same colour ; so God looking through His Son's righteousness upon us, will for His sake accept us for righteous, and so be reconciled unto us.

Plutarch in Vita, Hier. Drexelii Zodaicus Christianus.

859. *The Christian's Heart never quiet till it be in Christ.*

THE needle's point in the seaman's compass never stands still, but quivers and shakes till it come right against the North Pole ; the wise men of the East never stood still, till they were right against the star which appeared unto them, and the star itself never stood still, till it came right against that other star which shone more brightly in the manger than the sun did in the firmament : and Noah's dove could find no rest for the sole of her foot, all the while she was fluttering over the flood, till she returned to the ark with an olive branch in her mouth. So the heart of every true Christian, which is the turtle-dove of Jesus Christ, can find no rest all the while she is hovering over the waters of this world, till it have silver wings of a dove, and with the olive branch of faith, fly to the true Noah, which signifieth rest, till Christ put forth His hand out of the ark, and taking it in, receive it to Himself.

R. Clark's Serm. * *Matt. ii. 9.* † *Gen. viii. 11.*

860. *Christ the Proper Food of the Soul.*

EVERY kind of living creature hath a kind of food proper to itself ; offer a lion grass, and he will have none of it, but give him flesh

and he eats it ; fodder is for the herds and the flocks of the field, but flesh for the beasts of the woods that hunt for their prey. Thus offer a Christian heart all the kingdoms of the world, and the glory thereof, which is but as the flower of the grass, they will not down, there is no relish in them ; but give it Christ, who saith, My flesh is meat indeed, any my blood is drink indeed, then it falls too very eagerly and makes a comfortable meal thereof.

Phil. Diz, Sum. Predicant.

861. *Prayers of the Wicked ineffectual.*

IT is said of the precious stone diacletes, though it have many excelling sovereignties in it, yet it loseth them all if it be put into a dead man's mouth. And certainly prayer, which is the only jewel of a Christian, though it have many rare virtues in it, many excellencies belonging to it ; yet it loseth them every one, if it be put in a man's mouth who is dead in sins and trespasses.

Vinc. Burgund. Biblioth. Mundi.

862. *The Ungrateful Christian reproved.*

WE would think that beggar intolerably impudent, that coming to our doors to ask an alms, and when we have bestowed on him some broken bread and meat, yet (like those impudent persons the psalmist speaks of, that grudge and grumble if they be not satisfied, if they have not their own will, and their own fill) he should not hold himself contented, unless he might have one of our best dishes from the table.* But this is the case of very many amongst us. We come all as so many beggars to God's mercy-seat: *Quantumvis dives, dives Dei mendicus est; annon mendicus, qui panem petis?* saith St. Augustine : and God gives us abundance of many good things, as life, liberty, health of body, &c., yet we cannot be quiet, nor think ourselves well, unless we be clothed in purple, and fare deliciously every day as such and such do, not considering in the meantime many that are below us, and above us too, wanting those things which we comfortably enjoy.

Bernardin. Senensis. * *Psalm lix. 15. Quam citò Mortalibus beneficium perit!* *Sophocles in Ajace.*

863. *The Great Danger of Little Sins.*

A LITTLE rope sufficeth to hang a great thief, a little dross abaseth much gold, a little poison infecteth much wholesome liquor, a little heresy corrupteth much sound doctrine, a little fly is enough to spoil all the alabaster box of ointment. So the smallest sin, the least peccadillo without God's mercy, is sufficient to damn our souls to all eternity.

Phil. Boskieri, Codrus Evang.

864. *A Worldly-minded Man, no Heavenly-minded Man.*

THE lark, as long as she sits on the ground, is very silent and still, but being once mounted up into the air, hovering in the golden beams of the delightful sun, then she sets up her pretty little throat, and chants it out merrily. It is just so with worldly-minded men, whilst their thoughts and affections are let out upon the things of the world, they are faint and dull, and as even dead to all good works ; but when their minds are raised up to higher things, and their thoughts set upon Heaven, then their notes are changed, they are put into such a tune, as is both sweet and pleasant to God Himself.

Berchor. Moralitat. Mundus mundana querit.

865. *The Great Power of Fervent Prayer.*

IT is Martin Luther's saying, That prayer is *bombarda Christianorum*, the Christians' gun-shot. As then a bullet out of a gun, so prayers out of the mouth can go no further than the spirit carrieth them. If they be *timidae*, put out faintly, they cannot fly far ; if they be *tumidae*, hollow-hearted, then they will not pierce much. Only the fervent, humble, active devotion hits the mark, and pierceth the walls of Heaven, though like those of Gaza, made of brass and iron, &c., Isaiah xlvi. 2.

In Catech. Majore.

866. *University Learning to be countenanced by Men in Authority.*

THE University of Cambridge hath, for her arms, a book clasped between four lions ; and Oxford, a book open between three

crowns : hereby signifying, that Englishmen may not only study the liberal arts, closely and quietly, but also profess them publicly and openly, being guarded with the lion and the crown, protected thereby, and encouraged thereunto, by royal charters and princely privileges. And thus the University of Heidelberg hath for her arms, a lion holding a book in his paw, intimating that persons in authority ought to be favourers of all good literature. Hence it comes to pass that universities are the nurseries of all sorts of learning, like the Persian tree, which at the same time buds and blossoms, and bears fruit ; some there are ripe for the church, others drawing on to maturity ; some in the flower, others in the bud of hope ; all advancing themselves for the service of God and their country.

Mr. Miller's Serm. at St. Paul's, 1627. *Theophrast. Eres. de Plantis.*

867. *The Life of Man miserable.*

THE life of man may very well be resembled to a river, which as it comes from the sea, so it returns thither again. And thus the beginning and ending of our days, may be said to be full of salt-water, full of crosses, full of misery ; our first voice a cry, our last a groan. There may be happily some fair, fresh, clear water in the way, some *lucida intervalla*, some seeming delights and pleasures in the middle age of our life ; but it passeth away so swiftly, that it is no sooner seen but gone, Job iv. 14.

Chr. Fonseca, Ser. Quadrages. *Nascimur in lacrimis, &c.* *Anonymous.*

868. *Ministers of all Men to be Painful in their Calling.*

ART thou put to be a preacher of the gospel, thou art a labourer. Elders that rule well, are worthy of double honour. Many (says Bishop Latimer) can away with *præsunt*, but not with *bene* ; if that *bene* were out of the text, all were well. If a man might eat the sweet, and never sweat, it were an easy matter to be a preacher ; if there were not *opus*, but *bonum*, all were well too. But every clergyman is, or ought to be, *ἐπίσκοπος* ; that, as St. Augustine says, is *nomen operis* ; to be a steward and overseer in God's house, is an office of great employment. Well, art thou a student in any profession ? then, as Cato said of Scipio, thou must be least idle,

when thou art most idle ; thou must read diligently, confer often, observe daily. Reading makes a full man, conference a ready man, and writing an exact man.

In his Serm. before King Edward VI. Pensate fratres, quanta damnationis est sine labore, &c. Hieron.

869. *Joy, how to be Regulated.*

As an able workman, being to build a house, would not have too many windows, lest thereby he should weaken the house too much ; nor too few, lest it should darken it too much : so should no man be overjoyed upon the access of some prosperous fortune, nor over-much transported upon the income of some happy tidings, lest his too much outward joy should weaken his inward rejoicing ; neither must he not rejoice at all, lest his spirit become dull and stupid ; but as the windows of the Temple were broad without, yet narrow within, so in the matter of joy, he must be full within, but somewhat contracted without.

Pet. Abelard in Rom. Pone modum latiss. Stat. Theb. ii.

870. *The Study of Divinity most necessary.*

HE that hath a garden plot doth as well sow the pot herbs as the marjoram, as well the leeks as the lily, as well the wholesome hyssop as the sweet carnation or gillyflower ; the which he doth to this intent, that he may have wholesome herbs as well to nourish his inward parts, as sweet flowers to please his outward senses ; as well fruitful plants, to refresh his body, as fair shows to please his mind. Even so he that hath a capacious brain, a pregnant wit, a fancy that is luxuriant : let such a headpiece apply itself as well to the sacred knowledge of divinity as to philosophy, to a creator knowledge as well as a creature knowledge, that so he may reap, not only pleasure, but profit ; not only contentment in mind, but quietness and peace of conscience.

Joh. Spencer's Serm. at Sepulch., London, 1616. Theologia est doctrina necessaria homini, &c. Th. Aquin. p. i. q. i. art. 10.

871. *Several Varieties to be found in Scripture.*

As in Noah's ark were to be numbered all sorts of creatures ; or, as in eodem prato, in the same meadow, the ox may lick up grass,

the hound may find a hare, the bird may pick up seeds, the virgins gather flowers, and a man finds a pearl: so in one and the same Scripture, are varieties to be found, for all sorts of conditions. In them, the lamb may wade, and the elephant swim, children may be fed with milk, and meat may be had for stronger men; there is comfort for the afflicted, ease for those that are weary and heavy laden, &c.

Joh. Cameron, de Script.

872. *Ministers, how to Preach Profitably.*

As in building of a house, first, there must be a respect had to the situation; next, to the foundation; then to the superstructures, the contriving of lights, and several rooms; lastly, the covering to keep all dry: so every minister is to consider the situation of his text, what is the coherence, what is the context; and then omitting the working of curious cobwebs in the top of the house, he must lay the foundation of sound doctrine, raise it upon strong pillars of reason, glaze it with natural demonstration; and lastly, to cover all with useful application.

*Ro. Willan, a Visitat. Serm. in Essex, 1622. Qui ad vera predicationis
verba se preparat, necesse est, &c. Greg. in Moral.*

873. *The Scriptures but a Dead Letter, without Operation of the Spirit.*

It is reported of a great person, that being desirous to see the sword wherewith Scanderbeg had done so great exploits, when he saw it, replied, He saw no such great matter in that sword, more than any other sword. It is truth (quoth one standing by), you see the sword, but not the arm that wielded it. So, when we look upon the Scriptures, the bare word, whether printed in our Bibles, or audible in the pulpit, we shall find no such business in it, more than in other writings; but when we consider the arm of God's power, that joins with it, when we look upon the operation of His Holy Spirit, working therein, then we shall change our thoughts, and say, *Nec vox hominum sonat, O Deus certe!* as Jacob did of Bethel, Surely of a certain, God is in this Word.

*Pier. Charron de la Sagesse. Nisi Spiritus Sanctus adsit cordi legentis, &c.
Greg. in Evang.*

874. *The Fall of Good Men presages the Nation's ruin.*

WHEN a man cuts down his chiefest timber trees, it is an argument that he intends to part with his land. And hath not God of late cut down many of the tallest cedars in this our Lebanon ? And what can we expect, such and so many are our wickednesses, but that he will either part with, or depart from, this sinful nation of ours ? It is high time therefore to lay hold upon him by faith, saying, Help, Lord, for there is not one godly man left, &c., Psalm xii. 1.

Lud. Carbo, Interior Homo.

875. *Neutrality in Religion dangerous.*

THERE is mention made of a kind of bastard eagle, that hath one leg like the goose, close at the foot ; the other open and armed with talons, like that of the ordinary eagle ; with the close foot she swimmeth on the water, and dives for fishes there ; with the open foot she soareth into the air, and seizeth on her prey there. But so it is, that participating thus of two several natures, her strength is weakened, and she herself made at last a prey to every ordinary crow. Thus fares it with all neuters, all hermaphrodites, all ambidexters in religion, such as have one close foot for sea and land, for the world and worldly things, and another open foot for the air above, for Heaven and heavenly things ; so that they may not be seen to float on the sea of this world altogether, they take themselves to their wing, and will seem to be religious, and make some small fluttering up of their hearts towards Heaven, but all in vain ; for being divided in their thoughts, the act of their souls being not set upon the only object, God, and the powers and faculties thereof not contracted to Himward, no marvel if they wax faint in their duty, and weak in all holy performances, so that the devil, like the ordinary crow, set upon them, conquer them, and lead them captive at his will.

Plin. Nat. Hist. *Ulyss. Aldrovandi Ornitholog.* *Andrew Harwood's Serm. at St. Alphage, Lond., 1649.*

876. *The Devil most busy in Time of Prayer.*

IT is a usual custom, that two being at law together, when the suit comes to trial, the plaintiff by his counsel, labours all that he can to hinder the defendant, that the judge may not hear him

speak out, what he is to say in his own defence. So the devil, the common plaintiff and accuser of all mankind, when he sees us upon our knees in addresses unto God, who is the Judge of all the earth, pleading for ourselves by prayer, and seeking the favour of God in the remission of our sins, by the merits of His Son Christ Jesus ; then doth he stir most to interrupt us, by weakening our evidence, by throwing strange thoughts into our hearts, so distracting our devotions that we may not be heard in what we pray for.

Joh. Ferus, Conclusions.

877. *Sense of Sin is from God only.*

As when the pool of Bethesda was troubled, the poor cripples that lay there for cure, did absolutely conclude that it was not any natural motion of the water, but an angel that came down at a certain season, and did it ;* so when the heart of a sinner is troubled for his sin, let him know for his comfort that this shaking of his soul, ariseth not from any principle of corrupt nature, that will defend itself ; nor from the devil, he will not destroy his own kingdom ; but from some seeds of grace, sown in the heart, which the Spirit of God greatly breathing upon, the soul is thereby made sensible of sins and transgressions committed.

*Paul de Palatio in Matth. * Joh. v. 2. Natura sui conservatrix.*

878. *Lewd Ministers, what they are like unto.*

LEWD debauched ministers, whose doctrine and lives are as distant as the two polar lines, cosmographically described on the globe terrestrial, are like those *statuæ Mercuriales* on the road, that point out unto a man which is the way to London, but move not a foot thitherward themselves ; like those carpenters that built the ark to save others, and were drowned themselves ; or like porters of great men's gates, that let in others, but lodge without themselves. So that what was said of Christ falsely and maliciously, may be spoken of them really and truly, He saved others, Himself he cannot save. For whereas another by his good life, sets a seal to his doctrine, he by his bad life, puts a lie upon the truth ; his words prove unprofitable, because his life is abominable.

Ro. Willan's Serm. at Visitat. in Essex, 1627. Qui Curios simulant, et Bacchanalia vivunt. Qui sana docet et turpiter vivit, &c. Greg. Nazian.

879. Not to Admit of Impediments in our Way to Heaven.

A CERTAIN heathen making an oration, as he was sacrificing to his god, in the midst of his devotion, word was brought him, that his only son was dead: whereat being nothing at all moved, he made this answer, *Scio me genuisse mortalem*, I did not get him to live for ever; and so went on with his business. Thus when we are entering into the sight of God's favour, it may so please Him to try us by afflictions; there may news come of a ship wrecked at sea, of a chapman broke in the country, of the death of friends and allies, &c. Yet ought we not for all this, to leave off our course in the service of Him, but rather whatsoever comes cross, make it as it were a parenthesis, an ornament, not remora, a hindrance, in our progress to Heaven.

Phil. Bosquier. Tab. Naufragii. *Anaxagoras.* *Gabr. Inchini Scala Cæli.*

880. But one sure Way to Heaven.

THE Phrygian fabulist hath a story of a fox and a cat, as they were discoursing their evasions in the midst of danger:—I (says the fox) have many holes to earth in; if hindered of one, I have another to run to. Let me alone to shift for myself, to save my life, and sleep in a whole skin. Well (says the cat), I must do as well as I can. I have but one way to save my life, and that is to climb for it. As they were thus conferring, the toils were laid, the dogs began to open, the hunt was up, and the fox, for all his cunning, for all his tricks and devices, was torn in pieces by the hounds, whilst the cat getting up into a tree, secured herself from danger. Thus, there may seem to be many ways to Heaven, but there is only one true safe way. There's many a man in these days that thinks to go to God by the way of two religions, one at home, another abroad; one public, another private. And whilst he is thus divided, and halting betwixt two, the hunt is up, that roaring lion the devil lays hold upon him and devours him. Whereas the true, real, well-affected Christian, cleaving close unto one God, one faith, one baptism, gets upon that *scala Cæli*, and so by prayer and meditation climbs up to Heaven, where the enemy's gun-shot shall never be able to reach him.

De Vulpe et Cato. *Andrew Harwood's Serm. at St. Alphege, Lond., 1647.*

881. *Love of the World Enmity to God.*

THERE is no one sublunary thing in the world can make an eclipse of the body of the sun, but the interposition of the earth betwixt it and the moon. So there is nothing can eclipse the Sun of Righteousness, Christ Jesus, but the earth, the love of earthly things, the love of this world being enmity to God. If then our conscience tell us that the love of some worldly matter hinders our confidence, darkens our knowledge, and clouds our understanding, so that we cannot see God as He is, let us remove it, and stand up from the dead, that Christ may give us light.

Jac. Acontii Stratagem. Salanae. *Mundi amor et Dei pariter in uno corde
habitare non possunt, &c. Cyp.*

882. *The Papists' abuse of Scripture by Traditions, &c.*

IT was a very malicious plot of the Philistines to stop the wells of Abraham, and to fill them up with earth, that so the memorial of them might be quite dammed up, whereby Isaac his son might not have the least inkling that ever they belonged to his father, and so they make a challenge to them as their own.* Thus the Papists have (as much as in them lies) stopped up the veins of the springs of life, which flow everywhere in the sacred Word of God, with the earth of their own traditions, false glosses, and unfit allegories; all this to monopolise the Bible to their own use, shutting up the Kingdom of Heaven, neither entering themselves, nor suffering others to enter therein.

Fr. White's Way to the True Church. * *Gen. xxvi. 18.*

883. *Who fit for Government in point of Temporal Estate.*

WHEN Servius Sulpicius Galba and Aurelius the Consul did strive in the senate, which of them should be sent into Spain against Viriatum, the senators differing amongst themselves, and waiting which way Scipio would incline, he said, I give my voice that neither of them be sent; his reason was this: *alter nihil habet, alteri nihil sat est:* the one hath nothing, and the other will never have enough; intimating thereby that it was a dangerous thing to put the government either into the hands of a rich wretch, or a

wretched poor man. And most true it is that the bálance of justice, whether it be in the hands of a covetous rich man, or a man of a low estate, it will be very apt to tite on one side. *Necessitas cogit ad turpia*, poverty is a great temptation to corruption, and riches an incentive to oppression. One, therefore, qualified like Agur in his prayer, that hath neither poverty nor riches, but a competent estate, is fit for the management of great affairs, and the most likely to do justice according to the merits of the cause before him.

Val. Max., *Lib. vi. 14.* *B. Smith's Serm.* *Prov. xxi.*

884. *The Unthankful Husbandman condemned.*

THE heathens, when they went to plough in the morning, they laid on one of their hands to the stilts of the plough, and they lifted up the other to Ceres, the goddess of corn; this did they do by the dim light of nature. What a sad thing then it is in such times of light, that so many husbandmen manuring the ground should be but as so many *fungi*, *avτόχθονες*, sprung up out of the ground, like toad-stools, *affixi glebae*, *filii terræ*, having their minds fixed to the earth, never elevating them higher than the ox which laboureth with them; but had they hearts to look up to God, to eye Him in the ways of His providence, *O beatos agricolas*; how happy would they be!

Joh. Weems' Ceremon. Law. *Vivite contenti casulis et collibus istis.*
Juvenal xiv.

885. *The Providence of God to be Eyed at all times.*

WHEN Lazarus was dead, his two sisters, Martha and Mary, came to Christ with a doleful noise, and pitiful complaint, "Lord, if thou hadst been here, my brother had not died," saith one; "Lord, if thou hadst been here, my brother had not died," said the other, John xi. 21, 32. And is not this the note and common language of the world, when a man is dead? if such a physician had been here, if he had been let blood, if he had not taken such a potion, or eat of such meat, or lived in such a foggy air, if he had not done thus or thus, or so and so, he might have been a live man to this day; not considering with Job that the days of man are de-

terminated, and his bounds appointed which he cannot pass, the time, the place, and every circumstance of his dissolution is decreed from all eternity, that one man dies in the field, another in his bed ; one at sea, another on the shore ; one in this manner, another in that ; this, and all this is foreordained in Heaven, the hand of God is in all, and He it is that, having brought us into the world at His pleasure, will take us hence at His own appointment.

Newsham's Serm. at Fun. of Sir F. Vincent. *Providentia Dei omnia gubernantur, &c. Hieron. in Ezek.*

886. *To make Christ our Lord and Master.*

It is said of Mr. George Herbert, that divine poematist, that, to satisfy his independency upon all others, and to quicken his diligence in God's service, he used in his ordinary speech, when he made mention of the blessed name of Jesus, to add my Master. And, without all doubt, if men were unfeignedly of his mind, their respects would be more to Christ's command, to Christ's will, to Christ's pleasure ; could they but lift up their eyes to God, to Him that dwells in the Heavens,* then, as eyes of servants look unto the hands of their masters, and as the eyes of a maiden unto the hands of her mistress, so would their eyes wait upon, and their hearts be in a dutiful frame of obedience unto the commands of Christ their Lord and Master.

Preface to his Poems.

* *Psalm cxxiii. 2.*

887. *A Wanting Ministry will soon become a Contemptible Ministry.*

PLUTARCH, in his *Morals*, tells us of a Laconian, who seeing a collector going about, and gathering the people's devotions for the use of their gods ; O, says he, I will now make no more reckoning of the gods, so long as I see them go a-begging, and to be poorer than myself. And this will be the case of the service of the great God of Heaven, if ever we live to see that the minister's maintenance shall depend upon the people's courtesy, or that ever the offal of any repining Laban's revenues, or churlish Nabal's purse, become the stay of the ministerial function. This may be so by God's permission, yet great pity it is that ever it should be so ; but if it must needs be so, then take another story by the same author, of one Philippus, a priest amongst the heathen, so poor, that he begged for his living, and yet he would go about and tell how

happy he should be : When, quoth one, will this be ? When I am dead, says he : Then, poor fellow, quoth the other, thou art to blame thou diest not quickly, that thou mayest be happy. And thus it will be with the poor, despised, distressed ministers of the Gospel of Jesus Christ ; The Lord is our portion (say they), and we shall be happy ; But when ? says the world ; When we die, say the ministers : Why then, says the world, ye are to blame that ye die not quickly to be happy in Heaven, whom the world hath taken an order with, never to be happy upon earth ; this will be the voice of the sons of Belial, who have an evil will at Sion, and had rather put a church into their purse, than any way empty their purse towards the church's maintenance.

Plutarch, Moral. *Tho. Adams's Serm.* *Ecclesiam frudare sacrilegum est.*
Hieron. Ep. xxxi.

888. *God to have the Glory of all.*

THAT martial King Edward the Third outwent his fame, and was accounted to have done things more commendable than his victories ; for having vanquished the French king by force of battle, he put off from himself the whole glory and gave it devoutly to God, causing to be sung, *Non nobis Domine, non nobis Domine,* Not unto us Lord, not unto us Lord, but unto Thy name be the glory given, &c., Psalm cxv. 1. And thus must every one do, be his achievements never so great, whether private or public, let God have the glory of all ; for it is no less than blasphemy in man to attribute either the strength or the glory of success unto himself. St. Paul's *Omnia possum* had been over-presumptuous, had he not added, by Him that strengtheneth me, Phil. iv.

Folyd. Virgil. Lib. xix.

889. *How is it that one Man Censureth another ?*

THAT divine Spaniard in his pleasant, but life of Gusman, makes his rogue wittily scionableness of the Genoese, and of other men's lives ; that when school, they play away, and master finding, he lays them :

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he hath the keeping of so many, and they mixed one with another, he gives to his scholars, when they go away, such consciences as come first to hand, which they take to be their own, but are indeed somebody's else ; whence it comes to pass, that no man bearing his own conscience in his own bosom, every man looks and pries into that of another man. The truth of this story may be questioned, but the moral is true without all question, and we have need sometimes of such pleasant passages to tell us the truth, that we may understand ourselves the better. There is hardly the man to be found that is not curious in other men's faults, blind in his own, partial to himself, never without matter against others, still complaining of the badness of the times, the decay of trade, the ripeness of sin, but will not be persuaded that he is in any way the occasion of the same.

*Pag. 1., Lib. iii. cap. 5. R. Burton of Melancholy. Alienæ judicantes
melius quam sua. Terence.*

890. *To be thankful to God as well in Adversity as Prosperity.*

THEMISTOCLES was wont to tell his ungrateful countrymen, the Athenians, that they used him like a shady tree, under which when a storm happened, they would run and take shelter ; but when the storm was over, they would be ready to cut it down and burn it. When there were any tumults or uproars in the commonwealth, who but Themistocles ? all the people would flock to Themistocles for succour ; but when there was a calm in the state, and all things at peace through his good advice and industry, then who more base, who more contemptible than poor Themistocles ? And is not this the case of many at this day ? they will pray unto God in time of adversity, but they will not praise God in time of prosperity, while the corn is growing, the hedge is well fenced, but when it is inned, the fields are thrown open ; when they stand in need of any blessings, then they are all upon the spur, somewhat careful to please God ; but when they have caught what they fished for, then they let the reins slack, and are not so forward in the ways of obedience ; so that it is a great blessing of God that we are kept in want of one blessing or other, were it otherwise, He were likely to have but a little of our company.

Plutarch in Vita. Joh. Preston of Mortification. Si venerint mala, bencidite, &c. Chrysost. in Symb.

891. *The Doctrine of Seducers dangerous.*

WE may read of a wolf taken in a snare, which, when a man went about to kill with his hunting spear, the wolf breathed in his face, and poisoned him in such a manner that he presently began to swell all over his body, and was very hardly recovered again. Such is the contagion which the soul of the hearer receives by the poisoned breath of seducers' doctrine, if so be that coming near such kind of vermin, a man do not wind them, that is, not draw up into his soul the sweet breathings of the Spirit, it is great odds but that he is totally infected thereby, to the irreparable loss both of soul and body together.

Joh. Asted's Theol. Nat. p. 2, cap. xxviii. p. 556. *R. Abbot's Serm. at Cranburn in Kent.*

892. *God seeketh His People more especially in His own House, the Church.*

WHEN we receive summons from any supreme authority, the messenger or officer of the court seeks us not in idling places, he pursues us not into the fields, neither doth he come to our sports to warn us, but to our houses, and there reads his message as if we were there, because we should be there, and then, without any further enquiry, departs, fastening the script or writ upon the door.* In like manner the ministers of the Gospel are God's ambassadors, and God's messengers.† God supposeth every man to be at home, and so do they, because at hours and times set apart for His worship they are presumed to have no houses but His house, whom they shall meet nowhere, nor more certainly find than there ; there it is that more especially when two or three are met together in His name, He will be in the midst of them, there He will teach them His ways, and there he will give them grace too, to walk in His ways ; nor can a sermon have any influence upon such as are not there ; so true is that of Venerable Bede, that, He that comes not willingly to church, shall one day go unwillingly to hell.

Dr. Laurence's Serm. at Court, 1629. * *2 Cor. v. 10.* † *Mal. ii. 7.*
Hist. Lib. i. cap. 15.

893. *The Sincere Preacher's Comfort.*

IN a great festival, when the expectation was not less than the concourse, both very great, St. Bernard having preached a very

eloquent sermon, (as that heavenly tongue was able beyond expectation) while the people admire and applaud, the abbot walks sadly with a mind not ordinarily dejected. The next day he preaches a lively sermon full of profitable truth, plain, without any rhetorical dress, whereupon his meaner capacited auditors went away very well contented, but curious itching ears were unsatisfied, but he walks cheerfully with a mind more than usually pleasant. The people wonder why he should be sad when applauded, and when not merry, but he returns this answer, *Hieri Bernardum, hodie Jesum Christum*, Yesterday I preached Bernard, but to-day Jesus Christ. It is the same with all preachers of God's Word. There can be no feast within when a man is conscious to himself of dallying with God ; integrity is that which furnisheth out the sweet banquet and heavenly repast of joy. That preacher shall have most comfort, that preacheth most of Christ ; and so shall he too that lives most to Christ ; when a rotten-hearted Wolsey, whose conscience tells him he served the king, his master, better than God his Maker, shall languish away in discontent and vexation of spirit.

Gillebert in Vita ejus. R. Holdsworth, Serm. St. Paul's, Lond., 1626.
Franc. Godwinus de Præs. Lib. Anglie.

894. *God afflicts His Children for their Good.*

It is the observation of an excellent preacher yet living, who passing by on a dark night in the streets of London, and meeting a youth who had a lighted link in his hand, who being offended thereat, because it burnt so dark and dim ; and therefore the better to improve the light thereof, he beat, bruised, and battered it against the wall, that the wick therein might be spread out, and the pitch, with other combustible matter (which before stifled the light with its over-stiffness), might be loosened, which presently caused the link to blaze forth in a brighter flame. Thus God deals with our souls, that they may shine the brighter before men, He buffets and afflicts us with several temptations, to give us occasion to exercise those graces, which otherwise would lie dormant within us, and such corrections will in fine greatly add to our spiritual light and lustre.

T. Fuller in a Serm. of Assurance. Aurem cordis tribulati aperit quam sœpe prosperitas claudit. Greg. in Moral.

895. *The Godly Man is God's Favourite.*

LUTHER was known to pray oft with intentness of mind, and zealous fervency, that so long as he lived Germany might be quiet, and had often professed that he firmly believed it would be so, that so God's Word might have a little freedom and space to spread itself: whereupon one Nich. Mark, a citizen of Frankfort, was wont as oft as he heard of any rumours of war, to say, I fear it not so long as Luther lives; this was the esteem that Luther had of all good men, they thought that God would deny him nothing. And certainly the godly man is God's favourite, God will hear him in a time of trouble, it is he that must stand in the gap to prevent, and that must stand up to take off the hand of God when it lies heavy upon a sinful nation or people, be the judgment near or afar off, imminent or incumbent, it is the godly man (if any) that must be instrumental for delivery.

Joh. Sleidain. Comment. Ephr. Udall's Serm. at Merc. Chap., Lond., 1634.

896. *Christians and their Knowledge to be Communicative.*

THE naturalists do observe that the ants, which are reckoned amongst the most sagacious creatures, and the bees, which are amongst the most useful, and the elephants, amongst the potent, are for communion, and do gather and keep together. And the excellency of other creatures lies in the communication of themselves, the sun raying out his warm and cherishing beams, the fountain bubbling out his purling streams, the earth yielding forth sovereign herbs and plants, all for the benefit of others. Such are all true Christians, they are then in their excellency, when they are communicative and useful; nay, they increase by communicating, and gain by giving away and imparting their gifts. There is a story of some mountains of salt in Cumana, which never diminished, though carried away in much abundance by the merchants; but when once they were monopolised to the benefit of a private purse, then the salt decreased, till afterwards all were allowed to take of it, it had a new access and increase. The truth of this story may be uncertain, but the application is true. He that envies unto others the use of his gifts, decays them; but he thrives most that is most diffusive.

Pliny's Nat. Hist. Tho. Muffety's Hist. Insectorum. Pet. Mart. Hist. Indiae Occident. Reyn. de Pisis, Pantheologia.

897. *The Ways of Hypocrites not easily Traced.*

A HORSE may be known by the track, and where a cart hath gone, you may perceive by the print of the wheel ; but we know not the way of a ship, though Hondius, Mercator, and others, have delineated in their maps the several voyages of Captain Drake, Cavendish, Scouten, &c., yet the mariner can see no such path upon the sea, as they have drawn out. Such are the ways of all hypocrites, though a man may have some directions and marks to follow them, yet may he miss of them at the very last : you may search all the rooms of their hearts, and yet be at a loss ; they have secret and back doors to go out at, they are cunning to keep their secrets, as an harlot doth her lover. The sister of the Emperor Henry III., when a great snow fell, carried her lover upon her shoulders ; that the fact might not be discovered, the lover is entertained, but nothing can be seen but the print of the lady's feet ; and the hypocrite harbours his lust, but there is nothing to be found but the steps of the upright in heart. It is harder to discover the rottenness of his soul than the tricks of a horse-couper in the open market of Smithfield.

Sam. Torsel, Hypocrisy Unmasked. Vincent. Specul. Lib. xxv. c. 10. Intus Nero, foris Cato.

898. *Man's Inconstancy.*

THERE is a fable, how that Inconstancy would needs have her picture drawn, but none would undertake it, because her face and shape altered so often : but at length, Time took a pencil in hand, and because he had no other table to do it upon, he printed her picture upon man. And most true it is that all men and women since that time, have had too much of her resemblance, and too, too many men have her very face to the life ; they will be religious, and they will not be religious ; there is nobody knows what they will be, nor what to make of them ; they are constant in nothing but inconstancy, they have their gales of devotion, their breathings of love, one while ; at another time, when the fit is upon them, then there is nothing but lumpishness of spirit and dulness of affection ; now, faithful to their promise ; anon, fallen off, for one by-respect or other.

Sam. Torsel, ut antea. Herodes devotionem promittit, sed gladium acuit. Chrysost.

899. *The Sincere Preacher's Courage.*

THERE was a nobleman, one Reinard, at Rotenburgh, that much loved Wolfgang Musculus, and was very tender of his safety, as knowing that he had many enemies, because of his revolt from Popery ; and perceiving that he was gone abroad (as his use was) into a village to preach, he disguising himself, because he would not be known, and taking many of his horsemen with him, came rushing in at the church door, and in a threatening manner bids him come out of the pulpit. Musculus thinking they had been the servants of a Popish bishop, who was his violent adversary, desired he might have leave to finish* his sermon, and then he would go with them whithersoever they would carry him. And so he went on, being nothing at all daunted, exhorting the people to constancy in the faith, and withal to pray for him, who was now (as he thought) in his enemy's hands. When the sermon was done, the nobleman discovers himself, hugs him in his arms, admires his courage, tells him he did it to try his spirit, and withal to warn him how easily he might be endangered. See here the courage of sincerity, how the righteous are as bold as lions, it is a gracious God and a good cause that supports them ; but on the other side, how do the wicked fear, even where no fear is ! he hath nothing at all left to sustain him, nothing to cover his head when the cloud breaks in upon him, yea, before the appearance of any actual trouble, he creates both fears and jealousies to himself, *sonus excitat omnis suspensum*, he trembles at every motion.

Abrah. Musculus in Vita Patris. *Sam. Torshel, ut antea.* *Hic murus aheneus esto, Nil conscire sibi, &c.* *Virgil.*

900. *To make God our Counsellor.*

An ancient able divine reports it of Sir Thomas Thin, a religious western knight, that he would undertake no business before he was fully persuaded of the lawfulness of it, both by clear texts of Scripture, and approbation of the learned ; he made scruple of committing not only the least known sin, but of embarking in any action which was questionable amongst those that love the truth in sincerity. This was in him a good frame of spirit, and it were heartily to be wished, that men's actions were suitable to their professions ; that they would consult with God in all things, that as they carry a Bible in their hand, so they would make that their

master to direct them, not listening to the close whisperings of the Jesuit in one ear for matters of religion, or to Nicholas the Florentine at the other ear in point of policy ; but in all the changes and chances of this mortal life, commit themselves to God's guidance, and so they shall be sure to prosper.

M. Bernard of Batcomb. Quicquid vel dicimus vel facimus, id testimonio Scripturæ confirmari debet. Basil. in Reg. Mon.

901. *Minding of the Great Day of Judgment a Means to live godly.*

WHEN Sapore, King of Persia, raised a violent persecution against the Christians, Usthazanes, an old nobleman, a courtier, that had Sapore's government in his minority, being a Christian, was so terrified, that he left off his profession ; but he sitting at the court gate, when Simeon, an aged holy bishop, was leading to prison, and rising up to salute him, the good bishop frowned upon him, and turned away his face with indignation, as being loath to look upon a man that had denied the faith. Usthazanes fell a weeping, went into his chamber, put off his courtly attire, and brake out into these or the like words : Ah, how shall I appear before the great God of Heaven whom I have denied, when Simeon, but a man, will not endure to look upon me ; if he frown, how will God behold me, when I come before His tribunal ? The thought of God's judgment seat wrought so strongly upon him, that he recovered his spiritual strength, and died a glorious martyr. Thus, did but men consider that they must one day stand before the bar of God's tribunal, they would then be casting up how things stood betwixt Him and their own souls. Would any man loiter away the day, when he knows that he must show his work to his master at night ? Let every man then in all his doings remember his end, and so he shall never do amiss ; remember that all must come to a reckoning in that great day, and that though here in this world a man may wear white gloves upon foul hands, and a crooked body may be bolstered under a silken gown ; yet when they shall consider that these gloves shall be plucked off in that day, and the body be showed naked before God, with whom they shall then have to do, it will be a means to order and regulate their lives, so that their appearance may be with comfort.

Pet. Pizarus de Rebus Persicis. Nihil est quod magis proficiat ad vitam honestam quam ut credamus Christum judicem, &c. Ambros. B. Winuiffe's Sermon at Court, 1637.

902. *The Great Power of Faith seated in the Heart of Man.*

THE philosopher, when he would persuade the king to settle his court and place of residence in the heart of his dominion, laid before him a bull hide, ready tanned, upon which when he stood upon any one side of it, and so kept down that, the other side would rise up ; when he removed to the side that rose up and kept down that, then the side he came from would rise as high ; but when he stood in the middle, he kept down all alike. Thus faith is this great king, which being seated in the heart, makes provision against every rebellion, keeps down every mutiny, marshals and orders every action and affection, takes a man off from all servile dependances and by-respects, and makes him profess God's name boldly, evenly, and without halting ; cleanseth the whole heart, seasons every affection, alters the taste of every appetite, strengthens every propension to good, and fortifies the soul against all evil.

Joh. Bodin de Repub. Quid non inveniat fides ? Attingit inaccessas, deprehendit ignotas, &c. Bern. in Cant.

903. *Blasphemous Language condemned.*

CATO, being very much struck in years, would by all means study the Greek tongue, and being asked by one, why in his old age he would set upon such an exotic language : O (said he) I am informed that the Greek is a copious and fluent tongue, and withal such a tongue as the gods speak in ; I would therefore learn it, that I may be able to converse with the gods in their own dialect. This was Cato's conceit in those darker times of nature ; but there is a generation among us in these clearer times of grace, ranters, roaring boys, such as are great proficients in all manner of blasphemous language, such as belch out nothing but oaths, and direful execrations, in the very face of Heaven. What can this else be, but to practise here on earth, what by a sad prolepsis they are sure to come to hereafter—that is, to be roaring boys and girls in hell to all eternity.

T. Fuller's Serm. at St. Clement's, Lond., 1647. Non minus peccant, qui blasphemant Christum regnante in Cœlis, quam qui cruciferunt ambulante in terris. August.

904. *Drowsiness in Prayer to be Avoided.*

IT is reported of Queen Catharine, dowager of King Henry VIII., that in her devotions to God, she was *poplite flexo nudo &c.*, on her bended knees, naked upon the bare floor; it was without doubt that she might be the more watchful over her heart, which otherwise might be apt to slumber, and take a nod in the performance of so holy a duty. It is not hereby meant to take away the use of cushions, but to mind us that we do not lay cushions of sloth under our knees, nor pillows of idleness under our elbows, nor to be drowsily devoted, but to be active and sprightly upon the bended knees of our hearts, when we approach unto God in the spiritual exercises of prayer and Heavenly meditation.

Nich. Caussin la Cuan Seincte. Sit oratio pura, fervida, &c. Prosper.

905. *The Least Measure of True Faith rewarded.*

A MAN having many children, and one amongst the rest a small undergrowth, a very weakling: doth he cast off this child? doth he cease to be a father therefore? No, his bowels are the more enlarged, he provides for it, supports it, cherisheth it more than all the rest, till in some measure it be enabled to help itself.* Thus God, if we be weak in faith, though we be but as younglings of Christ's flock, we must not therefore be discouraged, He will take care of us, not cast us off, He hath a crown for the least works; if there be but *singultus fidei*, a sob or a sigh of faith; nay, which is less, if but a pant of faith present itself, *Surgam, dicit Dominus, &c.*,† I will up, saith the Lord, help them and set them at rest: yet further, which is the least of all, though the pulse of faith beat not at all, though David be like a deaf man, that heareth not, or as one that is dumb, not opening his mouth; yet God will look down from His sanctuary and make deliverance for David,‡ as He did also for the poor man sick of the palsy, Mat. xix. 2.

Joh. Gore's Serm. at St. Peter's, Cornhill, London, 1631. * *Rev. ii.*
† *Psalm ii.* ‡ *Psalm cii.*

906. *Hypocrisy, the Generality of it.*

THE Emperor Frederick the Third, who, when one said unto him, he would go find some place where no hypocrites inhabited, he

told him he must travel then far enough, beyond the Sauromatæ, or the Frozen Ocean ; and yet when he came there, he should find a hypocrite, if he found himself there. And it is true that *omnis homo hypocrita*, every man is a hypocrite. Hypocrisy is a lesson that every man readily takes out, it continues with age, it appears with infancy, the wise and learned practise it, the duller and more rude attain unto it. All are not fit for the wars, learning must have the picked and choicest wits, arts must have leisure and pains, but all sorts are apt enough, and thrive in the mystery of dissimulation. The whole throng of mankind is but a horse-fair of cheaters, the whole world a shop of counterfeit wares, a theatre of hypocritical disguises.

Imperat. Vitæ. Plutarch Aphorism. Isaiah xix. 15. Sam. Torsel, ut antea. Serpit hodie putrida tabes hypocrisis, &c. Bernard.

907. *The Justice of God, what it is, and how Defined.*

In the reign of King Edward I. there was much abuse in the alnage of all sorts of drapery, much wrong done betwixt man and man, by reason of the diversity of their measures, every man measuring his cloth by his own yard, which the king perceiving, being a goodly proper man, took a long stick in his hand, and having taken the length of his own arm, made proclamation through the kingdom, that ever after the length of that stick should be the measure to measure by, and no other. Thus God's justice is nothing else but a conformity to His being,* the pleasure of His will ; so that the counsel of His will is the standard of His justice, whereby all men should regulate themselves as well in commutative as distributive justice, and so much the more righteous than his neighbour shall every man appear, by how much he is proximate to this rule, and less righteous as he is the more remote.

*Th. Walsingham, Hist. *Ephes. i. 5. Tho. Fuller's Serm. at St. Clement's, London, 1647.*

908. *Justification by Christ, the Extent of it.*

As the sun by his beams doth not only expel cold, but works heat and fruitfulness also ; thus, in the justification of a sinner repenting, there is a further reach than *tollere peccata*, the taking away of sin, there is also infusion of grace and virtue into the sinner's heart. The father of the prodigal did not only take off

all his son's rags, but put on the best he had, and a ring on his finger ; and, to say truth, our justification doth not consist only in the taking away of sin, but in the imputation of Christ's righteousness and obedience ; for, though the act be one, yet for the manner it is twofold—1. by privation, 2. by imputation.

Reyn. de Pisis, Pantheologia.

909. How it is that the Proceedings of God in His Justice are not so clearly discerned.

TAKE a straight stick and put it into the water, then it will seem crooked; why? because we look upon it through two mediums, air and water, there lies the *deception visus*, thence it is that we cannot discern aright. Thus the proceedings of God in His justice, which in themselves are straight, without the least obliquity, seem unto us crooked ; that wicked men should prosper, and good men be afflicted ; that the Israelites should make the bricks, and the Egyptians dwell in the houses ; that servants should ride on horseback, and princes go on foot ; these are things that make the best Christians stagger in their judgments. And why? but because they look upon God's proceedings through a double medium of flesh and spirit, that so all things seem to go cross, though indeed they go right enough. And hence it is that God's proceedings in His justice are not so well discerned, the eyes of man alone being not competent judges thereof.

T. Fuller, ut antea. R. William's Serm. at Fun. of L. Bayning, 1629.

910. Resolution in the Cause of God, very requisite.

JOHN, Duke of Saxony, who might have had the world at will, if he would not have been a Christian, resolved rather to pass by much difficulty, nay rather death itself, than to desert the cause of God, which afterward he did heroically maintain against all opposition in three imperial assemblies ; and when it was told him that he should lose the favour of the Pope, and the emperor, and all the world besides, if he stuck so fast to the Lutheran cause. Here are two ways, said he, I must serve God or the world, and which of these do you think is the better? And so put them off with this pleasant indignation. Neither would he be ashamed to be seen which way he chose to go ; for when at the public assembly

of the states of the empire, it was forbidden to have any Lutheran sermons, he presently prepared to be gone, and professed boldly, He would not stay there, where he might not have liberty to serve God. Thus must every good Christian be thoroughly resolved for God, and for the truth which he takes up to profess, resolution must chain him as it did Ulysses to the mast of the ship, must tie him to God that he leap not overboard, and make shipwreck of a good conscience, as too, too many have done. It is resolution that keeps Ruth with her mother; it makes a man a rocky promontory, that washes not away, though the surges beat upon him continually. Resolution in the ways of God is the best *aggionta* of a Christian, and a resolved Christian is the best Christian.

Cyriac Spangenberg. in Chron. *Jer. Whitaker's Serm. at Westminster, 1644.*

911. To be Careful in the Censure of Others.

IT is reported of vultures that they will fly over a garden of sweet flowers, and not so much as eye them; but they will seize upon stinking carrion at the first sight. In like manner scarabs and flies will pass by the sound flesh; but if there be any galled part on the horse's back, there will they settle. Thus many there are that will take no notice at all of the commendable parts and good qualities of others; but if the least imperfections shall appear, there they will fasten, them they will be sure to single out of the crowd of virtues, and censure; but let such know that *Aquila non capit muscas*, the eagle scorns to catch at flies, so that they discover what dunghill breed they are come of, by falling and feeding upon the raw parts of their brother's imperfections, without any moderation at all.

Ulysses Aldrovand. Ornitholog. *Sam. Torsel's Hypocrite Discovered.*

912. Prejudice in Judgment very Dangerous.

THE mad Athenian standing upon the shore thought every ship that came into the harbour to be his own. Pythagoras' scholars were so trained up to think all things were constituted of numbers, that they thought they saw numbers in everything. Thus prejudice in judgment, and prejudicate opinions, like coloured glass, make everything to seem to be of the same colour, when they are looked through. And it is most true that when men have once emancipated their judgments to this or that error, then they think

everything hits right, whether *pro* or *con*, that is in their fancy ; all the places of Scripture that they read, all the doctrinal parts of sermons that they hear, make for their purpose ; and thus they run into monstrous absurdities, and dangers inevitable.

Ro. William's Serm. at Visitat. in Essex, 1627.

913. *The Hypocrite characteristically laid open.*

HYPOCRITES are like unto white silver, but they draw black lines, they have a seeming sanctified outside, but stuffed within with malice, worldliness, intemperance ; like window cushions made up of velvet, and perhaps richly embroidered, but stuffed within with hay ; or like some mockbeggar halls, or houses in the country that are built with lofty turrets, that are presently in the traveller's eye ; and if they draw nearer to view, they find them built with stately porches, neat galleries, fine staircases, curious gate-houses, but not one convenient lodging chamber, nor any hospitality at all : they have much to entertain the passenger and the viewer ; they will entertain you with fine notions, choice discourses, but if ye dwell with them, ye shall find very ill accommodation, ye shall hear of them as ye ride through the country, they have the name amongst professors, they carry it away from others ; but you shall experience it, that they are not such as are spoken, they are not furnished indeed to be hospitable to the weary Christian, they cannot close with any godly spirit, because they move by a clean contrary principle.

Erasmi Similia. Sam. Torsel, Hypocrite Cured. Herodes devotionem promittit, sed gladium acuit. Chrysost. in Matt. ii.

914. *The Policy of Tyrants, in doing many Good Things for the Public.*

RICHARD III., that great master of mischief, as Sir Walter Raleigh styles him, having made his way to the crown through an ocean of innocent blood, by the advice of his Parliament, enacted many good laws (as yet unrepealed), for the benefit of the people, as the settling of trade, damning the grievous tax of benevolence, rectifying the credit of jurors, &c. Thus have done all tyrants from time to time, they knowing that their actions stink in the nostrils of God, and the world, do so perfume them with savours, and

spice them with acts of grace, that the people can hardly scent them, and by this means ingratiate themselves in such manner, they that work their own safety.

In prefatione Hist. Mund. *Vultu tyrannus est quidem latissimo, intus dolor sed foveat, &c.*

915. To make Good Use of Opportunity.

In times of dearth, the poor man picks up every grain of corn that falls besides ; O saith he, it is dear, none must be lost ; but he that should in the time of famine give his corn to the hogs, were worthy to be hanged at his own barn-door : so are they worthy to lose the reward of well-doing, that lose the opportunity thereof ; let no man omit to do seasonable courtesies, because the least crumb of time wherein a man may have occasion to do good, is not to be lost, the salve must not be deferred till the sore doth putrify, nor the potion kept back till the patient be endangered. A penny given now, may do more good than a hundred pounds hereafter : *sero dat qui roganti dat*, those benefits are slow of foot, that come not till they are called for.

Quirin. Salazar. Com. in Proverb. *Data tempore prosunt.* *Ovid.*

916. Not to Talk of our Good Deeds.

A FRIEND of Cæsar had preserved a certain man from the tyranny of that *triumvirate* proscription, but he did so talk of it, that the poor man was enforced to exclaim, *Redde me Cæsari*, Prithee restore me up to Cæsar again, I had rather undergo a thousand deaths, than to be thus continually upbraided by thee with my life ; and to say truth, the frequent commemoration of a benefit doth wreck the mind of him that doth receive it. We must not therefore make ourselves the trumpet of our benevolence, nor enter our liberalities upon record, or in a calendar register the days of our good deeds ; but let them be like John the Baptist, the speaking son of a dumb parent, speak to the necessity of our brother, but dumb in the relation of it to others. It is for triobulary empirics to stage themselves in the market and recount their cures, and for all good Christians to be silent in their charitable transactions.

Tacitus. *Eximia est virtus præstare silentia rebus.* *Ovid, Art. l. 2.* *Dan.*
Tuvill's Essays.

917. *God a Merciful God.*

THERE happens sometimes in England such assizes as are called the maiden assizes, that is, when the offences brought to the bar do not reach to the taking away of life, so that there is not any execution, whereupon the high sheriff of the county presents the judges at their departure with white gloves, to wear in commemoration of the mercies then showed to offenders, which, perhaps, by the strict rule of justice, might have been cut off. Such an assizes as this God now keeps; we sin daily, we offend hourly, and are therefore guilty of death eternal; but God woos and entreats us to come in, promiseth life eternal, nay, binds it with an oath, As I live, saith He, I will not the death of a sinner. Let us then return unto Him, white hands, candid thoughts, clean hearts, and then rest assured that He will look upon us neither black with revenge, nor red with anger, but with a smooth brow, and smiling countenance, receive us into mercy.

Tho. Fuller's Serm. at St. Clem., London, 1650. Quid est peccatum ad Dei misericordiam? Tela araneæ, &c. Chrysost. in Psalm 1.

918. *Change of Government not to be affected.*

A CERTAIN rustic having blamed Antigonus while he lived, grew, after some trial he had of his successor, to recant his error, or to recount his crime; and, digging one day in the field, was questioned what he did there? O, said he, *Antigonum refodio*, I seek Antigonus again. And is there not many a man at this time, that would be glad to delve and dig for peace, if he might have it? would be joyful to see order and decency both in church and state restored? but

*Saturnus periit, perierunt et sua jura;
Sub Jove nunc mundus, jussa sequare Jovis.*

Thus Englished:—

Saturn is dead, his laws are all decayed,
Jove rules the world, and Jove must be obeyed.

What then is best to be done? seeing the day grows cloudy and overcast, let every man betimes withdraw himself to shelter, and there remain till the storm be past, not complaining of the violence

of the tempest, because it may be followed with a worse, not to repine at the present government, but take it as it is ; and since he cannot reform it, by no means be induced to provoke it, leaving all to God's good will and pleasure.

Conr. Lycosthenes, Apophthegm. *Dan. Tivill, ut antea.* *Principibus placuisse viris, non ultima laus est.* *Horat. Ep. i. 17.*

919. *Like to Like.*

AUGUSTUS CÆSAR being present at a public prize, with his two daughters, Livia and Julia, observed diligently what company came to court them, and perceived that grave senators talked with Livia, but riotous and wanton youths with Julia, whereby he discerned their several humours and inclinations, according to the Italian proverb —

*Dimmi con chi tu vai,
Et sapro quel che fai.*

Tell me with whom thou goest,
I'll tell thee what thou doest.

And most true it is, that custom and company are cousins-german, and that manners and meetings for the most part sympathise together ; he that walks in the sun is sure to be tanned, and he that toucheth pitch shall be defiled, or at least he shall be thought so ; for all flesh will resort to their like, and every man will keep company with such as he is himself, saith the wise man, chap. x. 15.

Suet. in Vita. *Dan. Tivill's Essays.* *Similis simili.*

920. *A Man full of Talk full of Vanity.*

A PRATING barber asked King Archelaus how he would be trimmed, the king replied, Silently. Surely in much talk there cannot choose but be much vanity, loquacity is the fistula of the mind, ever running and almost incurable. Let every man therefore be a Phocion or Pythagorean, to speak briefly to the point or not at all ; let him labour, like them of Crete, to show more wit in his discourse than words, and not to pour out of his mouth a flood of the one, when he can hardly wring out of his brains a drop of the other.

Plutarch de Garrulitate. *Owen Feltham's Resolves.* *In garrulo, verborum flumen, mentis gutta.* *Stobæus.*

921. *How to Read with Profit.*

As it is not the best way for any that intendeth to make himself a good statesman, to ramble and run over in his travels many countries, seeing much, and making use of little for the improving of his knowledge and experience in state-policy ; but rather stay so long in every place, till he have noted those things which are best worthy his observation : so is it also in the travels and studies of the mind by which, if we would be bettered in our judgments and affections, it is not our best course to run over many things slightly, taking only such a general view of them, as somewhat increaseth our speculative knowledge ; but to rest upon the points we read, that we may imprint them in our memories, and work them into our hearts and affections, for the increasing of saving knowledge ; then shall we find, that one good book often read, and thoroughly pondered, will more profit, than by running over a hundred in a superficial manner.

J. Downham, Christ. Warfare. *Hoc lege quod possis dicere jure, meum est.*
Marital, x.

922. *The several Expressions of God in His Mercies, and why so ?*

As lawyers in this captious age of ours, when they draw up any conveyances of lands, or their writings of concernment betwixt party and party, are fain to put in many equivocal terms of one and the same signification, as to have and to hold, occupy and enjoy, lands, tenements, hereditaments, profits, emoluments, to remise, release, acquit, discharge, exonerate of and from all manner of actions, suits, debts, trespasses, &c., and all this to make sure work, so that if one word will not hold in law, another may. Thus God when He shows Himself to His people in love, He varies His expressions as He did to the Israelites—Exod. xxxiv. 6, 7,—The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercies for thousands, forgiving iniquity, transgression, and sin, &c. Here is a homonymy of words, all synonymous. And why so ? to raise up the drooping soul, to bind up the broken-hearted, that if it chanced to stumble at one expression, it may be supported by another ; if one word will not reach, another may ; His mind is

that the poor soul may rather leave than lack, when it comes to draw comfort out of the breasts of mercy.

Tho. Fuller, ut antea.

923. Love to Christ, how to be Recovered when it is once Lost.

A MAN upon the way having accidentally lost his purse, is questioned by his fellow-traveller, where he had it last. O, says he, I am confident that I drew it out of my pocket when I was in such a town, at such an inn. Why then, says the other, there is no better a way to have it again, than by going back again to the place where you last had it. This is the case of many a man in these loose unsettled times, they have lost their love to Christ and His truth, since their corn and wine and oil have increased, since outward things are in abundance added unto them ;* they have slighted the light of God's countenance, the love of Christ is defective in their souls ; but when they were poor and naked of all worldly comforts, then they fasted and prayed, then they sought God's face both early and late, nothing was more dear and precious unto them than the truth of Christ, O how they loved Him ! What then is to be done to recover this lost love of Christ ? back again, back again, directly where you last had it, to the sign of the broken and contrite heart, there it was that you drew it out into good words and better works, and though it be since lost in the crowd of worldly employments, there and nowhere else you shall be sure to find it again.

*H. Peter's Serm. at Merc. Chap., Lond., 1651. *Psalm iv. 1.*

924. The Generality of God's Knowledge.

It is said of King Edward the Sixth, that he knew all the ports, havens, harbours, and creeks, in and about the English coasts, together with the depths and shallows of the water, as also the several burdens of every ship that could ride there with safety ; yet this was but a puny knowledge in that young king, when we look upon the general knowledge of God. He knows all things, all creatures, nothing is hid from His knowledge ; He knows the thoughts of man afar off, He knows what he will think many years hence if He live to it, He knows the stars by their names, whereas

our eyes are dim, they small, the distance great, yet His infinite essence is a vast *Nomenclator* of them all ; such and so general is the knowledge of our all-knowing God, that He knows all things, also *simul, semel, et uno intuitu*, all at once, both things past, present, and to come.

Sir Joh. Heyward in Vita. *Tho. Fuller's Serm. at St. Clem., Lond., 1650.*

925. *God's Goodness and Man's Ingratitude.*

IT is storied of a certain king, that, fighting a desperate battle for the recovery of his daughter, injuriously stolen from him, found but ill success, and the day utterly against him, till, by the valour of a strange prince, disguised in the habit of a mean soldier (that pitied his loss, and bore love to his daughter), he recovered both her and victory. Not long after, this prince received some wrong in the point of honour, which he deservedly prized. He made his complaint to the king, desires justice ; the forgetful king puts him over to a judge ; the prince replies, Know this, O king, when thou wast lost, I stood betwixt thee and danger, and did not bid another save thee, but saved thee myself ; *ecce vulnera !* behold the scars of those wounds I bore to free thee and thy state from ruin inevitable ; and now my suit is before thee, dost thou shuffle me off to another ? Such was our case, Satan had stolen our dear daughter, our soul, in vain we laboured a recovery ; principalities and powers were against us, weakness and wretchedness on our side ; Christ, the Son of God, took pity on us, and though He were an eternal prince of peace, disguised Himself in the habit of a common soldier, *induens formam servi*, putting on Him the likeness of a servant, undertook the war against our too strong enemies, set Himself betwixt us and death, bore the wounds in His own person, which should have light upon us. Now His glory is in question, His honour much concerned in the transactions of these times ; we stand by and behold it, He appeals to our censure, remembers us of the wounds, passions, sorrows He endured for us, we put off from one another, and let the cause of Him that saved us fall to the ground. Who shall plead for our ingratitude ? Heaven and earth, sea and stars, orbs and elements, angels and devils will cry shame upon us.

Specul. Exemplorum. *Tho. à Kempis' Serm.* *Greg. Nuzi's Tract. Evang.*
Ingratitudo est hostis gratiae, inimica salutis. *Bern. de Septem Misericordiis.*

926. *The Right Use that is to be made of Dreams.*

THERE are many people that find out more mysteries in their sleep than they can well expound waking. The Abbot of Glastonbury, when Ethelwold was monk there, dreamt of a tree whose branches were all covered with monk's cowls, and on the highest branch, one cowl that out-topped all the rest, which must be expounded the greatness of this Ethelwold. If they dream of a green garden, then they shall hear of a dead corpse ; if they dream that they shake a dead man by the hand, then there is no way but death : all this is a kind of superstitious folly, to repose any such confidence in dreams ; but if any man desire to make a right use of dreams, let it be this : let him consider himself in his dreaming, to what inclination he is mostly carried, and so by his thoughts in the night he shall learn to know himself in the day. Be his dreams lustful, let him examine himself, whether the addictions of his heart run not after the bias of concupiscence. Is he turbulent in his dreams, let him consider his own contentious disposition ; be his dreams revengeful, they point out his malice ; run they upon gold and silver, they argue his covetousness. Thus may any man know what he is by his sleep, for lightly men answer temptations actually waking, as their thoughts do sleeping.

Gwil. Malmesburiens. Hist. Somnia fallaci ludunt temeraria nocte. Tibul.
iii. 4. *Nat. Shute's Serm. at St. Mildr. Poultney, Lond., 1633.*

927. *Consultation with Flesh and Blood, in the Ways of Heaven, is very Dangerous.*

LOOK upon a man somewhat thick-sighted, when he is to pass over a narrow bridge, how he puts on his spectacles to make it seem broader, but so his eyes beguile his feet that he falls into the brook. And thus it is that many are drowned in the whirlpool of sin, by viewing the passage to Heaven, only with the spectacles of flesh and blood ; they think the bridge broad, which indeed is narrow, he gate to be wide, which indeed is narrow, and so ruin themselves for ever.

B. Potter's Serm. at St. Mary's, Spital, Lond., 1641.

928. *The Sad Condition of adding Sin to Sin.*

MR. FOX, in his Martyrology, hath a story of the men of Cockram in Lancashire, by a threatening command from Bonner, they were charged to set up a rood in their church ; accordingly they compounded with a carver to make it ; being made and erected, it seemed it was not so beautiful as they desired it, but with the hard visage thereof scared their children. Hereupon they refused to pay the carver. The carver complained to the justice, the justice well examining and understanding the matter, answers the townsmen : Go to, pay the workman, pay him, get you home, and mark your rood better ; if it be not well-favoured to make a god, it is but clapping a pair of horns on it, and it will serve to make an excellent devil. Thus, when any man adds one sin to another, when they add superstitious dotage, covetous oppression, and racking extortion to their worldly desires, whereby they gore poor men's sides, and let out their very heart's blood, they shall find no peace of God to comfort, but devil enough to confound them.

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Tho. Adam's Exposit. on 2 Pet.
montes, &c.

Montibus accumulant
Ovid. Met.

929. *Preaching and Prayer to go together.*

IT is observed by those that go down into the deep, and occupy their business in great waters, that when they see the constellation of Castor and Pollux appear both together, then it is the happy omen of a successful voyage ; but if either of them appear single, *actum est de expeditione*, there is small hope of thriving. Thus it is, that when preaching and prayer do meet together, and like Hippocrates' two twins, live arm in arm together, not all praying, and little or no preaching, as some would have it ; nor all preaching, and little or no praying, as others would have it, then is offered up that sacrifice which unto God is made acceptable.* For praying and no preaching, would not so well edify His Church, because where visions fail the people perish,† and preaching without prayer would not well beseem His church, which is called a house of prayer ;‡ but both together will do exceeding well, the one to teach us how to pray, the other to fit us how to hear.

Pet. Nonius de Arte Navigandi. *Dr. Mart. Day, Lect. at St. Paul's, 1619.*
Quam bene convenient ! **Rom. xii. 1.* †*Prov. xxix. 18.* ‡*Matt. xxi. 13.*

930. Man losing Himself in the Pursuit after Knowledge Extraordinary.

HOUNDS that are over-fleet, often outrun the prey in the pursuit, or else tired and hungry, fall upon some dead piece of carrion in the way, and omit the game. Thus man, who only hath that essential consequence of his reason, capacity of learning, though all his time he be brought up in a school of knowledge, yet too, too often lets the glass of his days be run out, before he know the author he should study ; hence it is, that the greatest epicures of knowledge (as children new set to school, turn from their lessons to look upon pictures in their books) gaze upon some hard trifle, some unnecessary subtlety, and forget so much as to spell God. How great a part of this span-length of his days doth the grammatical critic spend, in finding out the construction of some obsolete word, or the principal verb in a worn-out epitaph, still ready to set out a new book upon an old criticism ! How doth the antiquary search whole libraries, to light upon some ancient monument, whilst the Chronicles of the Lord, who is the Ancient of Days,* are seldom looked into ! all of them so wearying the faculties of their understandings before hand by over-practising, that when they come at the race indeed, where their knowledge should so run that it might attain,† it gives over the course as out of breath before it have begun.

M. Goffe, Serm. at St. Mary's Spital, Lond., 1626. Librorum helluones.
 * *Dan. vii. 9. † I Cor. ix. 24.*

931. Slanders of Wicked Men not to be regarded.

LIVIA wrote to Augustus Cæsar, concerning some ill words that had passed of them both, whereof she was over-sensible ; but Cæsar comforted her : Let it never trouble you that men speak ill of us, for we have enough that they cannot do ill to us. And, to say truth, above hell there is not a greater punishment, than to become a *Sannio*, a subject of scorn and derision. Ill tongues will be wagging, neither need we repine at their violence ; we may well suffer their words, while God doth deliver us out of their hands. Let it never trouble us that men speak evil of us, for we have enough that they can do no evil to us. And withal, whilst that the derider dasheth in a puddle, the dirt flies about his own

ears, but lights short of innocence ; the mocker that casts assertions on his brother over night, shall find them all on his own clothes next morning.

Sueton. Octa. Augustus. Convitia quis facile tolerat, &c. Greg. Lib. iii. Moral. R. Holdsworth's Serm. at Merc. Chap., Lond., 1627. Multi cum aliis maledicunt, sibi ipsis convitia faciunt. Sen. Ep. lxxvi.

932. How to be Truly Humble.

EPAMINONDAS, that heathen captain, finding himself lifted up in the day of his public triumph, the next day went drooping, and hanging down the head ; but being asked, what was the reason of that his so great dejection, made answer : Yesterday I felt myself transported with vain-glory, therefore I chastise myself for it to-day. Thus did Hezekiah,* thus David,† thus Peter, and many others. And so must it be with every truly humbled man. If he have not the proposed or fore-humility, to level all his thoughts at the glory of God in the suppression of all self-conceit, nor the opposed or mid-humility, to banish all self-confidence and presumption upon his own strength, let him be sure to double the imposed or after-humility, making pride itself to humble him the more. And thus it was, that the psalmist doubles, nay trebles his word, *Non nobis Domine, non nobis Domine, &c.* : feeling some thought of pride, like some fly, alighting upon his soul, he beats it away with a *Not unto us O Lord* ; if it lights a second time, he flaps it off again, *Not unto us O Lord* ; but if it comes the third time, he kills it dead with the next word, *Sed nomini tuo,* But to Thy name give the glory. This is the exercise of a threefold humility, and if in any of these there be a failing, the best of our actions will be so far tainted, that there will be no remedy to supply that defect, but with doubling our after-humility, that as pride grew up out of humility, so humility may spring out of pride again.

*Plutarch Apophthegm. * 2 Chron. xxxii. 25. † 1 Chron. xxi. 1. Dav. Cawdry, Serm. at St. Ann's, Blackfr., Lond., 1624. ‡ Psa. cxv. 1. Erubescant elati, ubi credunt locum habere superbiam, &c. Cassiodor. in Luc. ii.*

933. Men of other Callings not to meddle with that of the Ministry.

By the laws of the land, a person occupying the craft of a butcher may not use the occupation of a tanner, and a brewer may not

deal in the occupation of a cooper; none prescribe physic, but such as are doctors, at least practitioners in the faculty; none plead at the bar, but such as are learned in the law. It must needs then be a great fault (as Jerome complains in an epistle to Paulinus) when every ordinary mechanic takes upon him exact knowledge in theology, and will teach both clerk and priest what they should say, what they should do; when artless men will judge of art, nay, enter upon the work of the ministry, instructing others, when they have need to be instructed themselves.

Ferdinand Poulton's Abridgm. title Brewers, Butchers, &c. When a hatter will go smatter in philosophy, Or a pedler wax a medler in theology. Sir T. Moore, inter juvenilia.

934. *Charity Mistaken.*

It is reported of those Indians in Jamaica, who refusing to furnish Columbus that Genoese (the first discoverer of that new American world), with provisions; but he seeing the people idolatrously devoted unto the moon, and foreseeing her eclipse by his ephemerides, told them, that if they did not speedily supply him, the divine anger would suddenly consume them, a sign whereof they should see in the darkened face of the moon within two days. They, silly wretches, being ignorant of the cause, were so terrified at the beholding of the eclipse, that they came to beg pardon of him, and brought him provision in abundance; he made use of their ignorance, supplied his own necessity, and engaged them much unto us. Thus many there are to be found amongst us simple men and silly women, ignorant of the wiles of their seducing teachers, laying down all they have at their feet, thinking nothing good enough, all too little to throw upon them; when, such is their preposterous zeal, they will not willingly part with a penny that is due, to maintain him that is more orthodox.*

*Gasp. Ens. Sam. Purchase Voyages. Hacuitius Posthumus. Assentatori decem talenta, scorto talentum, sed philosopho triobolum. Laert. in Vita Cratis. * 2 Tim. iii. 6.*

935. *The Necessity of Human Learning.*

WHEN St. Paul undertook to make the Corinthians know who was the Lord God, he professed a wealthy variety of much other knowledge besides the Scripture, and thanks God for it, that he spake with tongues πάντων ἵμαντος μᾶλλον, more than they all did;* he cites

their own poets amongst the then learned Athenians, and applies a satirical verse out of Epimenides, to reprehend the lying and bestial manners of the Cretians ; so powerful was his language amongst the Lystrians, † that he gained the repute of Mercury ; and questionless, the sitting so long at the feet of Gamaliel, made him *vas electionis*, a vessel fit to hold that divine treasure, which the Holy Ghost poured into him. It is but folly then for any one to be transported with the pangs of so indiscreet a zeal, as to extinguish those first lamps of knowledge, polite and humane studies ; for they are like the crier in the wilderness before our Saviour, to prepare His way ; and though they do not directly teach us to know God, yet are the fittest spectacles for unripe years, and tender sights to put on, who are not able to endure at the first *vehemens sensibile*, so excelling an object as God is. It is true that St. Paul was wrapt into the third Heaven, || but God leads men now with a more apprehensive and ordinary hand, than either by taking them up, or sending down lights and visions from Himself, to make His Spirit to be at the command of every obstreperous, unlettered extemporist, who will undertake to teach before themselves have learnt, whereby it often falls out that whilst such ignaroes are about to make known the knowledge of God, though their bodies be confined within the compass of the pulpit, yet is their straggling invention fain to wander for matter, as Saul did over the Mount Gilboa, and many other mountains, to seek his father's asses, and yet never found them. ¶

M. Goffe, Serm. at St. Mary's Spital, Lond. * 1 Cor. xiv. 18. † Tit. i. 12.
 ‡ Acts xiv. § Matt. iii. 3. || 2 Cor. xii. 2. *Nam videoas in Ecclesia imperitissimos quosque &c.* ¶ 1 Sam. ix.

936. *No Man able to Free himself from Sin.*

It is reported of a prince, with whom a mighty neighbour-king used to pick up quarrels by making impossible demands ; otherwise threatening war and ruin to him. Amongst the rest one was, that he charged him to drink up the sea, which a counsellor hearing, advised him to undertake it. The prince replied, How is it possible to be accomplished ? The sage answered, Let him first stop up all the rivers that run into the sea (which are no part of the bargain) and then you shall perform it. Much more impossible is it for ourselves to consume and dry up all the ocean of sin in us, so long as lusts remain like so many rivers to feed it. For still sin breeds lusts, and lusts increase sin, as the sea sends forth

springs that run into rivers, and those rivers return to the sea again. So that to bid a man clear his heart from all sin, is to impose upon him *opus Dei*, the peculiar work of grace omnipotent. Who can say, I have made my heart clean ?* That can I, says the proud Pharisee ;† and that can I, says the Popish justiciary : *Non habeo Domine quod mihi ignoscas*, I have nothing Lord for Thee to pardon, said Isidore the sinful monk ; but so could neither David, Job, nor St. Paul say, for in many things we sin all.‡

Tunc. Zuinger, Theat. Hum. Vita. *T. Adam's Exposit. on 2 Peter.* *Nemo sine criminis vivit.* **Prov. xx. 9.* †*Psa. cxxx. 3.* ‡*Job ix. 30.*
 ‡*Rom. vii. 15.*

937. *To Promise Much and Perform Little reprobable.*

Livy said of Hannibal, that he never stood to his promise, but when it made for his profit ; and Antigonus was called *Doson*, in the future tense, as being about to give, yet never giving : whereupon grew the proverb upon him that promised much performed little, that he was a *Doson*. The world is at this time surely full of many such, such as one would think were born in the land of promise, who feed their prisoners of hope with future promises, as Ephraim with wind ;* mere alchymists, whose promises are gold, payment but dross, putting off, as the trick is, either with improbable reversions, or promises of promises, like the devil's *Omnia dabo*, imaginary and delusory ;† whilst their patients, like that man of many years' infirmity in the Gospel, fainting by the pool, and none to put him in,‡ lie languishing at hope's hospital, like a hungry man dreaming of meat, and when he awaketh his soul is empty, or like men in a swoon, cheered with strong water, they revive only to beweary their eyes with further expectation, and to witness the fallibility of promise.§

Plutarch in Vita Paul. Aemil. *Erasm. Adag.* **Hos. xii. 1.* †*Matth. iv.*
R. Senhouse, Serm. at Court, 1617. ‡*Joh. v. 7.* §*Isa. xxix. 8.*

938. *Partial Hearers of God's Word reproved.*

It is observable that, in great fairs and markets, the pedlar and the ballad singer are more thronged than the wealthy tradesmen ; children and fools hang upon them who sell toys, and neglect those who have their shops furnished with rich and merchantable

commodities. And such is the partiality of many hearers of God's Word, that they will crowd to hear a sermon abroad, when they may hear one (perhaps a better) at home, and that too with a great deal more ease ; and herein they wrong both God, His Word, and His ministers. God, to whom only judgment belongs in this case, for though some may judge of the minister's eloquence, many of his industry, yet none of his faithfulness, which is the chief thing required in a steward. His Word, in having the faith of our Lord Jesus Christ, in respect of persons, Jam. ii. 5. Lastly, they offer indignity to the preachers of His Word, in over-valuing one man, and too much slighting another.*

Auris bona est quæ libenter audit utilia, &c. Bern. in Epist. Mat. Styls, D.D. at St. Greg., London, 1631. * Mat. xxiv. 5.

939. *Afflictions happen both to Good and Bad, but to several ends.*

THE stalk and the ear of corn fall upon the threshing floor under one and the same flail, but the one shattered in pieces, the other preserved ; from one and the same olive, and from under one and the same press, is crushed out both oil and dregs, but the one is tunned up for use, the other thrown out as unserviceable ; and by one and the same breath, the fields are perfumed with sweetness, and annoyed with unpleasant savours. Thus afflictions are incident to good and bad, may and do befall both alike ; but, by the providence of God, not upon the same account. Good men are put into the furnace for their trial, bad men for their ruin ; the one is sanctified by afflictions, the other made far worse than before ; the self-same affliction is as a loadstone to the one, to draw him to Heaven, as a millstone to the other to sink him down into hell.

Hect. Pintus in Dan. In eadem afflictione mali Deum detestantur, et blasphemant, boni autem precantur et laudant. Aug. de Civit. Dei, Lib. i., cap. 8.

940. *The Study of School Divinity not altogether Necessary.*

THERE is an Italian tree mentioned by Pliny, called Staphylo-dendron, whose wood is fair and white, like our maple, the leaves broad and beautiful, the fruit sweet and pleasant ; yet Dodoneus, a good herbalist, saith of it, that it is good for nothing. Such is the

study of school divinity, I will not say good for nothing, but as Dr. Whitaker, a learned man in his time, said, that schoolmen had *plus argutiarum quam doctrinae, plus doctrinae quam usus*, a goodly kind of learning that whetteth the wit with quaint devices, and filleth the head with nice distinctions. *Multa dicunt sed nihil probant*, said another learned man; yet giving them Christian freedom, we may use them as sweet meats after a feast, rather to close the stomach, and to delight with variety, than to satisfy the appetite, or support nature.

Nat. His., Lib. xvi., cap. 16. *In Vita ejus praefixa operibus.* Dr. Holdsworth. *Mr. Moss's Serm. at St. Paul's*, 1619.

941. *Atheism Condemned.*

PROTAGORAS ABDERITES, because he began his book with a doubt, *De Diis, neque ut sint, neque ut non sint, habeo dicere*, was banished out of Athens, and his books solemnly burnt to ashes. And the same Athenians committed Anaxagoras to prison, and but for Pericles, had put him to death, for but writing a book of the moon's eclipses, after they had received her for a goddess. Then, do we find such jealousy of the heathens over their feigned gods, and shall the denial and disparagement of the honour of the one true and ever-living God be tolerable among Christians? No, let us know that atheism is the main disease of the soul, not only pestilent to the person in whom it is harboured, but to the whole land where it is permitted.

Laert. Diog. in Vita. *Non est cum Dei hostibus societas coeunda.* Zonar. *in Gratiano.*

942. *Heaven, the Inheritance of God's Children.*

It is observable that, whereas Abraham gave gifts to the sons of his concubines,* and so sent them away, yet the heritage he reserved for his son Isaac, in whom the covenant was established, the son of promise. So, if God (as oftentimes He doth) give secular things, common gifts unto bastard children, yet the inheritance of Heaven, the crown of life, He preserveth for them who, after the manner of Isaac, are children of promise, as St. Paul speaks,[†] to His Isaacs, His daughters in whom He takes pleasure, to

those that love Him, saith St. James ; † to those that love His appearing, saith another ; § all which hinteth thus much, that Heaven is the proper inheritance of God's children.

* *Gen. xxv.* *Marc. de Pise, Theolog. Moralis.* † *Rom. ix. 8.* ‡ *Jam. i. 12.*
 § 2 *Tim. iv. 8.*

943. *God in Wisdom ordering all Things to Work together for the Good of His Children.*

LOOK upon the revolution of the heavens, how every planet moves in its proper orb, their motions are not all alike, but various ; nay, opposite each unto the other. Hence those different conjunctions, oppositions, and aspects of the planets ; yet by the wheeling round of the *primum mobile*, they are brought about to one determinate point : or, do but observe well the wise and politic carriage of a provident governor, who meeting with opposite factions in the state, while each man takes his own way, one seeking to undermine another ; he serves his own ends of both, so wisely managing the good, so powerfully overawing the bad, that all turns to the common good. Thus it is, that though many and sundry agents are found in the world, whose course and scope, whose aims and ends, and actions, are not the same, yea diverse ; nay adverse, one thwarting and crossing the other ; yet the over-ruling providence of God so sways all subordinate and inferior instruments, that in the midst of their mutual jars, they conspire in a sacred harmony, as if they were entered into a holy league, or some sacred combination for the good of His chosen ; wherever the enemies be in respect of their places, whosoever they be in regard of their persons, howsoever disjointed in regard of their affections, all their projects and practices tend and end in the good of His elect.*

Tho. Hering, Panacea Christiana *Providentia Dei omnia gubernantur et*
que putatur pena medicina est. *Hieron. in Ezek.* * *Rom. viii. 28.*

944. *The Unprofitable Rich Man.*

IT is observed by the mineralogists, such as dig for treasure, that the surface of that earth is most barren, where the bowels are most rich, that where veins of gold and silver swell the biggest, the body of that earth (as if the treasure had eaten out all its fatness) is made so poor, that it is not capable of the least improve-

ment. Thus it is (not always) but most usual with rich men, they have full purses, but empty souls ; great incomes of wealth, but small stocks of grace ; Judas carried the bag,* he was good for nothing else ; and a rich man laden with thick clay, having outward things in abundance, is good for nobody but himself ; so true it is, that as greatness and goodness, so gold and grace seldom meet together.†

Hect. Pintus in Dan. Quid prodest arca plena si inanis sit conscientia, &c.
Augustin. * *Joh. xiii. 29.* † *Hab. ii. 6.*

945. *To Beware of Erroneous Doctrine.*

IT is recorded by Theodoret, that when Lucius, an Arian bishop, came and preached amongst the Antiochians, broaching his damnable errors, the people forsook the congregation, at least for the present, having indeed been soundly taught before by worthy Athanasius. Thus it were to be wished, that the people of this age had their wits thus exercised, to distinguish betwixt truth and falsehood, then false doctrines would not thrive, as they do now amongst us ; and errors, though never so closely masked with a pretence of zeal, would not so readily be received for truths, as now they are by the multitude, nor so much countenanced by those that make profession of better things.

Hist. Eccles. Lib. iv. cap. 20. *J. Denison's Serm. at St. Paul's.*

946. *Atheism Punished.*

It was somewhat a strange punishment which the Romans inflicted upon parricides ; they sewed them up in a mail of leather, and threw them into the sea ; yet so, that neither the water of the sea could soak through, nor any other element of nature, earth, air, or fire approach unto them. And certainly every creature is too good for him that denies the Creator ; nor can they be further separated from Heaven, or pitched deeper into hell, than they deserve, that will believe neither. The God they deny shall condemn them, and those malignant spirits whom they never feared, shall torment them, and that for ever.

Wolfg. Lasius de Magist. Rom.

947. *Truth Beloved in the General, but not in the Particular.*

As the friar wittily told the people, that the truth he then preached unto them, seemed to be like holy water, which every one called for apace ; yet when it came to be cast upon them, they turned aside their face as though they did not like it. Just so it is that almost every man calls fast for truth, commends truth, nothing will down but truth, yet they cannot endure to have it cast in their faces. They love truth *in universali*, when it only pleads itself, and shows itself, but they cannot abide it *in particuliari*, when it presses upon them, and shows them themselves ; they love it *lucentem*, but hate it *redarguentem*—they would have it shine out unto all the world in its glory, but by no means so much as peep out to reprove their own errors.

Ph. Bosquier. Cod. Evang. *R. Senhouse's Serm. at St. Paul's, 1618.*

948. *The Confident Christian.*

THE merchant adventurer puts to sea, rides out many a bitter storm, runs many a desperate hazard upon the bare hope of a gainful return. The valiant soldier takes his life into his hands, runs upon the very mouth of the cannon, dares the lion in his den, merely upon the hope of victory. Every man hazards one way or other in his calling, yet are but uncertain venturers, ignorant of the issue. But so it often falls out, that the greedy adventurer, seeking to increase his stock, loseth many times both it and himself. The covetous soldier gaping after spoil and victory, findeth himself at last spoiled, captivated. But the confident Christian, the true child of God, runs at no such uncertainty, he is sure of the goal when he first sets out, certain of the day before he enter the field, sounds the trumpet before victory, and when he puts on his harness, dares boast as he that puts it off ; witness David's encounter with Goliath,* Gideon's march against the Midianites,† and the Christian resolution of those three worthies, Dan. iii. 17.

Tho. Hering's Panacea Christiana. *Confidentia semper est cauta et circumspecta, nec ideo minus pugnax et strenua, &c. Paschal in Ethn.* * *1 Sam. xvii. 37.* † *Judg. vii. 15.*

949. *To take Time while Time serves.*

IT was a curious observation of Cardinal Bellarmine, when he had the full prospect of the sun going down, to try a conclusion of the quickness of its motion, took a psalter into his hand ; and before, saith he, I had twice read the li. Psalm, the whole body of the sun was set, whereby he did conclude, that the earth being twenty thousand miles in compass, the sun must needs run in half-a-quarter of an hour, seven thousand miles, and in the revolution of twenty-four hours, six hundred and seventy-two thousand miles, a large progress in so short a time. And herein, though the cardinal's computation (as well as his doctrine in debates polemical) doth very much fall short of truth ; yet his experience in this, gives some proof of the extraordinary swiftness of the sun's motion. Is then the course of the sun so swift ? is time so passant ? then let time be as precious, lay hold upon all opportunity of doing good, labour while it is day, for night will come, and time will be no more. The sun was down before the cardinal could twice read the psalm, *Miserere mei Deus* ; and the light of thy life (such is the velocity thereof) may be put out before thou canst say once, Lord be merciful to me a sinner.

R. Bellarmine de Ascensione Grad. vii. Temporibus semper cautus servire mente.
Phocilides.

950. *The Workings of God and Man very Different.*

THE first and highest heaven draws by its motion the rest of the planets, and that not by a crooked, but by a right motion ; yet the orbs of the planets so move, move of themselves obliquely. If you inquire whence is the obliquity of this motion in the planets ? Certainly not from the first mover, but from the nature of the planets. Thus, in one and the same manner, man aims at one end, God at another ; the same that man worketh sinfully, God worketh most holily ; and therefore they work *idem*, but not *ad idem*. The motion of our wills do exceedingly vary from God's will, and seem to drive a contrary end, than that which God aimeth at ; yet are they so overruled by His power, that at last they meet together, and bend that way where He intendeth.

R. Gardiner's Serm. at St. Paul's. *Hæremus cuncti superis.* *Lucan.*

951. *A Wicked Life hath usually a Wicked End.*

THERE is a story of one, that, being often reproved for his ungodly and vicious life, and exhorted to repentance, would still answer that it was but saying three words at his death, and he was sure to be saved—perhaps the three words he meant were *Miserere mei Deus*, Lord have mercy upon me. But one day riding over a bridge, his horse stumbled, and both were falling into the river, and in the article of that precipitation he only cried, *Capiat omnia diabolus*, Horse and man and all to the devil. Three words he had, but not such as he should have had—he had been so familiar with the devil all his life, that he thinks of none else at his death. Thus it is, that usually a wicked life hath a wicked end ; he that travels the way of hell all his life-time, it is impossible, in the end of his journey, he should arrive at heaven. A worldly man dies rather thinking of his gold than his God ; some die jeering, some raging, some in one distemper, some in another. Why ! They lived so, and so they die. But the godly man is full of comfort in his death, because he was full of heaven in his life.

T. Stapleton in Vita Tho. Mori. Cœpta male infelix exitus usque manet. Ovid.

952. *The Telling of Truth begets Hatred.*

As the Turk taunted some Christians at Constantinople, who said, that they came thither to suffer for the truth, tells them, that they needed not to have come so far for that ; for had they but told the truth at home, they could not have missed suffering for it. Telling truth needs not travel far for enmity, enmity will encounter it at home, wheresoever it be. Hence is that definition that Luther made of preaching, *Prædicare nihil est quam derivare in se furorem, &c.*, That to preach, and preach home, as he did, was nothing else but to stir up the furies of hell about their ears. Mr. Dering, telling Queen Elizabeth in a sermon that it was once *tanquam ovis*, but now it was *indomita juvenca*, was never suffered to preach more at court. Tell a politician Papinian's truth, that that's the best reason which makes most for religion ; that the best policy that makes most for piety : why, this truth crossing his projects and purposes, the teller may take his bill, and sit down quickly, and write enmity. Tell a covetous man St. Paul's truth,

that the love of money is the root of all evil, you offer him loss, you touch his freehold, you are a trespasser to his trade, an enemy. Tell the luxurious man that theorem of truth, that temperance is the razor of superfluities and the rule of necessaries, and that this whole life ought to be a kind of a Quadragesimal abstinence. Away with your threadbare scholar's posies, what, do you bring us into the wilderness to starve us? You are an enemy. Thus, let the truth-teller never dream of comfits and sweetmeats, but make account to eat his passover with sour herbs; let him never feed himself with vain expectation that the trade of truth-telling is a plausible, winning, welcome profession: *An expectas ut Quintili-anus ametur?* Let him rather account himself to be born, as Jeremiah, a contentious man, one that striveth with the whole earth, a troublesome companion, an enemy.

Phil. Bosquier, Orat. ter Sancte. Loc. Com. Obsequium amicos veritas odium parit. Terence. R. Senhouse, Serm. at Court, 1620.

953. *Men not repairing to the Church of God reproved.*

THE renowned Captain Huniades, when he felt himself in danger of death, desired to receive the Sacrament before his departure, and would in any case (sick as he was) be carried to the church to receive the same, saying, That it was not fit that the Lord should come to the house of His servant, but the servant go rather to the house of his Lord and Master.* David's desire was to dwell there; and Nicodemus (though a ruler) did not send for Christ, but go unto Him. Whose modesty condemns many amongst us, who will not vouchsafe to come to Christ (if He will be served), Christ must come to them, the Supper of the Lord must be brought to their table, the ministers of Christ must church their wives at home, baptise their children at home; vainly imagining, that they do God a great favour, when they tread in His Courts, and a grace to His ambassadors, when they lend their ears to an hour's audience.

*R. Knowles, Turk. Hist. * Psalm xxiv. 7. Jck. Boys' Postills.*

954. *Grace seemingly Lost*

THE two disciples talked with Christ, yet know not the Son of God; Mary, with her blubbered eyes, mistakes Christ for the thief.

in the very midst of her distress, had a fountain of water before her, yet could not see it, till God was pleased to open her eyes, Gen. xxi. 19. Thus, the least cloud of God's displeasure may, as it were an ecliptic line, seem to darken the splendour of His graces within us ; Christ may so hide Himself from our hearts, that knowledge or faith shall not be able to reach Him, and much of the spirit may be so darkened, that though a man have Christ in the promise, O strange detention, yet he shall not be able to discern Him.

* Luke xxiv. 16. + Joh. xx. 15. F. Beller's Serm. at St. Paul's.

955. *Men not to Run themselves into Trouble.*

THERE is mention made in the Ecclesiastical History, of a silly woman that must needs spit in the emperor's face, that so she might suffer martyrdom. And it is said of the lion, that to provoke himself to anger when there is none to hurt him, he heateth himself with his own tail. But thus must no good Christian do ; we must take heed that we do not wilfully run ourselves into troubles, but rather use all lawful means to prevent them before they come, and to be freed from them when they are come. For he shall have sorrow that loves it, and he that runs into danger shall perish in it, and he that voluntarily lays a cross upon his own shoulders, when he needs not, hath no promise that God will take it off. It is true, that we must drink of this bitter cup, but we must stay till God put it into our hands ; otherwise we cannot say, that we are chastised by Him, but that we scourge ourselves with whips of our own making.

Hist. Tripartita. J. Downham, *Guide to Godliness.* Non est nostrum perseciones arripere, sed illatas ab aliis, &c. Hieron. super Joh.

956. *How to Behold ourselves in the Glass of God's Law.*

ONE of the persecutors in Queen Mary's days, pursuing a poor Protestant, and searching the house for him, charged an old woman to show him the heretic. She points to a great chest of linen, on the top whereof lay a fair looking-glass. He opens the chest and asks where the heretic was. She suddenly replied, Do you not see one ? meaning, that he was the heretic, and that he might easily see himself in the glass. And thus, God's law is the glass that shows us all our spots, let us hold it right to our intellectual

eye ; not behind us as the wicked do : they cast God's word behind them ; not besides us, like the rich worldling that called to Christ ; not to turn the back-side of the glass towards us, which is the very trick of all hypocrites ; nor lastly, to look upon ourselves in this glass, when we are muffled, masked, or cased, for under those veils we cannot discern our own complexions. But let us set the clear glass before our face, and our open face to the glass ; and then we shall soon perceive that the sight of our filthiness is the first step towards cleanliness.

Joh. Fox, Acts and Mon. Lex divina tanquam in specula peccata monstrat.
*Augustin. *Psal. l. 17. †Matth. xix. 18. ‡Luke xviii. 11. T. Adams*
on 2 Pet.

957. *Men of all Sorts to Stand up for the Truth.*

It was the great praise of learned Fulgentius, upon young Donatus, that being set upon by the Arians, though he had not the skill to defend the truth with his tongue, yet he had a will to maintain the truth in his heart ; though he could not unloose all their cunning tricks, he could yet hold fast the conclusion, truth. And he that (for he could neither write nor read) could not clerkly subscribe his name to truth's confession, could yet manly draw blood of himself, wherewith to set his mark to it ; and he that for want of learning could not dispute Christ's cause, could yet be content to die for it ; and were every hair of my head a man, I would burn them all, said a third, rather than go from truth. Thus it is to be wished, that as this was the first nation that universally received the truth of the gospel, so to the last it may continue constant for the truth ; that every man would stand up for the truth, fight and die for the truth ; and happiness it will be found in the end, thus to suffer for so good a friend as truth is, to continue truth's friend, whoever he be that shall become an enemy therefore.*

Lb. de Orthod. Fide. Acts and Monuments. R. Senhouse, Serm. at Court.
** Gal. iv. 16.*

958. *Kingdom of Christ a Peaceable Kingdom.*

A CAPTAIN sent from Caesar unto the senators of Rome, to sue for the prolonging of his government abroad ; understanding (as he

stood at the council-chamber door) that they would not condescend to his desire, clapping his hand upon the pummel of his sword: Well, said he, seeing you will not grant it me, this shall give it me. So when the citizens of Messana, despising Pompey's jurisdiction, alleged ancient orders in old time granted to their town, Pompey did answer them in choler; What, do you prattle to us of your law, that have swords by your sides? And thus it is that Mahomet dissolveth all arguments by the sword, and thus all tyrants and potentates of the world end all their quarrels, and make their enemies their footstool by the sword. But the sceptre of Christ's kingdom is not a sword of steel, but a sword of the Spirit; He ruleth in the midst of his enemies, and subdueth a people unto Himself, not by the sword, but by the Word; for the gospel of peace is the power of his arm to salvation.*

Plutarch. *Calv. Turciam, Lib. i. cap. 4.* * *Rom. i. 16.*

959. *Recreation, the Necessity thereof.*

IT is reported of a good old primitive Christian, that as he was playing with a bird, two or three youths as they were passing by, observed it; and one of them says to the other, See, how this old man plays like a child with the bird; which the good man overhearing, calls him to him, asks him what he had in his hand. A bow, says he; What do you with it, and how do you use it? said the other; whereupon the young man bent his bow, and notched his arrow as if he had been ready to shoot, then after some short time unbent his bow again. Why do you so, said the holy man? Alas, says the young man, if I should always keep my bow ready bent, it would prove a slug, and be utterly disabled for any further service. Is it so, said the good old man? Then, my son, take notice, that as thy bow, such is the condition of all human nature; should our thoughts and intentions be always taken up, and the whole vent of our minds set upon the study of divine things, the wings of devotion would soon flag and the arrows of contemplation fly but slowly towards heaven. And most true it is, that there is *otium* as well as *negotium*, a time of taking pleasure, as well as a time of taking pain, *neque semper arcum tendit Apollo*, the bow that stands always bent will become unserviceable. And let but the frame of this body of ours want its natural rest, the roof will be soon on fire. Recreation is a second creation; when weakness hath almost annihilated the spirits, it is the breathing of the soul,

which otherwise would be stifled. Lawful recreation (such as that *εὐταπελία* of the philosophers) strengthens labour, and sweetens rest, and the blessing of God may be expected therein as well as in doing the work of our calling.

St. Joh. Evang. *Laur. Surius, in Vita Rhemigii.* *Joh. Cassion, col. 24.*
cap. 31. *Nec semper Cnossicus arcu Destinat, exempto sed laxat cornua*
nervo. *Lucan.* *Tho. Fuller's Holy State.* *Major post otia virtus.*
Sil. Ital.

960. *The Great Benefit of Devotion at Bed-time.*

OVENS that have been baked in over-night, are easily heated the next morning ; the cask that was well seasoned in the evening, will smell well the next day ; the fire that was well raked up when we went to bed, will be the sooner kindled when we rise. Thus, if in the evening we spend ourselves in the examination of our hearts, how we have spent the time past, and commit ourselves unto the good guidance of God for the time to come, we shall soon find the spiritual warmth thereof, making us able and active for all good duties in the morning, and by adding some new fuel to this holy fire, we shall with much facility and comfort cause it to burn and blaze in all Christian and religious duties.

Jo. Downham's Guide to Godliness. *Sera serio.*

961. *To Accept the Event of Things with Patience.*

THE censurers of the world, by way of apologue, being met together, consulted about the redress of divers enormities. One with the countenance of Heraclitus, was ever weeping for the disorders ; another with the face of Democritus, was ever laughing at the absurdities ; a third, of a more pragmatical spirit, was busy where he had no thanks. They all studied and plotted how to reform the ataxy of things, and to bring the world into some peace and order ; princes were implored, philosophers consulted, physicians, soldiers, the eminent in all professions were convened, many stratagems were devised ; still the more they projected to still the world's troubles, the more troublesome they made it. One would have it this way, another that, the next differs from both, a fourth opposeth them three, a fifth contradicteth them all, so

that there was nothing else but crossing one another ; physicians with their recipes, commanders with their precipes, Jesuits with their decipes, all the rest with their percipes, could do no good at all. At last a grandfather, in a religious habit, presented them an herb of such sovereign virtue, that when every one had tasted of it, they were all calm and quiet presently ; the herb's name he called bulapathum, the herb patience. And let but this be our diet continually and we shall find a strange alteration in ourselves. No troubles abroad nor discontents at home shall break our peace, if we be but armed with patience. The church and people of God are thrown upon sad times ; blessings are not denied, though they be not presently granted ; some while God is not fit to give, the time for His greater glory is not yet come ; another while, we are not fit to receive, the time of our preparedness and capacity is not yet come. The Lord looks to be waited on, Psalm xxvii. 14.

J. Walchrinus, Decas Fab. Scinditur incertum studia in contraria, &c.
T. Adams on 2 Pet. Gaudet patientia duris. Lucan.

962. *To be Careful in the Prevention of Danger.*

THE boar in the fable being questioned, why he stood whetting his teeth so, when nobody was near to hurt him, wisely answered, that it would then be too late to whet them, when he was to use them, and therefore whetted them so before danger, that he might have them ready in danger. Thus as Demosthenes advised the Athenians, *οὐ περιμείναντας, ἀλλὰ προσενλάβοντας*, that they would not expect till evil came, but prevent it ; and to deal with dangers as men do with serpents and vipers, of which though haply they never have been stung or bitten, yet seeing any of them, they tarry not till it sting or bite, but before harm done, forthwith seek to kill it, to crush the scorpion at the first appearance ; not waiting and gaping after event, the schoolmaster of fools, as Fabius calls it ; but *ante bellum auxilium*, and *ante tubam tremor*, to be affected with what is not yet effected, wary before they be wounded, and prudent in seeing a danger afar off and shunning it, Prov. xxii. 3.

R. Senhouse, Serm. at Court. Venienti occurrite morbo. In poemat.

963. *The Folly of late Repentance.*

THAT carrier must needs be taken for a fool, who being to go a far and foul journey, will lay the heaviest pack upon the weakest

horse. So that Christian cannot be held any of the wisest that lays the great load of repentance upon his faint and feeble dotage, whereas in the chiefest strength of his youth he cannot lift it easily, but is ready to stagger under it.

Joh. Boys' Postills.

964. *Watchfulness of Life rewarded.*

THAT famous Apollonius, held in his time for an oracle of the world, coming very early in the morning to Vespasian's gate, and finding him awake, conjectured thereupon that he was worthy to command an empire, and said to his companion that went along with him, *Ἄνηρ ἀπέξει, Undoubtedly, this man will be emperor, because he is so watchful.* Thus, whosoever thou art, that with David, dost seek God early,* and with those three women that looked after Christ very early in the morning,† thou that rememberest thy Creator in the days of thy youth, that art circumspect in walking, careful of thy life and conversation, diligent in thy way, be assured that thou shalt stand before princes, that thou hast not laboured in vain, nor spent thy strength for nought, for thy judgment is with the Lord, and thy work with thy God, who will fully reward thee.

Philostratus in Vita. * *Psalm lxiii. 1.* † *Mark xvi. 2.* *Vigilare decet hominem, Qui vult sua tempori conferre officia.* *Plaut.*

965. *How to Behave ourselves in the Hearing of God's Word.*

It were a great unmannerliness for a man that is invited to a solemn feast, to rise before the table is taken away, unless in case of sickness, weakness, or some important affair. And it were a high contempt even to the most inferior judicature, that a man being lawfully summoned thither, would depart without license, till the court were risen. And shall men dare to sneak out of the church before the sermon be ended? or make haste away after the sermon be ended, rushing out (like prisoners or schoolboys, when the doors are open) without craving a blessing of God, or attending the blessing from God by the mouth of His minister. If this be not a contempt of God's Word and Commandments, let any man judge.

J. Doanham's Guide to Godliness.

966. Learning and Honesty to go together.

FRANCISCUS PETRARCHA, that *Scholarium Tetrarcha*, a man famous in his time, was put upon the scrutiny of men's judgments; four men undertook the task: one had no learning, the other had a little, a third not much, the fourth somewhat, but intricate and perplexed—(good man! he was not tried by his peers). All their opinions were summed up in this sentence, *Petrarcha sine literis, vir bonus*: Petrarch, an illiterate good man. The king stormed at this sentence; the nobles fretted, his friends were vexed, and almost all men threatened revenge upon such saucy judges; but Petrarch himself applauded their judgment, saying: *O utinam non vere dixerunt, &c.*, The end of all my study was to be a good man; if learning came in upon the by, I did not refuse it; but now seeing by their sentence I may without learning have goodness, what a comfort is this to me, and thousands more of no better knowledge! And most true it is, that of two unhappy disjunctions, it were better to see an honest man without learning than a learned man without honesty; but *quam bene convenienti*: when learning and honesty meet together—where learning is as the sowing of the ground, and a virtuous and holy life is as the harvest—where knowledge is but for breed, but being married to grace, brings forth a glorious issue, a race of heavenly fruits, a posterity of good works.

In Vita praefixa Oper. per Hieron. Schatzfichum. *Vita bona sine doctrina gratiam habet, doctrina sine vita integratatem habet.* *Glos. in Ep. ad Philippens.*

967. Carnal Security reproved.

IT is observable of the smith's dog, that neither the noise of hammers by him, nor the sparks of fire flying about him, nor some that light upon him, do any whit awaken him, but he snorts and sleeps on securely. Saint Paul speaks of men *ἀπηληκότες*, such as are past all feeling.* And Solomon brings in one so insensible, that if he were stricken, he was not sick; if beaten he felt it not: another going like a fool to the stocks, not knowing of the danger that he was running into. Such are they that dally and fool with dangers, even spiritual dangers, the harlotry of sin; so that whether it be that they are besotted with carnal security, or engrossed with covetous secularity, or dazed with the durdam of worldly vanity; *nescio quid teneros fascinat*, one thing or other so

stupifying and deadening the faculties of their souls, that they are as it were benumbed with careless security, that they have little or no sense of any spiritual hazard at all.

R. Senhouse, Serm. at Court, 1620. **Ephes. iv. 19.* +*Prov. xxiii. 35. and vii. 22* *Mater negligientia solet esse securitas.* *Greg. in Pastore.*

968. *The Time of our Youth to be Given up to God.*

ALMIGHTY GOD ever required in His service the first, Exod. iii. 19, and the first born, Exod. xiii. 2. The firstlings are His darlings, Gen. iv. 4. the fattest lambs are fittest for His sacrifice. If the King of Babel would have young men, well favoured, without blemish, and such as had great ability, to stand before him, Dan. i. 4, shall the God of Israel, even the King of Glory, have none to stand in His courts, but the halt, lame, and blind, such as the soul of David hated, 2 Sam. v. 18. Ye shall not see my face, saith Joseph to his brethren, except you bring your younger brother with you, Gen. xlivi. 3. And how shall we behold the face of our blessed Jesus, if we do not remember Him in the days of our youth, if we dedicate to the devil our lovely young years, and offer unto Him nothing else but the dregs of our loathed old age.

Joh. Boys' Postills. *Honor adolescentum est, timorem Dei habere, &c.* *Am-bros. de Officiis.*

969. *Time, the Least Moment thereof cannot be Assured.*

ALEXANDER, being much taken with the witty answers of Diogenes, bade him ask what he would and he should have it. The philosopher demandeth the least proportion of immortality. That is not in my gift, says Alexander. No? quoth Diogenes, then why doth Alexander take such pains to conquer the world, when he cannot assure himself of one moment to enjoy it? What the Cynic said to this great conqueror, may very well be retorted upon many in our age: how do many men turmoil themselves in the pursuit after riches, honours, and preferments, *per fas et nefas*, no matter how they come by them; yet when all is done, they cannot add one cubit to their stature, not one minute to their lives, wherein they may take comfort in them.

Laert. Diog. in Vita. *Quocunque modo rem.* *Nemo sibi perire diem, et nunquam redditurum causatur.* *Bern. ad Scholares.*

970. *Lawful Recreation, the Benefit thereof.*

THE strings of a lute let down and remitted, do sound sweeter, when they are raised again to their full pitch ; and fields being every year sowed, become at length very barren ; but being sometime laid fallow, repay the husbandman's patience with double increase. So our bodies and minds, if they have no remission from labour, will make but dull music ; and if we do not sometimes let them lie fallow, and give them a summer-tilth of seasonable recreation, they will soon become barren and fruitless.

J. Downham's Guide to Godliness. *Vires instigat alitque Tempestiva quies.*
Stat.

971. *A Man not well Principled in his Religion Unstable in all his Ways.*

THE intemperate man now sucks the grape of Orleans, anon that hotter fruit of the Canaries, then he is taken with the pleasant moisture of the Rhenish plants, sometimes the juice of the pressed apples and pears delights him, which he warmeth with Irish usquebaugh ; and then quencheth all with the liquor made of English barley. Thus, a man not well principled in his religion, is unstable in all his ways, he reels like a drunkard from place to place ; he hath put so much intoxicating scrupulosity into his head, that he cannot stand on his legs—a drunkard indeed, not so much for excess, as change of liquors ; for his soul doth affect variety of doctrines, more than the intemperate body doth variety of drinks. He takes in a draught of religion from every country, so much of Anabaptism as may make him a rebel, so much of that loving family as may make him an adulterer, so much of Rome as may make him a traitor, so much of Arianism as may make him a blasphemer. Only he will stand to nothing, as the drunkard can stand at nothing ; he knows what he hath been, he knows not what he will be, nay, he knows not what he is.

T. Adams on 2 Pet. *Bene vivere loco positum est.* *Senec. in Epist.*

972. *The Want of Zeal in the Cause of God reproved.*

IN the sacking of Troy, Æneas is said first to have exported θεοὺς πατρίων, then τὸν πατέρα, to have carried out his gods, even be-

fore his dearest father. Look upon the Turk's eagerness in defending and propagating their law, *non disputando, sed pugnando*, as Mahomet their prophet hath taught them ; or if Christian instances may be more operative, look upon the Romanists, their Jesuit's own expression shall evidence their earnestness. Campian, in his epistle to the council of Queen Elizabeth, *Quamdiu unus quispiam e nobis supererit, qui Tyburno vestro fruatur, &c.*, saith he, That so long as there was any one Jesuit of them remaining, to enjoy Tyburn, any one of them left for the gallows, torment, and imprisonment, they had vowed never to desist, endeavouring to set up that religion in the nation. Shall Turks then, and heathens, and papists, solicit their bad cause so earnestly, and we our good cause, our God's cause, so faintly ? O let it not be said, *Acrius ad perniciem, quam nos ad salutem*, that they should drive like Jehu fiercely, and we like Egyptians with their wheels off, heavily ; they clamour out for their wooden and breaden god, and we, by our sluggishness, prejudice and betray the cause of our great and glorious God.

Homer. *In Alcoran.* *B. Senhouse, Serm. at Court.* *Si videris ethni-
cum vita temperatae, &c.* *Bas. Serm. de Zelo.*

973. *How Faith alone may be said to Justify.*

JUDITH cut off Holofernes's head alone, she commandeth all her attendants, as well great as little, to stand without her tent, and to go forth of her presence ; but when once the deed is done, when the serpent's head is broken, and trod under foot, her whole troop runs to her, and stands about her. Thus, albeit faith, apprehending God's sure mercy, for the full and free pardon of sins, is in our justification *sola*, yet in our conversation it is not *solitaria*, but ever accompanied with cleanness of hands, which is ready to do that which is right, and with a graciousness of tongue, which is ready to speak that which is true, neither deceiving our neighbour, nor blaspheming God, by lifting up his soul unto vanity, *i.e.* taking His name in vain, as some divines expound it.

*Chap. xiii. 3. J. Boys' Postills. Bucer, Moller, Calvin, Bellarmine, Gene-
brard, &c.*

974. *The Commandments of God, the Reasonableness of them.*

THERE is mention made of one, who willingly fetched water near two miles every day, for a whole year together, to pour upon a dry dead stick, upon the bare command of a superior, when no reason could be given for so doing. How ready then should every one be to do God service, to be at the command of Jesus Christ, whose service is perfect freedom, whose commands are back'd with reason, and whose precepts are attended with encouragements. Never did any man serve Him in vain, never was any man's labour in, or for the Lord, forgotten. Nay, as He doth not let obedience go unrequited, so doth He not requite it a little, or measure out His rewards by inches or scantlings, but such as shall be pressed down, shaken together, and running over.*

*J. Cassian. de Institut. Renunciant. Lib. iv. cap. 24. Pater adsum, impetu quid vis. Plaut. * Luke vi. 38.*

975. *To be Fervent in Prayer.*

AN arrow, if it be drawn up but a little way, it goes not far, but if it be pulled up to the head, it flies strongly, and pierceth deeply. Thus prayer, if it be but dribbled forth of careless lips, it falls down at our feet ; it is the strength of ejaculation that sends it up into Heaven, and fetches down a blessing thence. The child hath escaped many a stripe, by his loud cry ; and the very unjust judge cannot endure the widow's clamour. Heartless motions do but bespeak a denial, whereas fervent suits offer a sacred violence both to earth and Heaven. It is not the arithmetic of our prayers, how many they are ; nor the rhetoric of our prayers, how eloquent they be ; nor the geometry of our prayers, how long they be ; nor the music of our prayers, the sweetness of our voice ; nor the logic of our prayers, and the method of them, but the divinity of our prayers, which God so much affecteth. He looketh not for any James, with horny knees, through assiduity of prayer, nor for any Bartholomew, with a century of prayers for the morning, and as many for the evening ; but St. Paul's frequency of praying, with fervency of spirit ; that is it which availeth much, James v. 16.

Jos. Hall, Contemplat. Women of Canaan. Non chordis musica, sed cor.

976. *Parents not to be over Careful to make their Children Rich.*

THERE is a true story of a rich oppressor, who had stored up a great mass of wealth for his only son. This man falling into sickness, and thereby into some remorse, called his son to him and told him how abundantly he had provided for him ; withal asking him, whether he did truly and really love him. The son answered, that nature (besides his paternal indulgence) bound him to that. The father being now in his sick-bed, further puts him to it, How he would express his love to him. The son answered and said, In any thing that he should command him. Hereupon his father chargeth him, to hold his finger in the burning candle, but so long as he could say one paternoster, without removing it. The son attempted it but could not endure it. Yet, says his father, to get thee wealth, and a large estate upon earth, I have hazarded my soul to hell ; for the welfare of thy body, I have ventured my soul. Thou canst not suffer the burning of a finger for me, I must burn body and soul for thy sake ; thy pain is but for a minute, mine must be unquenchable fire, even torments for ever. By this consideration being melted into repentance, he restored all the gains of his injustice, made the poor partakers of his riches, abandoned all worldliness, and was recovered both in soul and body to the Lord. As this man hath many followers in his base avarice, so it were to be wished of God, that he had some in his gracious repentance. Little do gripulous fathers think, that what was forty years a gathering, should be spent in a few days revelling. And so it comes to pass (as by daily experience may be seen), that when men are over careful to provide for their own, by taking away another man's, *vix gaudet tertius hæres.* He that buys a patrimony for his child, with the loss of his own soul, hath but a dear purchase, a very hard bargain.

J. de Wann, Serm. de Tempore. Quocunque modo rem, Male parta male dilabuntur.

977. *To be Zealous in the Cause of God.*

MEMORABLE is that Christian resolution of Martin Luther, that he would enter into the city of Worms in the name of the Lord Jesus, though there were as many devils as tiles to cover the houses ; and that of Calvin, *Ne decem quidem maria, &c.*, that it would

not grieve him to sail over ten seas, about a uniform draught for religion ; and the blessed apostle was not only ready to be bound, but to die also for the name of the Lord Jesus.* And thus must every good Christian do, be zealous in the cause of God, contend for the truth of His Word, spare no cost, leave no stone unmoved: *ubi de religione, ibi quoque de vita agitur*: holding even their very lives to hold upon religion, serving God with all their might and, as is commanded, ready to run through fire and water for their holy profession.

Joh. Sleidan, Com. Lib. iii.

*In Epist. * Acts xxi. 13.*

Philo Jud. d:

Vita Contemplat.

978. *Christ to be Received into our Hearts by Faith.*

IN the gospel history we find, that Christ had a fourfold entertainment amongst the sons of men ; some received him into house, not into heart, as Simon the Pharisee, who gave him no kiss, nor water to his feet ;* some into heart, but not into house, as the graceless swinish Girgashites ;† some both into house and heart, as Lazarus, Mary, Martha.‡ And thus let every good Christian do, endeavour that Christ may dwell in their hearts by faith,§ that their bodies may be fit temples of His Holy Spirit,¶ that now in this life, whilst Christ stands at the door of their hearts, knocking for admission, they would lift up the latch of their souls and let Him in. For if ever they expect to enter into the gates of the city of God hereafter, they must open their hearts, the gates of their own city, to Him here in this world.

Joh. Boys' Postills. * *Luke vii. 44.* † *Matth. viii. 34.* ‡ *Joh. xi. 5.*
 § *Ephes. iii. 17.* || *1 Cor. vi. 19.*

979. *Sermon not Done till Practised.*

IT is reported of a good man, that coming from a public lecture, and being asked by one, whether the sermon were ended, made this answer, fetching a deep sigh, Ah ! it is said, but not done. And to speak truth, the sermon cannot be said to be done, till it be practised. But herein, the Lord be merciful to most of us, we are apt to think that when a sacrament day is over, all the sacrament duties are over too ; when the discourse from the pulpit is finished, the sermon is finished ; as if when the ordinance were at

an end, there were an end of the ordinance, and of us with the ordinance also.

Ph. Goodwin, Evang. Com. Audire est obedire. Isidor.

980. *Christ the Poor Man's Object, as well as the Rich Man's.*

A LOW man, if his eye be clear, may look as high (though not so far), as the tallest ; the least pigmy may from the lowest valley, see the sun or stars as fully as a giant upon the highest mountain. He that stands by, may see as far into the millstone as he that picks it. Christ is now in heaven, it is not the smallness of our person, nor the meanness of our condition, can let us from beholding Him ; the soul hath no stature, neither is heaven to be had with reaching. If God be but pleased to clear the eyes of our faith, we shall be high enough to behold Him.

Jos. Hall's Contemplat. Zaccheus.

981. *Ministers to be Encouraged and Protected against the Plots of Wicked Men, and why so ?*

PHILIP of Macedon besieging Athens, sent legates to the city, conditioning with them, that if they would deliver into his hands ten of their orators, such as he should choose, whom he pretended to be the disturbers of the commonwealth, he would raise his siege, and be at peace with them. But Demosthenes smelt out his plot, and with the consent of the Athenians, returned him this apologetic answer : The wolves came to treat of a league with the shepherds, and told them thus : all the feud and discord betwixt you and us ariseth from a certain generation of dogs, which you maintain against us ; deliver up those dogs and we will be good friends with you. The dogs were delivered up, the peace was concluded, the shepherds, as they thought, secure. But oh the woeful massacre that was presently made amongst the poor lambs, they were all devoured, the shepherds undone, and all by parting with their dogs. Thus, if the Popish or the peevish party, could but once get the ministers of the gospel to hold their peace, or procure them to be muzzled by authority, or to be delivered over to their wolfish cruelty, woe were it to the souls of the poor people ; error would then play rex, darkness triumph, hell make play-day, truth would

languish, and all goodness fall flat to the earth. As little as they are now regarded, men would then miss them and wish for them, and be glad to protect them if they had them.

Plutarch, in Vita Demosthenis. Justinus ex Trogo.

982. *Meditations of Death, the Benefit thereof.*

PETER WALDO, a rich merchant of Lyons in France, being invited to a great supper, where one of the company fell suddenly dead at the table, he was so taken with the sight, that he forsook his calling, and fell to study the Scripture, trading for the pearl of the gospel, whereby he became an excellent preacher, and the first founder of those ancient Christians, called Waldenses.¹ Such is the benefit that cometh by the meditation of death. Let but a man behold the bones of the dead, and make a Christian use thereof, he must needs fall into a pathetic meditation within himself; as thus, Behold these legs, that have made so many journeys; this head, which is the receptacle of wisdom, and remembereth many things, must shortly be, as this bare skull and dry bones are. I will therefore betimes bid worldly things adieu, betake myself to repentance, and newness of life, and spend the rest of my days in the service of my God, and thoughts of my dissolution. Away then with that sad, and too usual expression, I thought as little of it as of my dying day. Let Otho think them cowards that think on death, but let all good men think and meditate on death, what it is unto all men by nature, what unto good men, what unto bad; and great will be the comfort arising thereupon.

*Flac. Illiric. Cat. Test. Verit. J. Potter at Fun. of L. Seamount. Ipsi
jubet mortis te meminisse Deus. Chilo. per Ausonium.*

983. *Men to be Helpful one to Another.*

It is reported of harts, that being to travel far by herds on the land, or else to pass over some great water, then they go behind one another; and when the foremost is weary, then he resteth his weary head upon the hindmost; and so mutually bearing one another's burden, they come happily to the place where they would be. Thus, as the souls of holy men long and thirst after God, with whom is the well of life, like as the harts desire the

¹ Such as suffered in Savoy, anno 1655.

water-brooks,* let them as deer support the sick head and heavy heart of one another, bear up a brother that is falling, rear up a brother that is fallen, strengthening one another in the way of this earthly pilgrimage, until they all rest upon God's holy mountain, where they shall be satisfied with the pleasures of His house, drinking out of the comforts thereof, as out of a river.†

*St. Augustin. in Psal. xli. Plin. Hist. Nat. Lib. viii., cap. 32. * Psal. xlii. 1. Concors sic præstat uterque. Alciati Emblem. † Psal. xxxvi. 8.*

984. *Graces, to Stock them up against a Day of Trouble.*

ST. CHRYSOSTOM suffering under the Empress Eudoxia, tells his friend Cyriacus, how he armed himself beforehand, *Ei μὲν βούλεται ἡ βασιλισσα ἔξορισαι με, κ.τ.λ.*, I thought, Will she banish me ? The earth is the Lord's and the fulness thereof.* Take away my goods ? Naked came I into the world, and naked must I return.† Will she stone me ? I remembered Stephen ;‡ behead me ? John the Baptist came into my mind, &c. § Thus it should be with every one that intends to live and die comfortably, they must (as we say) lay up something for a rainy day, they must stock themselves with graces, store up promises, and furnish themselves with experiences of God's loving kindness to others, and themselves too, that so when the evil day comes, they may have much good coming thereby.

*Epist. cxxv. ad Cyriac. Episcop. * Psal. xxiv. 1. † Job i. 21. ‡ Acts vii. 59. § Mark vi. 24.*

985. *Man, since the Fall of Adam, subject to the Creatures.*

ACTÆON in the fable, goes abroad a hunting, but unhappily lights upon Diana in the midst of his game, as she was naked bathing herself in a fountain ; the goddess is angry, and transforms him into the shape of a hart ; the dogs, not knowing their master, being thus changed, hunt him down, and tear him all in pieces. Thus man, before his fall, was God's vicegerent over all His creatures, they did homage and fealty unto Him, as their liege Lord and Sovereign, but since Satan hath obliterated the Image of God, wherein he was first created, and drawn his own in the room, the creatures seeing him thus altered, one snaps, another snarls at him ;* nay the weakest of all the creatures are able to undo him, as the spider to poison him, and the fly to choke him. But for our com-

fort, we may recover ourselves by the second Adam, Christ Jesus; get but an interest in Him, and then that lion which tore the prophet in pieces, shall do us no more hurt than he did Daniel when he had him in his den ; and those dogs which ate up Jezebel, shall lick up our sores, as they did those of Lazarus ; no creature shall have power to hurt us without God's especial dispensation.

*Ovid, Met. Lib. ii. Hieron, Drexelii Zodaeus. * 1 Kings xiii. 24 † Dan. vi. 10.*

986. *To Trust in God only.*

THE foresters knowing that the elephant useth to sleep leaning against some tree, are wont to cut the likeliest tree with a saw so deep, that the unsuspecting beast thinking to rest upon it, falls down with it, and so is surprised by them. Thus they that put their trust in man, or in any other creature, shall soon find him hewn down by death, and then there lies all their hope in the dust. It is ill sticking to anything but God, all other props will fail us : we are sheep apt to wander ; we shall not, if we keep to our Shepherd. There is no trust but in God only, Psalm xxxiii. 18.

T. Adam's Serm. on 2 Pet.

987. *Insensibility to Death reproved.*

IN a good pasture where many good oxen are, the butcher comes and fetcheth away one and kills it ; next day he fetcheth away another, and kills that too. Now those which he leaves behind, feed and fat themselves, till they are driven to the slaughter, not considering what is become of their fellows, or what shall become of themselves. So when death coming amongst a multitude of men, here taking one, and there another, we pamper up ourselves till he overtake us also ; we live as though like Adam and Abel, we never saw a man die before us, whereas every churchyard, every age, every sickness should be a preacher of mortality unto us.

Alphons. ab Avenden. Com. in Matth. vi.

988. *Men to Bear with one another's Infirmities.*

A BLIND man and a lame man (as it is in the fable) meeting upon the way, the lame man said, If thou wilt be feet unto me, then I

will be eyes unto thee ; so the blind man carrying the lame, and the lame guiding the blind, both arrived at their journey's end in a good hour. Thus it is that men, especially Christian men, must bear with one another, yea, bear and forbear ; if a brother in his unadvised anger use thee roughly, rudely, bear with him, and thou bearest his burden ; if thou be too silent in thy conversation, and thy brother on the contrary too full of prattle, bear thou with his loquacity, that he may bear thy pertinacity. A magistrate in the commonwealth, and a master in his family, must have patience to see many things, and not to see them ; hence is that motto of Frederic the first, *Qui nescit dissimulare, nescit imperare*, may be digested easily with a little salt ; for when small faults are winked at in time and place wisely, sovereign and subject, master and man, one and another according to that apostolical injunction, may be very well said to bear one another's burden, Gal. vi. 2.

Æsopus in Fabula de Cæco et Claudio. *Primasius.* *Anselm in Reusneri Symbola.*

989. *The Great Danger of Slighting the Least Sin.*

GENERAL NORRIS, one of the ancients of that noble family, having (as he thought) received a slight wound in the wars of Ireland, neglected the same, presuming belike, that the balsam of his own body, without calling in for those other auxiliaries of art, would have wrought the cure ; but so it was, that his arm gangrened, and both arm and life were lost together. Thus it was with him in the body natural, and thus it will be too in the body spiritual ; the least of sin therefore is to be avoided, the least growth of sin to be prevented, the cockatrice must be crushed in the egg, else it will soon become a serpent ; the very thought of sin, if not thought on, will break out into action, action into custom, custom into habit, and then *actum est de corpore et anima*, both body and soul are irrecoverably lost to all eternity.

Tho. Fuller's Serm. at St. Clem., Lond., 1650. *Principiis obsta.*

990. *Marriage to be Sought of God by Prayer.*

IT came so to pass, when men began to multiply upon the face of the earth, and daughters were born unto them, that the sons of God (men well qualified), saw the daughters of men (very lewd

ones), that they were fair (that's all they aimed at), and therefore they took them wives (hand-over head) of all which they chose; but being not of God's providing, they had better been without them, Gen. vi. Thus when men send out lusts to seek them wives, and unclean spirits to woo for them; when men send out ambition to make their houses great, and covetousness to join house to house, and land to land; when men send out flattery, lying, and deceitful speeches, and do not send out prayers and loud cries unto Almighty God, to direct them in their choice, they may thank themselves if they meet with wives, but not such meet helps as God otherwise intended for them.

S. Farweel's Ser. at St. Alphage's, Lond. Sic dos non uxor amatur. Juvenal, Sat. vi.

991. *The Height of Patience.*

QUEEN ANNE BOLEYN, the mother of the blessed Queen Elizabeth, when she was to be beheaded in the Tower, thus remembered her thanks to the king: From a private gentlewoman, he made me a marchioness, from a marchioness a queen, and now he hath left no higher degree of earthly honour for me, he hath made me a martyr. Here was patience in the highest degree, such a patience as had its perfect work, and came up to its full growth. When punishment becomes preferment; when for Christ's sake and His Gospel's, persecution shall be held an honour, and misery a dignity, *ipsamque crux coronam*, and the very cross a crown: this is the patience of the saints.

S. R. Baker, Collect. of History of England. Gaudet patientia duris. Lucan.

992. *The Prevalency of a Good Example.*

JUSTIN MARTYR confesseth, that he left philosophy and became a Christian scholar, through the admiration that he had to behold the innocent and godly lives of the primitive Christians, hearing them pray unto God, for the good and welfare of those who, to the utmost of their power, endeavoured and wrought their ruin. Thus forcible, thus effectual, thus prevalent is the example of a holy life; when men and women live so chastely, walk so circumspectly, and order themselves so holily, so meekly, so blamelessly, that men that are even strangers to a godly life are strongly

wrought upon, and very much affected with and won to Christ by their religious and gracious conversation.

*Euseb. Hist. Lib. iv. cap. 8. Qui sanctum virum imitatur, &c. Isid. de Sun. Bono Lib. i. cap. 11. * I Pet. ii.*

993. *Faults in Manners and Errors in Doctrine to be Distinguished in the Matter of Reproof.*

IT is observable that Almighty God hath in old time dispensed with some precepts of the second table concerning our duty to men, as in bidding Abraham to kill his son Isaac, contrary to the sixth commandment;* and in suffering the fathers to have many concubines, contrary to the seventh commandment; and in advising the children of Israel to rob the wicked Egyptians of their jewels, contrary to the eighth commandment.† But He who cannot deny Himself, as the apostle speaks, 2 Tim. ii. 13, never dispensed with any precept of the first table, concerning His own true honour, worship, and holiness. Thus it is that there must be a difference put betwixt faults in manners and errors in doctrine;‡ for principles of faith are like a mathematical point, which admits of neither ademption nor addition; to be patient in suffering a private wrong, only concerning our own persons is commendable, yea noble. But when once the quarrel is made God's and the church's, *injurias Dei dissimulare nimis est impium*, it is too great impiety for any man to bear; in such a case the prophet Elijah called for fire from heaven upon his enemies;§ in such a case St. Paul in the sight of the whole church of Antioch withstood Peter to his face;|| In such a case, God assisting me (saith Luther), I am and ever shall be stout and stern; herein I take upon me this title, *Cedo nulli*, I give place to none. And in such a case-renowned Jewel, sweetly to the same purpose: I deny my learning, I deny my bishopric, I deny myself, only the faith of Christ and truth of God I cannot deny; with this faith, and for this faith, I trust I shall end my days.

*P. Mart. lo. com. p. 1, ch. xviii. * Gen. xxii. 2. † Exod. xi. 2. M. Lutheri lo. com. tit. de Zelo. ‡ Prov. ix. 11. Discamus exemplo Christi, &c. S. Chrys. in Mat. §2 Kings i. 10.||Gal. ii. 11. In Vita ejus per Anonym. Annu. to Harding's Pref.*

994. *Judgment-Day, the Terrors of it to the Wicked.*

It is reported of Zisca, that valiant captain of the Bohemians, that he commanded that after his decease, his skin should be flayed from his body to make a drum of it, which they should be sure to use, when they went out to battle, affirming that as soon as the Hungarians, or any other of their enemies should come within the sound of that drum, they would never be able to abide it. Now, if Zisca's drum, and the beating thereof, was so terrible to the poor Hungarians, how fearful shall the sounding of the last trumpet be to the wicked, when the Lord Jesus shall show Himself from Heaven with His mighty angels to judge the quick and the dead! Saul was astonished when he heard Jesus of Nazareth but calling unto him.* Herod was affrighted, when he thought that John Baptist was risen again.† The Carthaginians were troubled when they saw Scipio's sepulchre. The Saxons were terrified, when they saw Cadwallon's image. The Philistines were afraid when they saw David's sword.‡ The Israelites were appalled when they saw Aaron's rod. The Romans were dashed when they saw Cæsar's bloody robe. Judah was ashamed when he saw Tamar's signet and staff.§ Balthazar was amazed when he saw the handwriting on the wall.|| And all the enemies of God and goodness, look they never so high, wax they never so big in this world, shall be then confounded, when they shall see Christ appearing in judgment.

Hist. Persec. Eccles. Bohem. Dubravius, Lib. 36. * *Acts xxii. 8.* † *Mark vi. 16.* *Hollingshed's Chron.* ‡ *I Sam. xxi. 9.* *Dion, Lib. 4.*
 § *Gen. xxxviii. 25.* || *Dan. v. 9.* *Heu miser peccator, quo fugies, &c.?* *Anselm.*

995. *Christ seen more clearly under the Gospel than under the Law.*

As a king in his progress coming to some great city, divers of his train ride before him, and many more come after him, yet all come to the same place; but those that are before do not see what entertainment is made in the way, so well as they that come behind: thus it is that Christ is seen more clearly under the gospel than under the law. The patriarchs and the Israel of God, saw somewhat of Christ as they were before Him, but not one half which we see that are behind; Moses was then under a cloud, but

his face is now unveiled. It was a good observation of an acute preacher (now with God) then lying on his deathbed ; O how happy, said he, are the people of this age, that see more of Christ than ever their predecessors did, more than the patriarchs and people of old, they had only Moses, Psalms, and the Prophets, but we the books of the New Testament, setting out Christ before us.

Judei Legi studentes quasi candelæ assistentes, &c. Chrysost. Hom. liv. in Genes. Dr. Holdsworth.

996. *Not to give Occasion that Religion be ill spoken of.*

WHEN a Pagan beheld Christians receiving the Blessed Sacrament, and observed with what reverence and devotion they demeaned themselves in that holy business, he was inquisitive what that action meant. It was answered by one of them : That God having first emptied their hearts of all their sins, as pride, envy, covetousness, contention, luxury, and the rest, did now enter into them Himself, with a purpose to dwell there. He was silent for the present ; but followed and watched them, whom he saw to be communicants in that action, for two days together. And perceiving some of them to fall into quarrels, uncleanness, rapacity, and drunkenness, so soon, he declared his censure of them with this exclamation, I confess that your religion may be good, your devotion good, your profession good, but sure your hospitality is stark nought, *apud quos ne Deus quidem biduo commorari permittitur*, that you will not give your God two days' lodging. Here now was a sad occasion given for the enemies of God so to judge of them, that seem to make possession of His holy name. This the shame of Christians, the disparagement of religion, when it is forced against the nature of it, to encourage lewdness. This an abuse of the promises of grace, of the covenants and pledges of grace, which are the Sacraments, when encouragements to evil are derived from so merciful indulgence. Again, it is a dishonour done to the honour of grace and godliness, when from the sermon which forbiddeth such a sin, we shall immediately run into the sin forbidden by the sermon, and so give an unhappy occasion for weak ones to be offended.*

T. Adam's Serm. on 2 Peter. Conrad. Zuingeri Theatrum Hum. Vitæ. Scandalum proximi nec in vita nec in doctrina ponendum est. Beda. *2 Pet. ii. 3.

997. *The Loss of a Faithful Ministry not to be Slighted, and why so?*

GALIENUS the Emperor, when tidings was brought him of the loss of Egypt, Well, said he, let it go, cannot we live without the flax and hemp of Egypt? And when he had also lost France, two great and mighty countries: What, said he, cannot the land stand *sine sagis trabeatis*, without those soldiers' cassocks which France doth send us? This was a piece of heathenish stupidity. But if ever it shall come to pass (*quod avertat Deus*) that the ministers of the gospel should be driven into corners; *let no good Christian make slight of it, but be deeply affected, and affectionately taken with the loss; †for they are such as watch for our souls, the comforters of Zion, the sons of consolation, ‡spiritual fathers, §repairers of the breach, ||such as stand in the gap of God's anger, ¶spiritual physicians, **doves which bring the olive leaf of peace to the soul, and what not? They are *sanguis mundi*; when they die or fail, a man may justly fear the world is dying; they are the buttresses and pillars to uphold it from ruin and confusion; grievous then must it needs be, and matter of great concernment, when such are taken away.

Imperator. Vite per Phil. Nepotem. *Flavius Vopiscus in Hist.* **Mat. ix. 36.*
 †*Isa. xl. 1, 2.* ‡*Acts iv. 36.* §*1 Cor. iv. 15.* ||*Isa. lviii. 12.* ¶*Ez. xxii. 30.* ***Jer. viii. 22.*

998. *The Secure Worldling's Sudden Ruin.*

LOOK upon a weary traveller, scorched with the heat of the sun, how he resteth himself under the shady leaves of some fair spreading tree, and there falls asleep so long, that the sun coming about heats him more than formerly, so that he is ready to faint, his head aches, and all his body is as, it were, stewed even in its own sweat. Thus it fares with the men of this world, such as having wearied themselves in heaping up the things thereof, lie down and sing a foolish requiem to their souls, meanwhile the course of their life runs on, the sun comes about, death overtakes them, and instead of a comfortable shade to refresh them, they may easily perceive the fire of hell, if God be not the more merciful, ready to consume them.

T. Stapleton, Prompt. Moral. *Sæpe mens dum virtutis suæ securitate resolvit, insidiante adversario &c.* *Greg. in Moral.*

999. A Child of God preserved by God, though never so much slighted by the World.

THEY that work in gold and silver, let fall many a bit to the ground, yet they do not intend to lose it so, but sweep the shop, and keep the very sweepings safe, so that that which they cannot at present discover, the refiner brings to light. Thus, the world is God's work-house, many a dear child of God suffers and falls to the ground by banishment, imprisonment, sorrow, sickness, &c., but they must not be lost thus, God will search the very sweepings, and cull them out of the very trash and preserve them ; what though they be slightly set by, here in this world, and lie amongst the pots, no better accounted of than the rubbish and refuse of the earth ? Psalm lxviii. 13. God will find a time to make them up amongst the rest of His Jewels, Mal. iii. 17.

S. Fawcet's Serm. at St. Alphage's, Lond. *Mundus Dei officina.* *Aug.*

1000. True Knowledge never rests on the Creature till it centre in God the Creator.

As the legend speaks historically (which is only true symbolically) of St. Christopher, that before he was converted to the faith, he would serve none but the strongest ; he had for his master a man of great strength and puissance, but a king subdued him ; him he forsook for that king, but finding him to be overcome by a neighbour, he betook himself to that other pagan conqueror ; this conqueror was also tyrannised over by the devil, to whom he was a mere slave, doing all his base commands ; this he could not endure, but entered into service with the devil ; for a while he admired the power of his new master, and what a dominion he exercised over the sons of men, but in a short space he found out his weakness also ; so feeble and fearful was he of a piece of wood, he durst not pass by the cross ; but when that stood in his way, he must by all means back again. Now the weary servant longed to know what this cross meant, that he might find out a more potent Lord ; it was told him that Christ was the Lord of that ensign, and that the cross was his banner ; thither then he flies, and there he found out a most mighty, yea an Almighty Master. So true knowledge never rests on the creature, till it centre in the Creator, aims at none but the highest, and climbs from strength to strength, from height to height, till it appear before God in Zion ;

higher than riches in their treasury, than princes on their thrones, than stars in the firmament, fetching all her light and comfort from God in Christ Jesus.*

*T. Adam's Serm. on 2 Pet. Surius in Vita. Aloys. Lippoman in Vita Patrum. Hec tota scientia hominis, scire, quia ipse nihil est, &c. Aug. super*Psal. lxx.*

1001. How is it that Wicked Men are said to hasten Death.

BERNARDINUS SENENSIS, a devout man, tells of a stripling in Catalonia, being eighteen years of age, that having been disobedient to his parents, fell to robbing ; and being hanged on the tree, and there remaining for a spectacle to disobedient children ; on the next morning a formal beard and grey hairs appeared on him, as if he had been much struck in years, which the people hearing of, and wondering at the suddenness of the change, urging how young he was at his death : a grave reverend father of the church being then present, said, That he should have lived to have been so old as he then appeared, had he not been disobedient. The devout man (it is probable) may be out in the story, but the other was in at the application : for *stat sua cuique dies*, every man's days are determined, the number of his months is with God,* He hath appointed him his bounds, that he cannot pass ; there is a measure of his days,† in respect of God's prescience and providence : but in respect of the course of nature, the thread of life which might have been lengthened, is cut off by God's command for sin, as in the family of Eli,‡ and the people of the Amorites§ not living half their days, Psalm lv. 23.

*Tom. ii. in Dom. ii. Quadragesimal. Serm. xvii. Cunctis stat terminus ævi. Silius. *Job xiv. 5. †Psalm xxxix. 4. ‡ 1 Sam. iii. 33. §Gen. xv. 16.*

1002. How to be made Like unto Christ.

He that intends to have his picture drawn to the life, must not wrest and writh his body this way and that way, but sit still, with a composed settled countenance, having his eye fully set upon the painter ; otherwise the resemblance will be false, and the work much misshapen. So, he that would have the image of Christ truly stamped on his soul, must eye Christ, as He is the perfection of all graces ; do as the prophet did by the Shunammite's child, lay

his mouth to his mouth, his eyes to his eyes, his hands to his hands; *say as he said, do as he did—*Sic oculos, sic ille manus—* propose Him as a pattern in all things imitable. Otherwise, if he gaze upon the vanity of the creature, and spread his thoughts at large upon earthly things, there will be much of mammon, but little or no likeness of Christ appearing upon his soul.

T. Stapleton, Prompt. Moral. **2 Kings iv. 34.* *Virgilinus in Lib. ii. Aeneid.*

1003. *The Certainty, not the Time of our Calling, to be so much looked into.*

WHAT a deal of do did the Pharisees make with the poor man that was born blind, John ix. : first, his neighbours, they begin with him, How were thine eyes opened ? ver. 10 ; then the Pharisees asked him, how he had received his sight, ver. 15. The poor man tells them, that one called Jesus made clay, and anointed his eyes, &c. After many questions they bid him give God the praise, for they knew that that man Jesus was a sinner, ver. 24. Well (says the poor man), whether he be a sinner or not, that's more than I know ; but so much I know for certain, that whereas I was blind, now I see. It mattered not with him what the man was that cured him, nor the place where, nor the time when ; this he took notice of, that he was blind, but now he did see. So the question is not, when, or how any man is called of God, but the main will be, whether he is yet called. A woman with child, if the babe stir in her womb, she takes no thought when it was that the child first quickened, but is glad that it is quickened. If a man can but see marks and signs of salvation within him, and perceive that the blessed Spirit of God hath wrought wonderfully on his soul, he may certainly conclude, that he is called, let the time, place, and manner, be never so uncertain.

S. Farveet, Serm. at St. Alphage's, Lond., 1644.

1004. *Without Faith, impossible to Please God.*

OF all the virgins presented to Ahasuerus, none was so pleasing as Esther. Let the maiden that pleaseth the king be queen, instead of Vashti.* When that decree was published, what strife, what emulation (may we think) was among the Persian damsels,

that either were, or thought themselves fair : every one hoped to be a queen. But so incomparable was the beauty of that Jewess that she was not only taken into the Persian court, as one of the selected virgins, but had the most honourable place in all the seraglio allotted unto her. The other virgins pass their probation unregarded. When Esther's turn came, though she brought the same face and demeanour that nature had cast upon her, no eye saw her without admiration ; the king was so delighted with her beauty, that contemning all the other vulgar forms, his choice was fully fixed upon her. Thus faith is that Esther, to which God holds out his golden sceptre ; He is pleased with all graces, hot zeal, and cool patience please Him ; cheerful thankfulness and weeping repentance please Him ; charity in the height, and humility in the dust please Him ; but none of them are welcome to him, without faith in Christ Jesus.†

*T. Adam's Exposit. on 2 Pet. "Est. ii. 4. Sine fide nemo ad filiorum
Dei numerum pervenire potest, &c. Aug. de Fide ad Petrum. + Heb. xi. 6.*

1005. All alike in Death.

As trees, while they grow, are apparently known by their fruits, by their several kinds, and so are commonly called by their names ; but when once the axe comes among them, that they be felled, fired, and consumed, none can distinguish of their ashes : so when men, whilst they live, do very much differ in office, title, place, and power ; but when they be dead, and resolved into cinders, their dust admits of no separation, it can by no means be divided. As there is the like ashes of the shrub and the cedar, so the like dust of the king and the beggar. *Mors sceptrorum ligonibus æquat.* Death is the head of the levelling party, makes all men alike, the mightiest have no more privilege than the meanest.

Alphons. ab Avendane. Aequo pede pulsat pauperum tabernas, &c. Horat.

1006. Ingratitude Reproved.

AN empty bucket that is let down into a well, doth, as it were, open its mouth to receive the water : but being drawn up full, sheweth his bottom only to the well that gave it. The sea receives her moisture from heaven, sweet and pleasant, but returns it salt and brackish. The clouds by the power of the sun-beams, are exhaled from the earth ; but being once mounted, they darken

that air, and obscure that sun that raised them. The frozen snake in the fable stingeth him that refreshed it. Thus it is with all unthankful men, men ungrateful to God ; He ladeth them daily with benefits and blessings, and they lade Him with sins and trespasses.* God would have them to be righteous, but they will not part with their inventions.† So ungrateful, so swinish are they, that having acorns to feed on, mercies to encourage them, promises to support them, they will not so much as look up to the tree, not be thankful to God, that hath so richly provided for them.

T. Stapleton, Prompt Moral. *Adverte homo quia limus es et non sis superbus,*
&c. Beza. **Psal. lxviii. 19.* †*Eccles. vii. 29.*

1007. *God's Fundamental Love of Election, and Actual Love of Adoption, how distinguished.*

It so falleth out sometimes that a great person of quality hath a purpose to marry a poor kitchen-maid ; he provides her clothes and all things suitable for such a state ; she (poor wretch) little dreams of any such matter, is in the kitchen about her drudgery, and it cannot be said but that he loves her still. Here now is an intentional love, a virtual and fundamental affection ; but there will be another manner of love, when she comes to be his wife, and lie in his bosom. Thus wretched sinful man, he is under wrath, a very bond-slave of Satan, in a sad condition by nature, hath nothing in him that may deserve love ; yet God intending to adopt him for His son, looks after him, and treasures him up in Christ Jesus. The poor sinner all this while knows little of it, he is not justified, because he is not called ; but when God shall be pleased to manifest Himself by the operation of His blessed Spirit, the love of election, which was virtual and fundamental from all eternity, will break out, and he shall be actually adopted a child of God, and heir of eternal salvation.

S. Fawcet's Serm. at St. Alphage's, Lond., 1645.

1008. *Faith the Root of all Graces.*

THE root of a tree is a ragged and a jagged thing, no shape, no proportion, no comeliness in it, and therefore keeps itself in the earth as unwilling to be seen ; yet all the beauty that is in the

tree, the straightness of the bulk and body, the spreading fairness of the branches, the glory of the leaves and flowers, the commodity of the fruits, proceed from the root, by that the whole subsisteth. So faith seems to be but a sorry grace, a virtue of no regard ; devotion is acceptable, for it honours God ; charity is noble, for it does good to men ; holiness is the image of heaven, therefore beauteous ; thankfulness is the tune of angels, therefore melodious. But, *ad quid fides ?* what is faith good for ? Yes, it is good for every good purpose, the foundation and root of all graces. All the prayers made by devotion, all the good works done by charity, all the actual expressions of holiness, all the praises sounded forth by thankfulness, come from the root of faith, that is the life of them all. Faith doth animate works, as the body lives by the soul. Doubtless faith hath saved some without works, but it was never read, that works saved any without faith.

T. Adam's Exposition on 2 Pet. Fides radix est omnium virtutum, et quod super hoc fundamentum, &c. Ambros. de Cain et Abel.

1009. *The Minister's Partiality in the Re-proof of Sin condemned.*

THERE is mention made of a sort of people called *Gastromantæ*, such as speak out of their belly, so hollow that a stander-by would think that somebody else spoke in the next room unto them. Just such are those biased ministers, the trencher chaplains of our days, that when they speak of sin (especially in great ones), they may be said to speak out of their bellies, not out of their hearts ; a dinner, or a great parishioner, or a good dame, will make them shoot the reprobation of sin like pellets through a trunk, with no more strength than will kill a sparrow. Hence it is that there are so many no-sins, so many distinctions of sins, that with a little of Jezebel's paint, Adam's weakness (in regard of his wife), is called tenderness ; Abraham's lie, equivocation ; Lot's incest and adultery, good nature ; Noah's drunkenness, the weakness of age ; Aaron's and Solomon's idolatry, policy ; oppression, justice ; treason, religion ; faction, faith ; madness, zeal ; pride, handsomeness ; and covetousness, good husbandry ; whereas sin should be set out in its right colours, and the sinner pointed out, as Nathan did David, *Thou art the man, 2 Sam. xii. 7.*

Calvinus Rhodogin. Var. Elect. Dan. Featly's Serm. at St. Paul's, Lond., 1621.

1010. *To be Charitable Christians, and why so.*

IF a man should at his own proper cost and charges, build a fair bridge upon some river in a convenient place thereof, leading the ready way to some city or market-town ; can it be thought amiss if he should demand a small kind of tribute or pontage, for horse or man that should pass over, whether it were to keep the bridge in repair, that so posterity might have the benefit thereof, or for the acknowledgment of so great a benefit, or for the satisfaction of the builder ? Surely it could not. Thus, Christ Jesus, our blessed Saviour and Redeemer, hath with the price of His own most precious blood, built a bridge of mercy to pass over, and is Himself become a new and living way for all repentant sinners to walk in, there being no other way, no other bridge nor passage into Heaven. It is but just then, that something should be done on our part, not that He hath any need, but because He looks for it ; some tribute, something by way of acknowledgment, something as a toll-penny for the relief of His poor distressed members, with this assurance, That *Eleemosyna, viaticum in mundo, thesaurus in Cœlo*, what we lay out in this world by way of charity, shall be doubled in the next by way of retribution.

T. Stapleton's Prompt. Moral. Disce ad singula dona gratias agere.
Bern. super Cantic.

1011. *Regeneration, the Necessity thereof.*

ONE bargained with a painter, to paint him a horse running as it were in a full career. The painter having done his work, presents it with the heels upward : Why, said the man, I bespeak the picture of a running horse, but thou hast brought me a horse kicking up his heels ; O but (quoth the painter) turn the frame, set the picture right, and then you shall find it to be a running horse, such a one as you bespeak. Such is every son of man in his natural condition, his head and his heart is all downward, grovelling on the earth, whilst his heels are kicking at Heaven ; but let the table be once turned, let but God come into his soul by the operation of His blessed Spirit, then there will be a renewing of the mind, then that tongue which erewhile was set on fire in hell, will become a trumpet of God's glory ; those hands which were once reached out to do wickedly, will now work that which is honest.

those feet which were swift to shed blood, will now walk in the paths of peace ; instead of an itching ear, there will be an attentive ear ; instead of a wanton eye, there will be a covenanting eye not to look upon a strange woman ; there will be a new will, new affections, new qualities, a new disposition, all new.

*R. Skinner's Serm. at St. Gregory's, Lond., 1623. Sunt res non tempora rerum
Observanda tibi. Mant.*

1012. *A Man of Learning speaks little.*

WHEN a rabbi, little learned, and less modest, usurped all the discourse at table, one much admiring him, asked his friend in private, whether he did not take such a man for a great scholar : to whom he plainly answered, For ought I know he may be learned, but I never heard learning make such a noise. So when a modest man gave thanks to God with a low and submissive voice, an impudent critical gallant found fault with him, that he said grace no louder ; but he gave him a bitter reply, Make me but a fool, and I shall speak as loud as you, but that will mar the grace quite. Thus it is that the sun shows least, when it is at the highest ; that deep waters run most silent : but what a murmur and bubbling, yea sometimes what a roaring do they make in the shallows ! Empty vessels make the greatest sound, but the full ones give a soft answer ; profound knowledge says little ; and men by their unseasonable noise are known to be none of the wisest, whereas a man of parts and learning says little.

T. Adam's Exposit. on 2 Pet. Vir, loquitur qui pauca, sapit.

1013. *Death the End of All.*

MAN is, as it were, a book : his birth is the title-page ; his baptism, the epistle dedicatory ; his groans and crying, the epistle to the reader ; his infancy and childhood, the argument or contents of the whole ensuing treatises ; his life and actions are the subject ; his sins and errors, the faults escaped ; his repentance, the correction. As for the volumes, some are in folio, some in quarto, some in octavo, &c. ; some are fairer bound, some plainer ; some have piety and godliness for their subject ; others (and they too many) mere romances, pamphlets of wantonness and folly ; but in the last page of every one, there stands a word which is *Finis*, and this is the last word in every book. Such is the life of man, some longer, some shorter, some stronger, some weaker, some fairer,

some coarser, some holy, some profane ; but death comes in like *Fmis* at the last, and closes up all, for that is the end of all.

Charles Fitzgeffry's Serm. at a Fun. 1622. Mors ultima linea rerum est.
Horat. Ep. i. 16. Eccles. vii. 2.

1014. *The Incorrigible Sinner's Stupidity.*

It is reported of silkworms, that at the noise of thunder, they are oftentimes even terrified unto death, insomuch that they that keep them use to beat a drum amongst them, that they, being accustomed to the softer noise of the drum, may not be daunted with louder claps of thunder. Thus it is with incorrigible sinners of all sorts, they are so affected with the whisperings of worldly pleasures, so taken up with the jingling noise of riches, so delighted with the empty sound of popular applause, and secular preferments ; so sottish and besotted are they, that they are not sensible of God's anger against them, the very custom of sin hath taken away the sense of sin, that they do not so much as hear that which all the world besides heareth with trembling and amazement, the dreadful voice of God's wrathful and everlasting displeasure.

Th. Stapleton's Prompt. Morale. Ulys. Aldrovandus, Hist. de Insectis,
Lib. ii. Consuetudo peccandi tollit sensum peccati. Isidor.

1015. *Regeneration the only Work of God's Spirit.*

It is said of the bear, that of all creatures she bringeth the most ugly and misshapen whelps, but by licking them she brings them to a better form, yet it is a bear still. Thus all of us are ugly and deformed in our inward man. 'Tis true, good breeding, learning, living in good neighbourhood, may lick us fair, and put us into a better shape, but shall never change our nature, without the operation of the blessed Spirit. A man may be able to discourse of the great mysteries of salvation, yet not be changed ; may repeat sermons, yet not renewed ; partake of the ordinances, yet not regenerated : not any of these, nor any of all these put together will stand in stead till it hath pleased God to square them, and fit them, and sanctify them unto us by the blessed assistance of His Holy Spirit.

Ulys. Aldrovandus, Lib. de Quadruped. Gesnerus. Nulla in discendo
mora est, ubi Spiritus doctor adest. Beda, Hom. ix. in Luc.

1016. *Scripture Comforts, the only True Comforts.*

IT is storied of an ancient and reverend rabbi, who that he might by some demonstration win the people to look after Scripture-knowledge, put himself into the habit of a mountebank, or travelling aquavitæ man ; and in the market-place made proclamation of a sovereign cordial, or water of life that he had to sell ; divers call him in, and desire him to show it, whereupon he opens the Bible, and directs them to several places of comfort in it. And to say truth, there is the greatest comfort to be had, being the Word of the everliving God ; the waters of life, which are to be thirsted after, whereby we may learn to live holy and die happy.

T. Adam's Exposit. on 2 Pet. Nihil in hac vita dulciss sentitur, nihil avidius sumitur, &c. Hug. Lib. de Anim.

1017. *The Deaths of Friends and others, not to be Slighted.*

THE frogs, in the fable, desire a king ; Jupiter casteth a stock amongst them which at the first fall made such a plunge in the water, that with the dashing thereof, they were all affrighted, and ran into their holes ; but seeing no further harm to ensue, they came forth, took courage, leapt on it, and made themselves sport with that which was first their fear, till at length Jupiter sent a stork among them, and he devoured them all. Thus it is that we make the death of others but as a stock that somewhat at first affecteth us, but we soon forget it, until the stork come, and we ourselves become a miserable prey. Do they who close the eyes, and cover the faces of their deceased friends, consider that their eyes must be so closed, their faces thus covered ? Or they who shroud the corpse, remember that they themselves must be so shrouded ? Or they who ring the knell, consider that shortly the bells must go to the same tune for them ? Or they that make the grave, even while they are in it, remember that shortly they must inhabit such a narrow house as they are now building ? Peradventure they do a little, but it takes no deep impression in them.

Charles Fitzgeffry's Serm. at a Fun., Lond., 1622. Miser homo, quare omni hora te non disponis ? &c. Bern. in Serm.

1018. *Prayers to be made unto God in Christ's Name.*

JOSEPH gives strict command unto his brethren, that if ever they looked for him to do them any good, or to see his face with comfort, they should be sure to bring the lad Benjamin their brother along with them.* Thus if ever we expect any comfortable return of our prayers, we must be sure to bring our elder brother, Christ Jesus, in our hearts by faith, and to put up all our requests in His name ; they of old called upon God, using the names of Abraham, Isaac, and Jacob, three of God's friends. Afterwards they entreated God for his servant David's sake. Others drew up arguments to move God, drawn from the creation of the world, and from His loving kindness. These were very good ways then, and very good to engage the great God of Heaven to us ; but unto us is showed a more excellent way, by how much the appellation of an only begotten son exceeds that of a friend and servant ; and the benefit of redemption excels that of creation and favour. *Dulce nomen Christi!* O the sweet name Jesus Christ ! no man ever asked anything of God truly in that name, but he had his asking.

Th. Stapleton, Prompt. Morale. * Gen. xlii.

1019. *To be Mindful of Death at all Times.*

THERE was once a discourse betwixt a citizen and a mariner :— My ancestors, says the mariner, were all seamen, and all of them died at sea ; my father, my grandfather, and my great-grandfather were all buried in the sea. Then says the citizen : What great cause have you then, when you set out to sea, to remember your death, and to commit your soul to the hands of God. Yea, but, says the mariner to the citizen, where, I pray, did your father and your grandfather die ? Why, says he, they died all of them in their beds. Truly then, says the mariner, what a care had you need to have every night when you go to bed, to think of your bed as the grave, and the clothes that cover you, as the earth that must one day be thrown upon you ; for the very heathens themselves, that implored as many deities as they conceived chimeras in their fancies, yet were never known to erect an altar to death, because that was ever held uncertain and implacable. Thus whether it be at sea or land, that man is always in a good posture of defence that is mindful of death, that so lives in this world as

though he must shortly leave it, that concludes within himself, I must die, this day may be my last day, this place the last that I shall come in, this sermon the last sermon that I shall hear, this Sabbath the last Sabbath that I shall enjoy, the next arrow that is shot may hit me ; and the time will come (how soon God knows) that I must lay aside this clothing of mortality and lie down in the dust.

S. Fawcet's Serm. at St. Alphage's, London, 1646. *Cal. Rhodogin., Var. Lat.*
Sera nimis vita est crastina. *Martial.* *Sic mors ipsa quam venedi*
vincitur, &c. *Greg. Lib. iv. Mor.*

1020. *Scripture-knowledge to be Put in Practice.*

MUSICAL instruments, without handling, will warp and become nothing worth ; a sprightly horse will lose his mettle by standing unbreathed in a stable ; rust will take the sword that hangs by the wall ; the Cynic, rather than want work, would be still removing his tub. Thus it is not God's meaning that any grace should lie dead in us, much less the knowledge of divine truth, that should break out into practice ; for happiness is not entitled to those that know, but those that do what they know, Psa. xxii.

D. Westfield's Serm. at St. Bartholomew the Great's, 1617. *Me plus didicit*
qui plus facit. *Hieron.*

1021. *God's Omnipotence.*

PLINY makes mention of a silly bird, that if she can but get her head into a hole, she thinks nobody sees her, and that all is safe, whilst she becomes a miserable prey to her common adversary. And this is the folly of men amongst us, such as would be counted wiser than indeed they are ; close politicians, that dig deep in their counsels, and draw the curtains over their deeds of darkness ; subtle Machiavellians, that spin their mischievous design as fine as a spider's web, and many times under the veil of religion too ; painted hypocrites, that under the pretence of gravity think they dance in a net, unseen of all men ; prostitute strumpets, that first sacrifice and then commit lewdness ; foul disseachers, that under the pretence of long prayers devour widows' houses ; and such as with demure looks think to deceive Christ Jesus himself. But let such know, that God can find Jonah in the bottom of the ship,

and Jeroboam's wife in her disguise ; He sees and knows of the diversity of weights and measures in tradesmen's shops and warehouses, the least dash of an erring pen in the matter of accounts, the least sin of looseness ; and on the other side, our alms, though perhaps they make no great noise in the world, are in debenture with Him ; He hath a bottle for our tears, a book for our deeds, whether good or evil ; the whole world is to Him as a sea of glass, *corpus diaphanum*, a clear transparent body. There is nothing hid from His eyes, so that find but out a place where He sees not, then sin and spare not.

Ph. Edlim's Serm. at St. Michael's, Bassishaw, Lond., 1653. *Lipsius in Plinii Paneg. Aug. super. Matt. vii. Deo nihil est occultum. Comin. Lib. iv. de Bello Neapolitano.*

1022. *Worldly Things cannot really Help us.*

It was wittily painted, by way of emblem, upon the Dutch ambassador's coach, a woman sitting in a forlorn posture, close to the body of a tree, on the shady side, the sun shining out in the strength of its heat, with this motto, *Trunco non frondibus* ; intimating thereby that she was more beholden to the trunk than the leaves of that tree for succour. Thus it is that all good men make God only to be their support in the midst of danger, their refuge in time of trouble, their rock of defence, and their strong tower, whereas others cleave close unto the leafy creature, trust in uncertain riches, put their confidence in an arm of flesh, and bear themselves high upon their friends in court, their preferments in the state, and such like miserable comforters, which will nothing avail them in the day of wrath, when they should have most need of them.

Mine Her. Paw, 1652. *Fallax est hic mundus, finis dubius, exitus horribilis, &c. Pet. Bles.*

1023. *Whether it be Lawful to Desire Death.*

It is written of Martyrius, that being on his death-bed, he desired that God would be pleased to release him out of the miseries of this sinful world ; but his auditors standing by said, What will become of us, and our poor souls, when you are gone ? your loss

ll be a great prejudice to us ; you cannot conceive what hurt we all receive by your death. Well, says he, if my life may be proprieable to God's people, I will do anything that He will have me

to do. He desires to live, so as it may stand with God's good pleasure. And a man may wish to die, for it is good or sinful so to do, as the grounds are, whereupon the desires are settled. It is an expression of faith to be freed from sin, and to have a more near communion with God. Thus it is, that the bride in the Revelation says Come, and the Spirit says Come, Rev. xxii. 17; and both the Spirit and the church take hands together, and say, Come, Lord Jesus, come quickly. No man, says Christ, can see my face, and live: O then, says the church, let me die, that I may see Thy face. But such is the frailty of man, that even strong desires and unadvised wishes are to be found amongst the people of God, such as wish for death, in regard of carnal ends; thus Elijah, because of Jezebel's frowns, cries out, 1 Kings xix. 4: Lord take away my life, &c., and Jonah, in a pettish humour, thinks it better to die than to live, Jonah iv. 3, not considering, that Patience is the daughter of Hope, and grandchild of Faith; so that he that believeth, maketh no haste. There is Heaven, says Hope; it is mine, saith Faith; yea, but saith Patience, I will wait till God's appointed time come.

Salp. Sev. Hist. Sacra. S. Fawcet's Serm. at St. Alphage's, Lond., 1646.
Nonne mori satius, vita quam ferre pudorem? *Claudian.*

1024. *Knowledge in Political Affairs, very Uncertain.*

THE chirurgeon that deals with an outward wound, can tell whether he can cure it, and guess in what time; but the physician that undertakes the cure of a fever, can neither see the time of his patient's recovery, nor assure him that he shall be recovered at all. The artisan, with his convenient shop and tools, can make up his day's work, if he be not hindered; but the merchant adventurer can promise to himself no such matter; he must have one wind to carry him out of the haven, another to carry him about to the land's end, and perhaps another to drive him to the place of traffic, so that he can promise nothing, neither for the time of his return, nor the vending of his commodity, but as the wind, and the weather, and the mariners, and the seas, and the time of trade, will give him leave. Thus, the uncertainty of our knowledge, in secular and political business doth appear; the most wise God hath hidden from us the event of things, *Caliginosa morte premit*. All political successes are conjectural, not demonstrative, they stand in need of the concurrence of many things and

causes, which are casual ; and of many men's minds, which are mutable ; and of many opportunities, which are accidental, so that we cannot build upon them. There is no policy so provident, no providence so circumspect, but is subject to error and much uncertainty.

T. Adam's Exposit. on 2 Peter. *Incerti quo fata ferant.* *Virgil.*
Anceps eventus rei. *Aul. Gellius.* *Horatius.*

1025. *Sacramental Bread and Wine, how differenced from others.*

AN instrument or conveyance of lands from one party to another, being fairly engrossed in parchment, with wax fastened unto it, is no more but ordinary parchment and wax ; but when it comes once to be sealed and delivered to the use of the party concerned, then it is changed into another quality, and made a matter of high concernment. Thus the elements of bread and wine are the same in substance with the other bread and wine, before and after the administration is past ; the same in quality, the bread dry, the wine moist ; the same in nature, the bread to support, the wine to comfort the heart of man. But being once separated (not by any spells, or signing with the sign of the cross, not by any Popish, carnal, sensual transubstantiation, nor any Lutheran consubstantiation) from a common to a holy use, when Christ's name is set on them, in regard of institution, consecration, operation, and blessing attending on them, then they become Christ's bread, and God's wine, and the table, God's table too : not the bread of the buttery, but of the sanctuary ; not the wine of the grape, but of the Vine Christ Jesus, sealing unto us the pardon and remission of our sins. So that in the right receiving thereof, we must make it a work, not *dantis*, but *mentis* ; not so much to look on the elements what they are, but what they signify ; look through the bush, and see God ; through the Sacrament, and see Christ Jesus to our comfort.

Ph. Edlin's Serm. at St. Michael's, Bassishaw, Lond., 1652. *Accedit verbum ad elementum et fit sacramentum, &c.* *Ang. Tract. lxxx. in Joh.* *Sicut communis panis corporis est viba, sic panis iste supersubstantialis, &c.* *S. Cyprianus de Euchar.*

1026. *Worldly Things in Down-*

AMONG many other significations have the picture of a man, with

no seas, no houl-

ders, another standing by and pricking the bladder with a pin ; the motto, *Quam subito!* hinting thereby, the sudden downfall of all worldly greatness. How soon is the courtier's glory eclipsed, if his prince do but frown upon him ! and how soon the prince himself become a peasant, if God give way unto it ! How soon are the windy hopes of sinful men let out, upon the least touch of God's displeasure ! Riches, honours, preferments, if God be but pleased to blow upon them, are suddenly reduced to nothing.

Hollanders at Amsterdam. *Res nullæ stabiles sunt, quæ cum fluxu hujus temporis confluxibles sunt.* *Aristot.*

1027. *Magistrates called to do Justice at all times.*

IT was a piece of good counsel that Mordecai gave unto Esther ; she was fearful to go in to the king, because he had made a law, That whosoever came into the inner court without his leave, should be put to death. But what says Mordecai ? What is it that troubles thee ? why dost thou shrink for fear ? who knows whether thou art come to the kingdom for such a time as this ? Esther iv. 14. So it may be truly said of all magistrates, of all that are in place of government, whether it be in church or commonwealth, that they are in their places for such a time as this, that *occasiones Dei nutus*, occasions are God's beckonings : as it is said of a King of Persia, that he would many times alight off his horse, only to do justice to a poor body ; a good copy for magistrates to write by, to be ready to do justice and judgment at all times, upon all occasions, while they have time—that is, while they have season. They may have time to live in, but they may out-live the season to do good in, to work for God, and act for Christ, to relieve the oppressed, and therein not to be overpoised by any power, or biassed by any respects whatsoever.

D. Votier's Serm. at St. Paul's, 1619. *Preacher's Travels.* *Non differendo iudicium, quousque marsupia eorum qui causantur exhaustant.* *Isidor. de Sum. Bono, Lib. iii.*

1028. *All Knowledge but in Part.*

AMONG the Romans, Nasica was called *Corculum*, for his pregnancy of wit ; among the Grecians, Democritus Abderita was called, not *σοφός*, but *σοφία*, not wise, but wisdom itself ; among the Britons, Gildas was called *Gildas sapiens*, Gildas the sage ; among the

Jews, Aben Ezra was called Hechachan, they said of him, that if knowledge had put out her candle, at his brain she might light it again, and that his head was the throne of wisdom. Before him among the Israelites, Ahithophel was the man, his counsel an oracle, 2 Sam. xvi. 23. Here now was a pack of wise men, but why Nilus should overflow in the summer, when waters are at the lowest, or why the loadstone should draw iron to it, or incline to the pole-star; which of them, with all their knowledge, can give a reason of either? And as in human, so in divine knowledge, the most acute and judicious, have, and must acknowledge their ignorance, and deplore their errors in divers points: We know but in part, 1 Cor. xiii. 9. Then if He that learned His divinity among the angels, yea to whom the Holy Ghost was an immediate tutor, did know but in part, it is well with us if we know but part of that part.

Cæcilius. Diog. Laert. Joh. Bales de Script. Joh. Plantavitiæ Bibliotheca Rabbinica. Dum cognitionem universalem habemus, deficimur particulari. Arist., Lib. ii. de Resolut.

1029. *To be Deliberate in our Prayers unto God.*

It is observable, that when a man is to swim over some river, having thrown himself into the water, he passeth as far as he can by the strength of his first stroke, and thus being as it were at a stand, he fetcheth another stroke, and so a third and a fourth, till he come to the place where he would be. So in the matter of prayer in our addresses unto God, we must do as that godly martyr of Christ, Mr. John Bradford, was said to do, not to ramble from one petition to another, till he had brought his heart into a perfect frame of prayer, so that every passage of prayer had its full work. As for instance, in the Lord's Prayer, when a man shall say, Thy kingdom come, and then shall be thinking within himself, O, but if it should now come, what a case am I in, that am thus unprovided? then in the midst of these thoughts say, Thy will be done on earth, as it is in Heaven, letting the tongue go on, whilst the heart is on somewhat else; this is an error, a green wound easy to be cured, being one good thought instead of another, which is to be done by serious and deliberate attendance, and careful dwelling on one particular, till another be presented.

T. White's Serm. at St. Giles', Cripplegate, Lond., 1644. Acts and Mon. Non erga Deum afficitur qui aliud cogitat, aliud rogat. Thryveri Apoph. 75.

1030. *Merit-mongers Confuted.*

THOSE of the old world, to get them a name upon earth, made brick of their own devising, and built them a Babel, a tower that must reach up to heaven ; and when they had all done, they had but brick for stone, and slime for mortar, Gen. xi. 3, and the end was confusion. And such there are, who to get them a name, and an opinion of being more holy than other men, (Touch me not, I am of purer mould than thou art,) make brick of their own pure naturals and inherent righteousness, to build up a Babel of merit that shall gain them the kingdom of heaven ; and when they shall have all done, it is but the brick and slime of mortal corruption, and they can prognosticate to themselves no fairer end than that of Babel was, confusion.

J. King, B. Lond., Serm. at St. Paul's, before King James. *Si vis excidere
gratia, jacta tua merita.* *Aug.*

1031. *Humility occasioned by the Consideration of our Former and Present Condition.*

JACOB humbled himself when his brother Esau came against him ; he knew himself to have been poor and in a low condition. O Lord, says he, I am not worthy of the least of all Thy mercies, and of all thy truth which thou hast shewed unto thy servant ; for with my staff I passed over this Jordan, and now I am become two bands, Gen. xxxii. 10. And are there not many in this great city, that came hither with a stick in their hands, a frieze coat on their backs, and a little spending money in their purses ; poor servants then, God wot ! but now they have gotten two bands, wife and children, money and trading. The consideration of these things, how God hath dealt with them from time to time, in the time of sickness and sorrow, in the time of health and prosperity ; how He hath brought them from one condition to another, from a condition of want, to a condition of plenty ; and from a condition of abundance, to a condition of want again—I say the consideration of these things (if they have any grace), is matter enough to humble them.

S. Fawcet's Serm. at St. Alphage's, Lond. *Tanto quisque debet esse humilior, &c.*
Greg. Homil. ix. in Matt. xxv.

1032. *Profession to be Joined with Practice.*

IT is commonly seen upon those bells that hang out for signs, upon the one side is written, Fear God ; on the other, Honour the king. Aaron, the high priest, had upon his vestment bells, as well as pomegranates, Exod. xxviii. 34. O that those bells might strike on both sides, with an holy profession, which is one stroke ; and an holy conversation, that is another stroke. While we only say, we fear God and glorify Christ, all this while the bell doth but toll, it strikes but on one side ; but when we come to honour the king, to do good to all men, which is the practice and exercise of holy works, then the bell rings out to God's glory : if otherwise, we shall be no better than dissolute choristers, that sing *Gloria Patri* in the choir, but chant *Carmina Bacchi* in the tavern. And, indeed, to have a good heart to God, as some speak, and a lewd life to the world, as some suppose they may ; and that, *intus si recte, non laborandum*, if all be well within, they need care for no more : so they wear holiness next their skin, no matter what profane stuff their lives be made of : this is not to join profession and practice together.

T. Adam's Serm. at St. Gregory's, London, 1619. *Omnis virtus in actione consistit.* *Cicero de Officiis, Lib. i.*

1033. *Time to be well Husbanded.*

IN the country, if a man have a thousand acres of ground, he can then spare so much of it to lie waste, so much for a bowling green, so much for a tennis-court, so much for a court-yard, and so much for his mansion-house, with the appurtenances thereunto belonging ; but let a poor man have but an hemp-pleck, a small burgage, or garden plot, he cannot spare one foot of it, but looks to it, and husbands it to the best advantage. And so ought we to make much of that little time, which we have in this world ; *Hoc est momentum* ; eternity rides upon the back of time, then not to squander that little time away, *aut male, aut nihil, aut aliud agendo* : so that the candle of our life burning low, we play it, like foolish children, out, and then go darkling to bed, comfortless to our graves.

Ex. Culverwell's Time well Spent. *Utendum est aetate, cito pede habitur aetas.*
Ovid, Art. iii.

1034. *The Sad Condition of Church and State not to be Slighted.*

WHEN the body of slaughtered Asahel was left in the highway-side, there was not a man which came by but stayed, 2 Sam. ii. 23. When Jacob had the sight of Joseph's bloody coat, he mourned, and would go down into the grave after him, refusing to be comforted, Gen. xxxvii. 35. The showing of Cæsar's bloody robe in the market-place, set all the Romans in a tumult. And is it possible, that any true-hearted Christian now living, can with dry eyes behold the seizures and maims, which every corner both of church and state are subject to ? to see the tattered rags and relics of a wounded, bleeding, dying church ; to see churches made dunghills, and the temple a stable for horses. *Horresco referens.* The stories of the ancients are full of examples of this nature, and which is to be lamented, we were not, till of late years, unfurnished therewith.

Sueton. in Vita Cæsar. Tu quibus ista legas, incertum est, lector ocellis : Ipse quidem siccis scribere non potui. Ovid.

1035. *The Great Comfort of a Good Conscience.*

A PRISONER standing at the bar, in the time of his trial, seemed to smile when heavy things were laid against him ; one that stood by asked him, why he did smile. O, said he, it is no matter what the evidence says, so long as the judge says nothing. And to speak truth, it is no matter what the world says, so long as conscience is quiet ; no matter how cross the wheels go, so that the clock strikes right ; unspeakable is the comfort of a good conscience, inconceivable is the joy, when God and a good conscience smile upon a man in the midst of reproach and trouble, and false imprisonment ; for those cannot be scandals where a good conscience speaks fair, that cannot be a prison where a good conscience is the keeper ; but that is a sad case, when there are clamours abroad, and a noise within, when a man is outwardly smitten with bitter things, and inwardly tormented with a guilty conscience.

J. Squire's Serm. at St. Leonard's, Shoreditch, Middlesex, 1639. Conscientia bona, hortus deliciarum, thesaurus Regis, aula Dei, &c. Hugo, Lib. ii. de Anima.

1036. *Active Christians, the only Christians.*

EPHORUS, an ancient historian, and scholar to Isocrates, had no remarkable thing to write of his country, and yet was willing to insert the name of it in his history, and therefore brings it in with a cold parenthesis : Athens did this famous thing, and Sparta did that ; and at that time my countrymen the Cumins did nothing. God forbid, that England and Englishmen should be so recorded in ecclesiastical history, as to have their names put in with a blank : Such a church did thus nobly, and such a people suffered thus pitifully, and at that time the men of England did just nothing : to be more particular, such a man did so much, and such a man gave so much for the glory of Christ, and succour of poor Christians ; and at that time thou didst nothing, thou gavest nothing. Thou professest thyself to be a Christian ; be an active Christian. There be not only walls upon earth, but a book in Heaven, wherein the names of Christian benefactors are written ; let it be thy care to find thy name there, otherwise it will be no more honour for thee to be put into the chronicle, than it was for Pontius Pilate to have his name mentioned in the creed.

T. Adam's Exposit. on 2 Pet. Cicero de Clar. Oratoribus et ad Attic. Quintilianus Victorius, Var. Lect., Lib. xviii. cap. 4. Convenit, omni ratione et arte Amantes patriam salutem ejus moliri. Euripid.

1037. *Sin, not Consented unto, Excusable before God.*

IN Moses' law it is provided, that if a woman being in the field, shall be forced by a man against her consent, if she cry out, the man shall be adjudged to death, but she shall be free, as having done nothing worthy of death, Deut. xxii. 25. As it was well observed upon the rape committed by Tarquin upon Lucretia, that gallant Roman dame, *Duo fuerunt in actu, &c.*, there were two in the act, and but one in the adultery. So that sin, which a man abhorreth from his heart, and consenteth not unto, but so far forth as infirmity and weakness of flesh gave way, cannot properly be called his sin, but the devil's sin, it being the devil's rape upon the precious soul ; for, being tempted, he cries out unto the Lord for help, his heart smites him speedily, and he falls to repentance immediately, so that it is no more he, but sin that dwelleth in him, that *ἔπειος νόμος*, that other law in the members, Rom. vii. 23, 24, that *σῶμα τοῦ θανάτου*, that body or remains of sin, according to

which he is confident that God will not judge him, but according to the better and sounder part which is that of the spirit most prevailing within him.

Basilius Monnerus de Matrim. *B. King's Lect on Jonah.* *Haud et nocens, quicunque non sponte est nocens.* *Sen. Hercul.* *Annotat. Minist. Lond. in locum.*

1038. *Humility Advanced.*

THAT little *humi repens*, the grasshopper, (the silliest of all creatures), is, for all that, advanced in the principal city, and in a principal street of that city, and a principal building of that street, and in a principal place of that building, as a golden object of magnificence to be gazed on. Such a thing is humility, that, like the violet, is poor in show, grows low to the ground, and hangs the head as willing to live unseen, yet is never out of the way of preferment, is still upon the advance, as may be seen in the lives of Joseph, Moses, Mordecai, and many others in all succeeding ages.

Royal Exchange in London. *Excelsa est patria, humili est via ; ergo qui querit patriam quid resusat viam ?* *Aug. ad Dioscorum.*

1039. *Negligent Hearing of God's Word condemned.*

IN the twelfth chapter of St. Luke's Gospel, you shall find Christ preaching an excellent sermon : one would think that when He preached, all should be ready to hear. One of the company in the midst of the sermon, thought Him too long, his mind being on something else ; whilst Christ was encouraging His disciples that in the discharge of their duty they should not fear the face of man, he runs upon His face with an impertinent demand : Master, says he, speak to my brother, that he may divide the inheritance with me, Luke xii. 14, as if he had said, My Father died and left me a portion, I would have Thee to set all down, and be an Arbitrator betwixt us. The motion was good, and might in all likelihood have wrought with Christ at another time, but now in the midst of a heavenly sermon, to talk of an earthly inheritance, was that which Christ reproved. Thus there are many that though they do not ask downright questions of the minister, yet they sleep, or gaze and prate out the sermon, they sit on their seats in the church, but their hearts are rambling out of the church ; like those that were buying and selling in the temple, Math. xxi. 12 ; they,

whilst the minister is proposing the best bargain, the riches that are to be found in Christ Jesus, are trading with the devil about worldly contentment and earthly vanities. And that is the reason they benefit so little by what they hear, and have so little comfort in the performance of all other religious duties.

S. Fawcet's Ser. at St. Alphage's, Lond., 1626. Nec retinent patulæ commissa fideliter aures. Horat. Ep. xviii.

1040. *To Persevere in Goodness to the End.*

THE philosopher being asked, in his old age, why he did not give over his practice, and take his ease, answered, When a man is to run a race of forty furlongs, would you have him sit down at the nine and thirtieth, and so lose the prize? We do not keep a good fire all day, and let go it out in the evening when it is coldest, but then rather lay on more fuel, that we may go warm to bed. Thus he that slakes the heat of zeal in his age, will go cold to bed, and in a worse case to his grave. To continue in giving glory to Christ, is no less requisite, than to begin; though the beginning be more than half, yet the end is more than all. The God of all perfection looks that our *ultimum vite* should be His *optimum gloriae*, that our last works should be our best works, that we should persevere in goodness to the end.

T. Adam's Exposit. on 2 Peter. Non progreedi est regredi.

1041. *Prayer the only Means to Supply all Defects.*

IF a man lose all his personal estate and save his real; if he be robbed of all his goods and save his lands, he may buy more goods, and supply the loss with the income of his rents. Or suppose one that, being an able penman, should, by his writing, get fifty pounds per annum, and lending his supposed friend such a like sum, should lose it, he would in a short time make it up again; but if his hand were cut off, there would be small hopes of any further earnings. Thus prayer is as it were the right hand, the only means to supply all defects, it gets all, and makes up the loss of all. As a poor woman said in her distress, I have no friend, but I have a prayer, that will get favour with my God, so long as I can find a praying heart, God will, I am sure of that, find a pitying heart and a helping hand. And thus it is that when all outward

comforts fail, and sorrows multiply on all sides, then it will be found that great is the benefit of prayer.

Th. White's Serm. at St. Giles', Cripplegate, London, 1652. *Omnes medici pecuniis, Deus autem sola oratione placatur. Chrysost. in Matth. ii.*

1042. *The Faithful Servants of God well rewarded.*

WHEN a man hath spent himself in some great man's service, either he will not do him the good he can, or cannot do him the good he would, or if both willing and able, yet is ignorant what is best to do ; Mordecai wears the king's apparel, rides upon the king's horse with a royal crown on his head, Esther viii., what could be done more ? Yes, all this and much more shall be done to him that serveth God, he shall be sure to have whatsoever is good. Imagine the happiness of Haman in his prince's favour, the contentment of Samson with his Delilah, the comforts of Elijah preserved by ravens, the joy of Paul and Silas visited by angels, the honours of David, advanced to a crown ; such honours, such pleasures, such comforts, such inward joys, such and infinitely greater, lasting and everlasting happiness will God bestow upon all those that faithfully serve Him, Acts xvi.

Tho. Sutton, a Military Serm., 1617.

1043. *Sins of Infirmitie, how to be known from other Sins.*

A TRAVELLER, in his journey, thinks of nothing so much as his journey's end ; if he stumble by the way, that is against his will, and more than he intended ; and if he chance to get a fall, or to go out of his way, he rests not till he be up and in again. So look but upon a hunter, he hath no design to follow his way at all, whether in the way or out of the way, his mind is upon the game. An archer bends his bow, delivers his arrow, and though it fall short or over, on one side or other, his aim was at the mark. Thus it is with the children of God, their aim is at Heaven, their thoughts upon Zion, their looks towards Jerusalem, and their faces thitherward, Jer. i. 5 ; and if there be any aberrations or turning aside, it is no more they, but sin that dwelleth in them, Rom. vii. 17. *Non sic impii, non sic:* it is not so with the ungodly, they have no such design at God's glory, the desire of their hearts is the satis-

faction of their lusts and sinful pleasures, they aim at nothing else but sin, and so in the end reap the wretched fruit of their own wicked ways.

2 Sam. v. 3. T. Westfield's Serm. at Barthol. Great's, Lond., 1628.

1044. *Christ the only Object of the Devout Soul.*

A STATIONER being at a fair, hung out the pictures, or small printed counterfeits of men famous in their kinds ; among which he had also the picture of Christ ; divers men bought according to their several fancies—the soldier buys his Cæsar, the lawyer his Justinian, the physician his Galen, the philosopher his Aristotle, the poet his Virgil, the orator his Cicero, and the divine his Augustine, every man after the addiction of his own heart. The picture of Christ hung by still, of less price than the rest ; a poor chapman, that had no more money than would purchase that, bought it, saying, *Quando quisque Deum abstulit suum, &c.* Now every one hath taken away his god, let me have mine. Thus whilst the covetous repair to their riches like birds to their nests, and the lustful to their brothels, like flesh-flies to the larder ; the ambitious to their honour, like butterflies to a poppy ; the strong to their holds, as snails creep into their shells ; the learned to their arts, as bees to their hives ; atheists to their sensual refuges, as dogs to their kennels ; and politicians to their wits, as foxes to their holes, the devout soul will know no other sanctuary, fix upon no other object but Christ Jesus, not pictured in her chamber, but planted in the inner chamber of her heart.

T. Adam's Exposition on 2 Pet. Nihil aliud desiderat anima, nihil aliud a Deo querit quam Deum ipsum. Bern. Serm. de Diversis Affect. Anim.

1045. *God a Just God as well as a Merciful God.*

As the lion hath his paw to imprison, his voice to terrify, and his teeth to tear his prey, yet *satis est prostrâsse*, commiserateth the woes of the prostrate, and suffereth no ravenous beast to devour that which he hath protected. The eagle hath his talons to strike, and his wings to shadow from danger. The leopard hath comely spots, but an ill-favoured countenance. The panther hath a sweet scented breath, but a rotten deceitful heart. Thus God is just as

well as merciful, the lion of the tribe of Judah, that can as well encounter His foes with terror, as entertain His friends with peace. He hath threats to chastise and favours to encourage; a terrible countenance to beget a dread of His might, and variety of mercies to breed a delight in His majesty; and whomsoever the beams of His bounty cannot warm in affection, the flames of His fury shall pursue to destruction.

John Dalton's Serm. at St. Paul's. *Ulys. Aldrovand.* *Plinius.*

1046. *The Ministers' Duty.*

IT is reported of the nobles of Polonia, that when the gospel is read, they clap their hands upon their swords, and begin to draw them out; intimating by that ceremony their resolution to defend the faith, and willingness to hazard their lives for the gospel's safety. Thus God hath given every minister a sword to slay Agag and all his cattle, original impurity, and all its droves of unhallowed thoughts; he must maintain the faith, by preaching truth, and confuting error; by commanding virtue, and disparaging vice; by confirming the weak and confounding the obstinate; by proving orthodox conclusions, approving innocence and goodness, improving labour and pains, reproving sin and profaneness. If he do otherwise he is not *praecor* but *praedo*, not a pastor but impostor; not a keeper, but a deceiver of the people.

Abrah. Bucholcer. in Chronol., anno 965. *Qui animarum curam pro Domino suscipit, ut errantes doceat, &c.* *Glos. super Prov. xi.*

1047. *God bringing Order out of Confusion.*

PAUL and Barnabas continued a long time in the work of the ministry together, at last they fell out about a motion to visit the churches, where they had formerly preached. Barnabas will by all means have Mark along with him, *Acts xv.* No, says Paul, that shall not be, because he was not at the planting of the churches; one will not go without him, and the other will by no means go with him. The contention at last grows so high, that it comes to a non-communion, they departed asunder one from the other: one went one way, and the other went another, and by this means the knowledge of God was more spread abroad, the Gospel of Jesus Christ further dispersed; *O felix contentio, &c.*, (said a good old Christian) O happy falling out of two, that was the falling in of so many unto Christ. And thus God, when His own time is, can bring good out

of evil, light out of darkness, and order out of confusion, in making up the breaches, and composing the differences both in church and commonwealth.

S. Farocel's Serm. at St. Alphage's, Lond., 1647. St. Augustin. Dissociantur isti, sed ea occasione plures invisuntur, et confirmantur in doctrina. Gualth. in locum.

1048. *The Lawfulness of Stage-plays questioned.*

WHEN one accused the comedian, that he brought a lewd debauched ruffian on the stage, and so gave bad example to young men ; he answered, True, I brought such a man on, but I hanged him before he went off, and so gave good example to young men. Thus it is to be supposed that he that goes to see a play, intends not to see a truth, but a fable, a moral presented to his eye that should convey some profitable document to his heart. But that any man should say, he can learn as much good at a play, as at a sermon, this is a wretched blasphemy, able to rot out the tongue of him that speaks it. Again, when a tyrant objected to a player's sauciness, that he durst personally tax men on the stage, he made him this answer, Be content ; for while the people laugh at our foolery, they never mind your villainy. Thus, there are some that seek to defend stage-playing, saying, cities are populous, and where are many men, are most commonly many lewd men ; if their time were not spent so, it might in all likelihood be spent worse. But this is no argument, to defend sin by sin, to prevent an evil not allowable, by allowing an evil that is preventable. In a word, that which makes a man evil, is his own evil mind.

T. Adam's Exposit. on 2 Pet. Lucianus de Saltatione. In omni refinis et intentio spectari debet. Polyb. Lib. i.

1049. *Ministers to be Painful in the Discharge of their Duty.*

THE Waldenses, in an apology of theirs, make mention of a better kind of abbey-lubber, *qui ex sacerdote, agricola factus est*, that of a priest became a husbandman ; and his reason was because he found it written, Gen. iii., In the sweat of thy brows shalt thou eat thy bread : a strange humour. Had he so diligently discharged his calling as he ought, he never should have needed to have turned husbandman, he might have eaten his bread in the sweat

of his brows, and his brains too. But, as haply he, so a number there are, that live with such dry brows in the ministry, that dry bread in another calling would yield them more comfort and content, than all their fullness in the ministry, because they make no conscience to fulfil their ministry.

Jac. Usserius de Eccles. Christ. Statu. *Vos quoque abesse procul jubeo:*
discidite ab aris. *Tibul. ii. 1.*

1050. *Danger of Distracted Prayer.*

As long as Dinah stayed at home in her father's house, she remained a chaste and beautiful damsel; but when a gadding fit came upon her, that she must range abroad to see fashions, Shechem, prince of that country, met with her, and forced her virginity. This is the right condition of every prayer, that men put up unto God Almighty: so long as we commune betwixt God and our own hearts, and keep close unto Him, there will be a comfortable return made of that we pray for; but if, Dinah-like, our hearts must needs be roving after vanity, and taken up with the thoughts of worldly things, then it is no wonder if the devil, that prince of the air, seize upon us, and lead us captive at his will; so that it were better not to have prayed at all, than to have offered the sacrifice of such foolish and distracted devotion.

Gen. xxxiv. 2. *T. Fletcher's Serm. at St. Michael's, Bassishaw, London, 1649.*
Despiciuntur orationes leves, seculi curæ anxiæ, &c. *Ambros. in Psalm.*

1051. *The Danger of Self-confidence.*

IT is storied of two men named Denton and Wolsey, that the one was very fearful that he should deny the cause of Christ, were he but called to make profession thereof. The other, which was Denton, shewed a great deal of confidence, as being able to stand upon his own legs; but being both cast into prison, and put to the trial, Wolsey stands up for the cause of God, and having no other foundation, but what was laid in Christ Jesus, suffers martyrdom; whilst Denton, for all his great show, played the renegade and turned like a weather-cock with the time. But it so fell out, that he which would not willingly burn for religion, was afterwards unwillingly burned in the saving of his own house then on fire. Thus it is a very dangerous thing for any man to rely upon his own strength, the danger of self-confidence is very great, it hath but one foot to stand on, and therefore apt to stumble and catch

a fall : whereas a child of God, just like a little child, will desire the hand of God's good guidance, if he be to pass over the bridge of any difficulty whatsoever.

J. Fox, *Acts and Mon.*

Expedit multo bene timere quam male timere, &c.
Aug. de Sing. *Cleric.*

1052. *The Devil's Plot, to root out Learning.*

SAD was the condition of the Israelites, under the tyrannical government of the Philistines, when they voted that there should be no smith in Israel, 1 Sam. xiii. 19, lest they should make them swords and spears ; nay, when the lawful use of ploughs, coulters, axes, and mattocks—*instruments of husbandry*—were to be laid aside, except they would come to their forges to whet them. Such is and hath been the devil's policy, and of his instruments, such as Julian,¹ and the like, in all ages, to put out (if possible) the eyes of learning, and to dam up the fountains of good literature, lest men should make them swords and spears, furnish themselves with arguments and reasons, to confute and convince the Jesuitical doctrines, the atheistical practices and schismatical opinions, of such as are the grand sticklers and promoters of his diabolical kingdom.

Phil. Edlin, Serm. at St. Michael's, Bassishaw, Lond., 1653.

1053. *Ministers of God's Word to be Constant in the Preaching thereof.*

ERNESTUS, Duke of Luneburg, caused a burning lamp to be stamped on his coin, with these four letters A. S. M. C., by which was meant, *Aliis Serviens Meipsum Contero*, By giving light to others, I consume myself. Now, if he thought this to be the duty of a secular prince, how much more of a spiritual prophet, one that is set apart for the holy function of the ministry to spend his strength in God's service, to preach in season and out of season, 2 Tim. iv., never to give over, but to run the race with cheerfulness, being constant unto the end ; knowing that his labour shall not be in vain in the Lord.

Rerum Germ. Scriptores.

¹ *Qui Christianorum filiis literarum cultu interdixit, &c.* *Soromen. Lib. v.*

1054. *The Heart of Man author of all Good and Bad Actions.*

APOLLODORUS dreamed one night that the Scythians took him and flayed off his skin, with an intent to boil him; and as they were lifting him in the caldron, his heart said unto him, 'Ἐγώ σοι τούτων αἴτια, It is I that have brought thee to this sorrow, I am the cause of all the mischief that hath befallen thee. And it is most true that the heart of man is the forge, where all our actions are hammered out at large. It is out of the abundance of the heart that the mouth speaks, either good or bad. The centurion had not readier servants at command than the heart hath upon all occasions; the eye, ear, tongue, hands, feet, knees, all of them move, and are at the heart's devotion.

Plutarchi Moralia. *Plura machinatur cor uno momento, &c.* *Hugo in Anima, Lib. i.*

1055. *Custom of Sin no Excuse for the Committing of Sin.*

It is said of a prisoner, that standing at the bar indicted for felony, was asked by the judge, what he could say for himself. Truly, my lord, says he, I did mean no hurt when I stole: it is an evil custom that I have gotten, I have been used to it ever since I knew anything. Why then, says the judge, if it be thy custom to steal, it is my custom to hang up thieves. So, if it be any man's custom to swear upon every slight occasion, it is God's custom not to hold them guiltless that take His name in vain. Is it any man's custom to whore and be drunk? it is God's custom to judge them. Whatsoever the sin be, there is no pleading of custom to excuse it, as that they meant no harm, it was against their will, &c. All the fig leaves that can be gathered, and sewed never so close, will not hide their nakedness from the eyes of heaven; God will certainly bring them to judgment.

S. Fawcet's Serm. at St. Alphage's, Lond. *Nil consuetudine pejus.* *Ovid, Art. Lib. ii.*

1056. *People's Ingratitude to their Minister condemned.*

WHEN Homer had spent many lines in dispraising the body of Thersites, he briefly describes his mind thus, That he was an

enemy to Ulysses, a wise and eloquent man. And there can be no more said of a bad man, than this, That he is an enemy to his pastor; that is enough to brand him. *Vae illi qui minxerit in fontem:* there is a curse pronounced against him that shall pollute the fountain, cast aspersions on the minister; who, like David, 1 Sam. xvi. 23, is tuning his harp to drive away their melancholy, and they, like Saul, dart their javelins the whilst at his body; whilst he is studying to apply the warm blood of Jesus Christ to their hearts, they are endeavouring to vex the best blood in his heart; he is taking care how to save their souls, and they, ungrateful men! are troubled, how they may vex and perplex his very thoughts, which are merely intended for their good.

R. Skinner's Serm. at St. Greg., Lond., 1628. Occasiones ingratitudinis investigantes. Bern. in die Jejunii.

1057. *Self-seeking Men reproved.*

It is said of Hadrian the Sixth, that having built a stately college at Louvain, he set this inscription on the front in golden letters, *Tractum plantavit, Lovanium rigavit, sed Cesar dedit incrementum*, Utrecht planted me, for there he was born; Louvain watered me, for there he was bred; but Cæsar gave the increase, who from the *Ferula* brought him to the *Crosier*, of a schoolmaster made him Pope of Rome. A merry passenger reproving his folly, underwrote, *Hic Deus nihil fecit*, Here was no room for God to do anything. Thus God may be said not to be in all the thoughts of self-seeking men, they do not with those ancients, preface to their works, *Θεός, Θεός*, but intervert a great part of the price, with that ill couple, turning God's glory into shame, loving vanity, seeking after lies, Psal. iv. 2, such as (in the original) will deceive their expectations, of which sort, by a specialty, is that smoke of popular applause, which the higher it mounts, the sooner it vanisheth and comes to nothing.

David Paren in Ep. 1, ad Cor. cap. iii., ver. 6. Cal. Rhodagin. ex Pausania.

1058. *The True Cause of Christian Thankfulness.*

PLATO, looking through the dim spectacles of nature, gave thanks unto God for three things:—First, that God had created him a man, and not a beast; secondly, that he was born a Grecian, not

a barbarian ; thirdly, that not only so, but a philosopher also. But Christians, that are better bred and taught, turn the stream of their thanks into another manner of channel—First, that God hath created them after His own image ; secondly, that He hath called them out of the common crowd of this world, and made them Christians ; thirdly, and more especially, that amongst those that bear the name of Christ, he hath made them faithful ones, like a few quick-sighted men, amongst a company of blind ones ; like the light in Goshen, when all Egypt was dark besides, Exod. x. 22 ; or like Gideon's fleece, Judg. vi. 40, only watered with the dew of Heaven, whilst the rest of the earth was dry and destitute of His favour. Great cause of thankfulness indeed.

Mars. Ficinus in Vita. Joh. Baily's Spirit. Marriag., a Serm. at Westm.

1059. *Perjury attended by God's Judgments.*

ULADISTAUS, King of Hungary, one that professed Christ, covenanteth with Amurath, Emperor of the Turks, articles are drawn up betwixt them, a peace is concluded for ten years ; Uladistaus swears to the agreement, signs it as his act and deed, and delivers it to the emperor. But the Pope Eugenius not well liking the business, dispensemeth with the king's oath : whereupon provision is made for war, the Turk is met with a great army, the battle is joined, the service grew hot on both sides, and the Turk is worsted at the first ; which Amurath, their emperor, perceiving, draws the articles out of his bosom, spreads them in the face of heaven, with these words, O Jesus Christ, these men call themselves Christians, and they have sworn in Thy name, not to have war upon us for ten years. If thou be Christ, as they say, and we dream, shew Thyself upon this people in the breach of their covenant. Whereupon the battle turned, and there were eleven thousand Christians slain upon the place in that day. Thus it is, that perjury hath ever been attended with God's judgments, who will not part with His honour, though it be in the midst of a company of infidels. Can a perjured man prosper ? Was it ever heard, that any false, forsworn, perjured wretch did prosper ? (and if he did, all that he got by it, was put into a bag with holes) witness Zedechiah. Where was it that the flying roll of curses light ? where ! where but in the house of him that sweareth falsely. Perjury may be carried off smoothly here in this world, and walk up and down with an impudent face ; but yet for all that, judgment dogs it at

the very heels, so that one may easily read the father's fault many times, in the son's punishment, even to the ruin of posterity.

Rich. Knole's Hist. of Turks in the Life of Amurath II. *Dii sunt perjuriorum vindices.* *Just. Hist. Lib. xiv.* *In prolem dilatarunt perjurii patris.* *Claudian.*

1060. *Swelling Big Words of Wicked Men not to be regarded.*

AFTER the defeat of that great Armada in 1588, the Duke of Ossuna presented himself to the King of Spain, with a distaff at his side, and a spindle at his back, instead of a sword and dagger; the king hereby understanding, that *Dux femina facti*, a woman had foiled them, hastily stepped to the altar, and taking a silver candlestick up in his hand, swore a monstrous oath, That he would waste all Spain, yea his whole Indies, to that candlestick, but he would be revenged on England. But praised be God, those high words were but the effects of his malice, without England's ruin. And had not a seasonable peace not many years after been concluded, he might, for all his far-stretched greatness, have been reduced to a kingship of oranges and lemons. And thus the swelling big words of wicked men are not to be regarded. It were no living for any good man, if the hands of foul-mouthed men were as bloody as their hearts. Men and devils are under the restraint of the Almighty, neither are their words more high, or their designs more lavish than their achievements be vain, and their executions short; like the reports of ordnance, they blaze and crack, and smoke, and stink, and vanish away.

T. Adam's Serm. on 2 Pet. *An. Regini R. Jac. I.* *Præter ostentationem et ventosam jactantiam nihil habent superbi.* *Plin.*

1061. *Men of Self-ends condemned.*

IT was a sweet and savoury saying of Oecolampadius, *Nolui aliquid loqui vel scribere, &c.*: I should be loath to speak or write anything, that Christ should disallow; He is that master to whom every man must stand or fall; one good look from Him is beyond all vulgar acclamation, according to that of the apostle, Not he that commendeth himself (nor he whom the world commends) is approved, but he whom the Lord commendeth, 2 Cor. x. 16. Reprovable then are the Gnostics of old, who gloried in themselves; and our modern Jesuits, who vaunt that the church is the soul of

the world, the clergy of the church, and they of the clergy ; and many amongst ourselves that have, as our English Seneca said, Eve's sweet tooth in their heads, would be more than they are, *τις* or *ο*, the man or somebody, such as are never well, but when they are setting their good parts a sunning, to gain the applause and admiration of the world ; such as turn the perspective glass, see themselves bigger, others less than they are, sacrificing to themselves, as those Babylonians, Hab. i. 16, and setting up, and serving themselves of Christ and His service, as Judas and his successors, that rob Him of His rents, and run away with His glory.

Melch. Adamus in Vita. Iren. Lib. i. cap. 24. Sir Edwin Sand's Relation of West. Relig. Jos. Hall, Exon.

1062. *Good Christians always Thankful unto God.*

It was an ancient custom amongst us (though now much slighted) upon every New-Year's Day, mutually to give and receive gifts, as lucky pledges of a hopeful year to come, according to that of the poet,

*Mos vetus est Jani dare mutua dona Calendis,
Annus ut auspicio prosperiore fluat.*

Yet good and faithful Christians are not contented to give thanks unto God only on the first day of the year, the first month of the year, the first week of the month, the first day of the week, or the first hour of that day ; but always, at all times, upon all occasions, they do but, Think and Thank ;¹ God lades them daily with benefits, and they press Him daily with thanks ; be it prosperity, they look upon it as a pledge of His favour ; be it adversity, they entertain it as a trial of patience, still thankful.

G. Buchananus, Poemat. Ad singula dona gratias agunt. Bern. in Cant.

1063. *Parents to be Careful what they say in Presence of Children.*

ELIJAH was taken up to Heaven in a fiery chariot, and having left Elisha behind him in his room, there was no want of mockers and jeerers in Israel, that were ready to laugh at any goodness, such as

¹ A motto often re-verated in Mercers' Chapel, London.

made themselves sport with the prophets of God, saying, that Elisha should be taken up into Heaven too ; and this they did in the hearing of their children. No sooner was Elisha come to Bethel, but a company of children met him, saying, Go up, thou bald pate, go up thou bald pate ; do as thy master did, thou must be in his room forsooth, then thou mayst mount as he did ; the prophet hearing this, turned back and looked on them (it had been better for them, if he had looked another way) and cursed them, whereupon there came forth two she-bears out of the woods, and tore forty-two of them asunder, 2 Kings ii. 24. Here was a company of ill-bred children ; their fathers had in their hearing abused the prophet, and they like ready scholars were not long in taking out such a lesson, though they paid very dear for their learning. Let parents therefore be careful what they say or do in presence of their children, it cannot be imagined what large ears such slender pitchers have, how apprehensive, how imitative they are, especially in that which is bad.

S. Fawcet's Serm. at St. Alphage's, Lond. Corrumptu viliorum exempla domestica. Juvenal.

1064. *To Beware of Relapses in Sin.*

THE workman's first care is to lay the foundation sure *ne corruiat*, lest it fall like the house built on the sands ; the next, to perfect the roof, *ne perpluiat*, that it do not rain through and rot the principals. The poet did put no less virtue into *Tueri*, than into *Quærere* ; nor will the lawyer pass a conveyance with a mere *Ha-bendum*, but he will have a *Tenendum* too. The physician ends not the cure of his patient with the cure of his disease ; but after all, minds the preventing of a relapse. And so must we, though we stand, take heed lest we fall, beware of relapses in sin ; St. Peter's *Cavete ne excidatis*, is but an exposition of his Master's *Memores estote*, both as fortifications against recidivation : we may fall, therefore let us look to our standing ; we may be led away, the devil will venture to try us, 2 Pet. iii. 17 ; therefore let us not budge, nor give him one foot of ground, but if he beckons one way, be sure to take the other, Luke xvii. 32 ; he labours to trip up our heels, and it must be our care to take heed of falling. And as we desire to have our faith blessed into vision, our hope changed into fruition, our love into perfect comprehension, our repentance comforted with pardon, our charity crowned with glory, and all our services rewarded with eternal life, let us keep the graces of God's Holy Spirit ever in breath and motion, always in the ascen-

dent, climbing higher and higher, till they come to the top of immortality. And as when rivers towards their end approach near unto the sea, so then the tide comes and meets them ; so, when the course of our piety draws near to the end of our life, God comes and meets us, comforts us with a taste of Heaven before our death, and gives after death the everlasting possession of it through Jesus Christ.

*T. Adam's Exposit. on 2 Peter. Is. Bargraves' Serm. at Court, 1627.
Omnis in actione virtus consistit. Cic. Offic. i.*

1065. Excellency of the Scripture Phrase.

EURIPIDES, saith the orator, hath in his well-composed tragedies more sentences than sayings ; and Thucydides hath so stuffed every syllable of his history with substance, that the one runs parallel along with the other ; Lysias' works are so well couched, that you cannot take out the least word, but you take away the whole sense with it ; and Phocion had a special faculty of speaking much in few words ; the Cretians in Plato's time (however degenerated in St. Paul's) were more weighty than wordy ; Timanthes was famous in this, that, in his pictures, more things were intended than deciphered ; and of Homer it is said, that none could ever peer him for poetry. Then how much more apt and apposite are these high praises to the Book of God, rightly called the Bible, as if it were, as indeed it is, both for fitness of terms and fullness of truth, the only book, to which, as Luther saith, all the books in the world are but waste paper. It is called the Word, by way of eminency, because it must be the but and boundary of all our words ; and the Scripture, as the lord paramount above all other words or writings of men collected into volumes, there being, as the Rabbins say, a mountain of sense hanging upon every tittle of it, whence may be gathered flowers and phrases to polish our speeches with, even sound words that have a healing property in them, far above all filed phrases of human elocution.

*Cicero. Plutarch in Vita Demosth. Plato de Leg. Lib. i. Tit. i. 12.
Xenophon, Memorabil. Lib. i. Com. in Gen., cap. 19. Major est
Scriptura auctoritas &c. Aug. in Gen. 2 Tim. i. 13.*

1066. Christian Apparelling.

THEY that put on the Lord Jesus are clothed with a fourfold garment :—1. With a garment of Christ's imputed righteousness. 2. With a garment of sanctification. 3. With a garment of protec-

tion. 4. With a garment of glory. The first garment may be called a winter's garment, *quia tegit*, because it covers us: the second, a summer's garment, *quia ornat*, because it adorns us: the third, a coat armour, *quia protegit*, because it keeps us safe: the fourth, a wedding garment, *quia admittit*, because there is no admission to the supper of the Lamb without it, Luke xiv. The first three may be called our work-day suits, because we must put them on all the days of our lives; but the fourth our holiday-suit, because we must not put it on till the week of our pilgrimage in Baca be ended, and the Sabbath of our eternal rest in the new Jerusalem begun.

John Bayly's Sp. Marriage, a Serm. at Westminster.

1067. *Changing of this Life for a better, no Matter of Grief.*

IF a man should come to a merchant, and of two stones laid before him, the one false and counterfeit, the other true and precious, and laying down the price of the worser should get the better, would ye think the merchant had dealt hardly with him? No, he could not, but would rather admire his love and courtesy in the bargain. In like manner there are two lives proposed to all men, the one temporal, the other eternal; both these he sets to sale, but he sells us the eternal. Why then, like silly children, are we sad, because we have received the best, it being a great favour to be taken from the evil to come?

Chrysostom. ad Populum Antiochen. 38. Preciosa mors tanquam finis laborum, vita janua, &c. Bern. super Cant.

1068. *Drunkenness, Whoredom, &c., the Generality of them amongst us.*

THERE is a tale of St. Bridget, that she heard the Blessed Virgin say to her Son, Rome is a fruitful land; to whom he answered, *Sed zizaniae tantum*, Only fruitful of tares. And as Hugo Cardinalis said of Innocentius, when he departed from Lyons in France, That whereas there were four stews at his coming thither, he had left them but one, *urbs tota lupanar*, that one reached from one end of the city to another. Thus it is, that drunkards were heretofore as rare as wolves in England, now they are as common as hogs. Whores were like owls, only night-birds, now they keep

open house, pay scot and lot with their honest neighbours. Heretofore we had but some families of papists, schismatics, and sectarians; now there are whole colonies, streets, lanes, and parishes of the brood of that spotted harlot and crooked generation.

Cat. Test. Verit. tom. ii.

Mat. Paris in Vita Hen. III.

Cosmograph.

Seb. Munster's

1069. *Ministers to Preach Plainly as well as Learnedly to the Capacity of the Hearers.*

It is observable, that the profoundest prophets accommodated themselves to their hearers' capacities, as of fishes to the Egyptians, droves of cattle to the Arabians, trade and traffic to the Tyrians. So our blessed Saviour tells his fishermen that they shall be fishers of men. And after many plain parables to the people, (as if the father, the essential word, had been at a loss for a fit word, familiar and low enough for our dull and shallow apprehension,) Whereunto, saith He, shall we liken the kingdom of Heaven? Mark iv. 30. Yea, the evangelists speake vulgarly many times for their hearers' sakes, even to manifest incongruity. In after ages (those two great lights of the Church) St. Augustine, and St. Ambrose, the one confesseth that he was fain to use some words sometimes to those Roman colonies in Africa, where he preached, that were not Latin; as *ossum* for *os*, *dolus* for *dolor*, *floriet* for *florebit*, to the end they might understand him. And the other remembering that he was a minister, stood not always upon the pureness of his style, but was far more solicitous of his matter than of his words. Thus, as children use money to jingle with, and men use flowers for sight and scent, but bees for honey and wax, not to gild their wings as the butterfly, but to fill their combs and feed their young: in like sort there are those that tip their tongues and store their heads, some for show, and some for delight; but ministers above all men, have these talents in trust, that therewith they may save themselves, and those that hear them, 1 Tim. iv. 16, they must condescend to the capacities of their hearers, stoop to the apprehensions of the meanest, become all things to all men, in St. Paul's sense, that they may win some, 1 Cor. ix. 22. Hence was that saying of a reverend bishop, Lord send me learning enough, that I may preach plain enough.

Beza in locum. *Edw. Brerew, Enqu. into Languages.* *Lud. Vives.*
Lib. ii, et iii. de Tradend. Disciplinis. *Debent ad infirmitatem audentium,*
&c. *Greg. Moral. super Job xxix.* *Arth. Lake, Bath.*

1070. *The Sinner's Wilful Blindness condemned.*

THE lioness will not company with the lion, after her commixion with the leopard, till she wash herself in water, unwilling that her adultery should be manifested by her scent; and the viper is so wise that before its copulation with the fish muræna, it first vomits, and casts out all the pernicious and venomous poison that is within it. But O the wilful blindness of poor sinful man! by nature more adulterous than the lioness, more venomous than the viper, going a whoring after every sort of vanity, full of hatred and malice, suffering strange lords to tyrannise over him without repugnancy, yea and such cowardly lords, that if but resisted would flee from him; yet he gives way to them, not fearing that his disloyalty shall be perceived and revenged by his righteous Lord and Master, whose patience will at last break out into fury, and break him too into a thousand pieces.

Ulys. Aldrov. de Quadruped. *Oppian de Piscat. et Venat.* *O pectora cæca.*
Lucret. Lib. ii. de Nat. Rerum.

1071. *The Hasty Unexpected Death of Friends not to be Matter of Excessive Sorrow.*

ABIJAH the prophet meets with Jeroboam's wife, and tells her that he was sent with heavy news, 1 Kings xiv, 6, and with that especially, Thy child shall die; and which might add the more unto her sorrow, Thy child shall die as soon as thou enterest thy foot into the city; so that she could not so much as speak to him, or see him alive. And it was so, which was the occasion of a national mourning, there being in him bound up the hopes of all Israel. And thus it is, that many judge it very heavy tidings, to hear of the early, untimely deaths of friends and acquaintances, that like grapes, they should be gathered before they be ripe, and as lambs slain before they be grown. But why should they judge so? why take on so with grief and sorrow? It is true, that tears are suitable to a house of mourning, so that moderation lends a napkin to dry up the excess of weeping. Consider then that nothing hath befallen them, but that which hath done may do, and often doth betide the best of God's dear children. No man grieves to see

his friend come sooner than ordinary, more speedily than usually others do, to be rich and honourable, or to see his friend or child outstrip others in learning and wisdom, to have that in a short time which others long labour for. Why then should any man be troubled, but rather count it matter of joy, when their children or friends by death obtain so speedily such a measure of spiritual riches, and such a height of heavenly glory in so short a time? Besides, they have this benefit before those that live longer, they are freed from the violence of the wine-press that others fall into, and escape many storms that others are fain to ride through.

R. Stock's Serm. at L. Harrington's Funeral. *Muliebrem tollito luctum.*
Horat. Ode xvi. *Illi deplorandi sunt in morte, quos miseros infernum ex*
hae vita recipit, &c. *Isid. Lib. iii. de Sum. Bono.*

1072. *Death, the Meditation thereof Profitable to the Soul's Conversion.*

THERE is a story of one that gave a young gallant a curious ring, with a death's head in it, upon this condition, that for a certain time he should spend one hour every day in looking and thinking of it; he took the ring in wantonness, but performed the condition with diligence; it wrought a wonder on him, and of a desperate ruffian he became a conscientious Christian. It were to be wished that men of all sorts would think more of death than they do, and not make that the farthest end of their thoughts, which should always be the nearest thought of their end; but to spend some time fixedly every day on the meditation of death, and then, by God's grace, they would find such an alteration in their lives and conversations, that there would be gladness in the church, peace in their own souls, and joy before the angels in Heaven for their conversion.

Theod. Zuingeri Theat. Hum. Vite, Lib. xxvii. *Nihil sic revocat a peccato,*
quam frequens mortis meditatio. *Aug., Lib. Exhortat.*

1073. *The Great Usefulness of Scripture Phrase.*

IT is very remarkable how God Himself, the greatest master of speech, and maker of it too, Exod. iv. 11, when He spake from Heaven at the transfiguration of His Christ, our Jesus, made use of these three several texts of Scripture in one breath, as in Mat.

xvii. 5, This is My beloved Son, Psalm xii. 7, in whom I am well pleased, Isaiah xlvi. 1, hear ye Him, Deut. xviii. 15. No doubt but God could have expatiated as He pleased, but this may reprove the curious queasiness of such nice ones, as disdain at the stately plainness of the Scripture, and to show of what authority Scripture phrase is with God. Happy then is that man, that minister, that can aptly utter his mind in pure Scripture phrase, in that heavenly dialect, the language of Canaan. It is not the froth of words, nor the ostentation of learning (though useful in its time and place), nor strong lines that will draw men up to Heaven; but strong arguments, and convincing downright truths, drawn out of the treasury of God's Word; as when a sermon is full of the bowels of Scripture, so that God and Christ may (as it were) seem to speak in the preacher.

T. Cartwright, in locum. Joh. Malcolmus in Acta. Qui vere prædicat necesse est ut omne quod loquitur ad divinæ auctoritatis fundamentum revo- cet, et in ea ædificium locutionis firmet. Greg. Moral. Lib. viii.

1074. *Conversion of a Sinner painfully wrought.*

IF a woman cannot be delivered of her child, which she hath carried but nine months in her womb, without pain and peril of life, though she conceived it in great pleasure, we must not think then to be delivered of sin, which is a man, an old man, a man that we have carried about in our hearts, ever since we were born, without any spiritual pain at all. The conversion of a sinner, Psalm li., is no such easy matter; there must be the broken heart, the contrite spirit, the mourning weed, the pale countenance, the melting eye, and the voice of lamentation: pain for sins past, pain for the iniquities of the wicked, pain for the abominations of the land and place where they live, pain to see the distractions both of church and state, and finally, pain for their absence from their heavenly country. These are the pangs and throes of the second birth, the dolours that attend the conversion of a sinner.

Stephen Denison's Serm. at St. Paul's. Strangulat inclusus dolor atque cor astuat intus. Ovid, Trist. v.

1075. *The Hypocrite characterised.*

THERE is mention made of a beast, called by the best translators chamois, Deut. xiv. 5, by some others cameleopard, a kind of camel that hath a horse's neck, an ox's foot, a camel's head, and

is spotted like a panther or a leopard. Just such are all hypocritical wretches, they have many shapes, wherein to act the part of their deep dissimulation. If you look upon their devotion, they appear to be saints ; in their dealings, you shall find them devils ; oracles in their discourse, goats in the bed, snares at the board, heavy censurers of others for slight faults, boasters of their own goodness, the beating of whose pulse in matters of piety is unequal ; in public actions—hard, strong, and quick ; in private matters—weak, soft, and dull ; shrinking in persecution, for painted faces cannot endure to come nigh the fire.

Plin. Nat. Hist. Lib. viii. cap. 18. Cōrn. a lapide in Deut.

1076. *Scripture Knowledge and Scripture Practice to go together.*

ERASMUS, in a Dialogue, makes mention of a swaggering ruffian, that would be thought a good Christian, whom he calls Cyclops Evangeliphorus, and says of him, that he had hanging at his girdle on one side, a new Testament, fairly gilt and bossed, on the other side, a bottle of rich sack. To convince him, he is asked, What if he were tied to carry that bottle always at his girdle, and never to taste of it, or to taste it only, and never to drink it down ; were not this a punishment as real as that of Tantalus was poetical ? But what if he did (as his manner was) drink soundly of it, would it not then warm his heart, quicken his spirits, and cheer his countenance ? Yes. But much more would that book do so, if he would but spiritually feed thereon, concoct, digest, and turn it into nutriment in his life and conversation. Otherwise, it was but a poor use and benefit that he made of his Bible, when one day in a rage he broke a fellow's head with it, that inveighed against the Gospel. Thus, alas, to carry a Bible in our hands, and not to have a lesson of it in our hearts, not to be mindful of the doctrine in our practice, were but to be like that ass, that carries rich burdens, and feeds upon thistles. In effect, a man knows no more than he does. Two things are the *esse* of a Christian—profession and practice of the truth. The best argument of our conversion, is our good conversation. The apostles did not only preach heavenly sermons, but did gracious deeds, and thereupon a whole book was written of them, called the Acts of the Apostles.

Des. Erasmi Colloquia. Egens benignæ Tantalus semper dapis. Horat. Epop. 17. Bis meminit legis qui memor est operis. Billius in Antholog. Sacra.

1077. Eloquence, if not Affected, an excellent Gift of God.

IT was certainly a great fault in Spyridon, Bishop of Cyprus (though otherwise a very godly man), that when Triphilius his brother bishop (more eloquent haply than himself) was preaching on that text of the paralytic, Take up thy bed and walk, Mark ii. 4, where instead of *κράββωτος*, he read *σκίμπτων*, (the words being synonymous), not brooking that he should vary the least tittle of the text, though for another of the self-same signification, said unto him, What, are thou better than Christ Himself, that used the word *κράββωτος* ? and thereupon rose up off his seat, and departed in great discontent. This was somewhat too much ; for certainly, there is some latitude, some Christian liberty left, wherein to expatriate. Eloquence, without all doubt, is a singular gift of God, if not affected, idolised, abused ; and becomes no man better than a divine, whose part it is, by the tongue of the learned, to time a word, and to set it upon its circumferences, Prov. xxv. 11, to declare unto a man his righteousness, when not one of a thousand can do it like him ; to seek to find out acceptable words, Eccl. xii. 10, 11, such as have goads and nails in them, being neither *lecta*, nor *neglecta*, too curious, nor too careless, because that God's holy things must be handled *sanctè magis quam scite*, with fear and reverence, rather than with wit and dalliance.

Theod. Beza in locum. *Niceph. Hist. Lib. viii. cap. 42.* *Rostra disertus amat.*

1078. Profession without Practice signifieth Nothing.

WHEN we see an image stand still without motion, be it the effigies or portraiture of any emperor or king, or (if possible to be contracted within the bounds of human limits) the picture of some commonwealth, exquisitely graven in metal, or painted out in lively colours ; we know, that for all the eyes, and mouth, and nose that it hath, it hath no life in it. So, when we see professors of religion, without the powerful practice of godliness ; and supreme officers of state, without the administration of justice, we know, and can safely conclude, that the life of God is not in them, that they are not actuated by any divine principle within, but are mere idols and images of vanity.

Hen. Leslie's Serm. at Court, 1627.

1079. *The Heart of a True Christian restless without Christ.*

THE sea works, the heavens move, the fire is active, only the earth stands still. Thus, the heart of man is always in motion and never rests, sleeping or waking, it fancieth more in a moment than all the men in the world are able to compass in many years. Lust enticeth it, vanity possesseth it, curiosity leads it away, anger disquiets it, concupiscence polluteth it, pleasure seduceth it, envy torments it, sorrow and sadness vex and molest it. *Atque hi sunt manus quos patitur*; for having set itself upon the right object, Christ Jesus, it is dispersed and scattered through many things, seeks for rest and finds none, till it return back unto Him that is the true rest indeed.

T. Bowyer's Serm. at St. Lawrence's, Jewry, London, 1631.

1080. *A Busy-body described.*

THE squirrel, as naturalists say, is a witty nimble creature, and some write of her that, because she cannot swim well, when she would cross a brook, she gets a piece of the bark of a tree, puts it into the water, and herself into it, as in a boat, and then holds up her bushy tail instead of a sail, that so the wind may drive her over. A busy active creature it is. And thus the pragmatical busy-body hath an oar in every man's boat, an eye on every man's window; is here, and there, and everywhere, but where he should be; is still busy, but never hath any thanks for his labour.

Olaus. Mag., Lib. xviii. cap. 18. Aliena curando, et quæ nihil ad illum pertinent. Terent.

1081. *God rewarding the Least Faithful Service done unto Him.*

NEBUCHADNEZZAR, the tyrant, going upon God's errand, Ezek. xxix. 18, shall have Egypt as his pay, for his pains at Tyre; and Simon of Cyrene, for that involuntary service he did our Saviour, in carrying His cross, Mark xv. 21, shall not only himself, but his two sons also, Rufus and Alexander, have a nail and a name in God's house, better than that of sons and of daughters. How much more then will God gratify, graciously accept, and liberally

reward the small offerings of His weak servants, when He sees them to proceed from great love. He takes goat's hair from some hands, as well as jewels ; and two mites from a mean body in as good part as two millions from those that are more able, to note that a ready heart sets a high price, with Him, upon a low present. Doth Job serve God for nought ? chap. i. 9. Doth any so much as shut the door, or kindle a fire upon His altar, unrewarded ? They do not. God is a liberal paymaster, and all His retributions are more than bountiful, even for the least of service that can be done unto Him.

J. Trapp, God's Love Tokens. Theod. Bexa in locum. Ante Dei oculos nunquam vacua est manus a munere, &c. Greg. Mor. Mal. i. 10.

1082. *God accepts the Meanest of Graces.*

ABEL offers unto God the firstlings of his flock, Gen. iv., and God had respect unto Abel and his offering ; though the earth was but newly cursed for the sin of man, yet God accepts the first fruits thereof, well knowing they were no such things, as were in the offerer's power to perform, but that which He had commanded the earth to yield. So shall those mean graces that are in us be accepted of God, though too much they savour of the naughtiness of our nature. And why so, but because they proceed from His special blessing, and are the work of His Spirit ? A great comfort for such as feel in themselves reluctancies, and spiritual assaults, by reason of the corruptions and imperfections that cleave unto the best things they do.

Hen. Leslie's Serm. at Court, 1627.

1083. *The Name of God to be had in Reverence.*

JEHOVAH is a name of great power and efficacy, a name that hath in it five vowels, without which no language can be expressed ; a name that hath in it also three syllables, to signify the Trinity of Persons, the eternity of God, One in Three, and Three in One ; a name of such dread and reverence amongst the Jews, that they tremble to name it, and therefore they used the name Adonai, Lord, in all their devotions. And thus ought every one to stand in awe, and sin not, Psalm iv. 6, by taking the name of God in vain, but to sing praises and honour, to remember, to declare, to

exalt, to praise and bless it, for holy and reverend, only worthy and excellent is His name.

D. Rayment's Serm. at St. Olave's, Southwark, 1630.

1084. *Slanderers discovered.*

IT is *Aelian*'s observation, how that men being in danger to be stung by scorpions, use to place their beds in water, yet the politic serpents have a device to reach them: they get up to the top of the house, where one takes hold, the next hangs at the end of him, a third upon the second, a fourth upon the third, and so making a kind of serpentine rope, they at the last wound the man. And thus it is, that amongst scandalisers and slanderers, one begins to whisper, another makes it a report, a third enlargeth it to a dangerous calumny, a fourth divulgeth it for a truth. So the innocent man's good name, which, like a merchant's wealth, got in many years, and lost in an hour, is maimed, and so secretly traduced, that it is somewhat hard to find out the villain that did it.

In Var. Hist. Ephr. Udall's Serm. at St. August., London, 1639.
Inimici famam non ita, ut nata est, ferunt. Plaut.

1085. *God only to be Eyed in the midst of Afflictions.*

JACOB, when he saw the angels ascending and descending, enquired who stood at the top of the ladder, and sent them, Gen. xxviii. 13. David, though he knew the second cause of the famine that fell out in his days to be the drought, yet he enquired of the Lord what should be the cause of that judgment, 2 Sam xxi. 1. And Job could discern God's arrows in Satan's hand, and God's hand on the arm of the Sabeen robbers, chap. i. So should we do in like case, see God in all our afflictions—in the visible means, see by faith the invisible Author, and not look so much upon the malice of men or rage of devils, as if either of them were unlimited; not upon chance, as if that idol were anything in the world, 1 Sam. vi. 9, or that things casual unto us were not fore-appointed by God, even to the least circumstance of the greatest or least affliction, to the falling of a hair off from our heads, Matt. v. 37.

J. Trapp, God's Love Tokens. *Ista ferenda tibi est, sic erat in fatis.*
Ovid, Fast.

1086. *Great Sins attended by Great Judgments.*

WHEN Calais was taken from England by the French, in the time of Charles the Fifth, one asked the English by way of scorn and derision, when they would win Calais again. A wise captain hearing it made this answer, *Cum vestra peccata erunt nostris majora*, When your sins shall be greater than ours, then there will be large hopes of gaining Calais again. And what then can we expect in this sinful land of ours? Were but our forefathers alive, they would blush to see such a degenerate posterity; their sins were ignorance, ours presumption; theirs omission, ours commission; they were righteous in respect of us, their hospitality is now converted into riot and luxury, their frugality into pride and prodigality, their simplicity into subtlety, their sincerity into hypocrisy, their charity into cruelty, their chastity into chambering, their modesty into wantonness, their sobriety into drunkenness, their church-building into church-robbing, their plain dealing into dissembling, their works of compassion into works of oppression. It is almost (if not altogether) out of fashion to be an honest man. Such, and so great, so transcendent, so superlative, so ripe are the sins of this nation, that it is high time for the angel to put in his sickle and reap, for God to pour down the heaviest of His judgments upon us.

Imperatorum Vitæ per Ph. Nepotem. *Joh. Hampton's Sermon at St. Paul's,*
 1626. *Ingentia flagitia, ingentia supplicia, &c.* *Augustin.*

1087. *The Mystery of the Blessed Trinity inconceivable.*

It is (though somewhat fabulously) recorded, that when St. Augustine was writing of the blessed Trinity, walking by the sea-side, he saw a little child digging a hole in the ground and taking water with a spoon out of the sea, poured it into the hole; St. Augustine demanded of the child, why he did so, and he answered, that he would lade the whole sea into it. The sea, said he, is too great, and the hole the spoon and the child too little. To whom the child replied thus: Just so art thou to write of the holy Trinity, and so vanished. Thus, whosoever thou art, canst thou empty the ocean of this great mystery into thy oyster-shell? canst thou define how the begetter should not be before the begotten? canst

thou dream how generation and proceeding differ ? how there should be a Trinity in unity and unity in Trinity, three in one and one in three ? This is a mystery of mysteries, not far to be dived into. It is impossible to sound the bottomless depth of such divine mysteries with the plummet of our short-lived and short-lined reason, or think to pierce the marble hardness of God's secrets, with the leaden point of our dull apprehension, yet so far as the Scriptures have revealed necessarily to be understood, we may look into it ; and to be sure, he that hath two or three walks a day upon Mount Tabor, and with holy Moses, converseth with God in three persons, on the Horeb of both Testaments ; shall find the peace of God the Father, the love of God the Son, and the fellowship of the Holy Ghost, to his eternal comfort.

Laurent. Surius in Vita S. Aug. xxviii. Inquirere de Trinitate perversa curiositas est ; sed credere et tenere sicut sancta Ecclesia, fides et securitas est. Bern. in Separat. Serv.

1088. *A Man to be Wise for Himself as well as for Others.*

WHEN an orator, with great store of wisdom, had bitterly declaimed against folly, and somewhat abused his auditors ; it was afterwards replied upon him by one of them, Sir, your discourse of folly may well be divided into three parts. One part you have declaimed against in all men, one part you have bestowed upon us, and the other part you have kept to yourself. Here was some wit in this ; but when a man shall commend wisdom to all his hearers, and keep no part of it to himself for his own exercise, is it not great madness ? for a man to have a full brain, and an empty heart ; a library of divinity in his head, and not so much as the least catechism in his conscience, is, as if one were to tell heads, and to number the company, and should forget to reckon himself. When an inheritance is to be divided among many children, will any co-heir set out the portions of the rest and forget his own ? We say for temporal things, when a man spends or gives away all, it was but his kind heart : but in the distribution of things spiritual, to leave ourselves none, argues not a kind but a stupid heart. Heavenly knowledge is not lost by communicating, we may give all and keep all. Lord enable us therefore to give so much as may make others rich in grace, and yet keep so much as may make ourselves rich in glory.

Z. Adam's Exposit. on 2 Peter. Hoc non est parta tueri. Bonum sui diffusivum. Arist.

1089. *To be Patient under God's Afflicting Hand, and why so.*

SAMUEL having told Eli of the destruction of his house, he said, 1 Sam. iii. 18, It is the Lord, let Him do what seemeth Him good. I was dumb, I opened not my mouth, saith David, because it was Thy doing. He knew that God's hand should be no further stretched out to smite than to save ; that as He might do what He pleased with him, so He would not overdo. *Pater est, si pater non esset* ; this cooled the boiling rage of the young man in Terence. Thus let every man sit down with the like consideration, and say within himself, Shall I not drink of the cup that my Father hath put into my hands ? stand under the cross that He hath laid on my shoulders ? stoop unto the yoke that He hath laid on my neck ? Bears and lions take blows from their keepers, and shall not I do the like from the keeper of Israel ? If I contend with my Maker, worse will come of it ; I cannot ward off His blow, nor grott myself up against His fire, I will therefore with meekness and silence, buckle and bow under His hand, and not make my crosses heavier than He hath made them by frowardness and impatience.

J. Trapp, God's Love-tokens. Psalm xxxix. Componite mentes Ad magnæ virtutis opus magnosque labores. Lucan, Pharsal. Lib. ix.

1090. *Sin of a Destructive Nature.*

WHEN Nicephorus Phocas had built a mighty strong wall about his palace for his own security, in the night time he heard a voice crying out unto him, ὦ Βασιλεῦ ἵψοις τὰ τείχη, &c., O Emperor, though thou buildest thy wall as high as the clouds, yet if sins be within, it will overthrow all. And most true it is, that all sin is of a destructive nature. What though our nation be in as good a posture as heart can wish, our navy ready, our ports and block-houses well fortified, our coasts guarded, all our beacons watched, all our castles repaired, all our men armed, and our land environed with a wall of iron about, yet if sins be within, if bribery, oppression, self interest, hatred, malice, &c., be in the midst of us, like those traitors in the Trojan horse, any one of them will do more hurt in one night, than ten thousand open enemies in ten years.

Cadreni Annales. Felix criminibus nullus erit diu. Ausonius. Tot. Shute, Serm., 1630.

1091. *Man's Happiness consisteth only in God's Free Election.*

OF Adam's three sons, Cain the eldest was extremely wicked, Gen. iv. Of Noah's three sons, the youngest was wicked. Of Terah's three sons, the middlemost was wicked. Thus it is neither the elder, nor the younger ; neither birth nor parentage ; age or condition, that can claim any interest in heaven, except they be elected of God before the beginning of the world. Happiness is not entailed upon any worldly relation, but he that hath made his election sure is a happy man.

J. Simson's Serm. at St. Olave's, Hart Street, London.

1092. *Glory to be given unto God only.*

PHARAOH ascribes much to Joseph, but Joseph quickly rids it off from himself, Gen. xli. 16, and sends it away to the right owner. So Daniel to Nebuchadnezzar, Dan. ii. 23. He blesseth God for the knowledge he hath, and so does not deny it, but he returns the praise to Him that gave it. David had his *Non nobis Domine.* And it is written of St. Bernard, that having done many wonders in France, he did thus put off all glory from himself : I have learned in the Scriptures (saith he) that signs are done, *vel per factos, vel per perfectos, ego nec fictionis, nec perfectionis mihi conscient sum :* let them have a good opinion of me, but give all the praise to God. Thus it is the greatest and the highest part of divine wisdom, to give God the glory of all our actions ; it is His own, why should He not have it ? As when Thales Milesius had imparted to some other philosopher an admirable discourse of Heaven, he freed his scholar from all reward but this ; that whosoever he divulged this secret, *Tibi non ascriperis, sed me ejus reperforem praedicaveris :* the invention itself, he was willing to communicate to others, but the honour of the invention he would keep to himself : *Ubi mea legis, me agnosce.* We have received all our wisdom, strength, honour, and wealth from God, 1 Cor. iv. 7, He requires no more but that we acknowledge the author, *Ubi meis uleris, me agnosce,* take thou the comfort of them, give me the glory. To do this, *summa ratio docet, et Christianos decet* ; the whole world is a great book of God's mercy, every benefit is a

lesson, and wheresoever we read it, let us be sure that He may have the glory.

In Vita ejus, Lib. iii. cap. 6. *Haud equidem tali me dignor honore. Virg.*
Diog. Laert. in Vita. *Quid habes quod non recepisti?* *Bern. in Serm.*

1093. *Children to be Begged of God by Prayer.*

IT is a Rabbinical observation that there are four special keys which the Lord reserveth in His own power: first, the key of rain, Deut. xxvii. 12; secondly, the key of food, Psalm civ. 28; thirdly, the key of the grave, 1 Sam. ii. 6; fourthly, the key of the heart, Acts xvi. 4. To which may be added, the key of the womb, Gen. xxx. 22. Hence it is that Abraham being childless, Gen. xv. 3, made his moan unto God; Isaac prayed for his wife because she was barren, Gen. xxv. 21; Hannah, Samuel's mother, poured out her soul when she had no child, 1 Sam. i. 10. This is the true course, this is the right way; first to the Lord, then to the means; and let all those that desire the blessing of increase seek it of God; it is He that openeth and shutteth the womb, the fruit of the womb is His reward, He maketh the barren woman to dwell with a family, and to be a joyful mother of children, Psalm cxiii. 9.

J. Plantavit, Florileg. Rabbinicum.

1094. *Parsimony in Times of Public Danger condemned.*

WHEN that imperial city of Constantinople was besieged by Mahomet the Great, the good emperor did what he could to the utmost of his power for the defence of the place, sold the very church plate and all his own jewels to pay the soldiers, then, with tears in his eyes, besought his covetous subjects to lend him supplies; they pleaded poverty, protested they had it not, that they were grown poor for want of trade; and thus, for want of what they might have well spared, both they and their city were lost, a city of that great wealth, that it is a proverb amongst the Turks at this day, if any man grow suddenly rich, "He hath been at the sacking of Constantinople." Such was the state of Constantinople then, and such will be hereafter the condition of any place or people, when, like silly passengers, they shall more regard their trifling fardels, than the ship they go in, *fortius diligentes res suas,*

quam seipso, loving their wealth more than themselves, more than their lives, their wives, their children, their country, nay, more than the Gospel itself, keeping their goods for their enemies to make merry withal, refusing to part with anything for their just defence, it is just with God that they should be exposed to all sorts of misery.

R. Knole's Hist. of the Turks. *R. Willan, Elijah's Wish.*

1095. *The Devil's Policy to Defile the Soul with Sin.*

It is said of the badger, otherwise called a brock, or a gray, that the fox and he cannot agree together by any means, for the fox will have him out of his hole, and what he cannot compass by might, he doth it by slight. The badger is no sooner gone out of his den to seek his food, but the fox goes in and fouleth it; whereupon the badger returning, and smelling out the fox's baseness, leaves his den to him, who enters and brings up all his cubs there. Such is the policy of the devil to defile the soul of man; he goeth about like a roaring lion, seeking whom he may devour, his main design is to throw Christ out of the soul, which is God's den, God's temple, God's house, and God's dwelling place; but because he cannot put Him out by force, he therefore dealeth craftily, by defiling the soul with noisome lusts, such as are a stink in the nostrils of God, whose pure eyes can endure no uncleanness, so that He departing thence, the devil enters therein, bringing forth sin upon sin, till all be brought to shame upon shame, and in the end confusion of face for ever.

Bartholomaeus de Proprietat. Rerum. *Ph. Edlin's Serm. at St. John's, Zachary, London, 1640.*

1096. *Reconciliation with God in Christ to be made sure.*

A RENEGADE son leaving his father, and living in foreign countries, was brought to want; and finding little charity among strangers, he was driven to work for his living. Industry brought in gains, and the sweetness of gain whetted on industry; soon he grew rich, became a merchant and dealt in traffic with divers nations, and among the rest with some of that nation where his father lived. Hearing news how potent and opulent his father was

grown, of his wealth and authority in the city, he resolves to steer his course thitherward. Four businesses he put into his head, one was to congratulate with his friends and allies, another to be merry with his old companions, the third to gather up his debts, the last and principal, to be reconciled to his father. Being arrived there, he follows his three former employments close, he fails in none of them ; but these did so wholly take up his time, that he quite forgot the main, the reconciliation to his father. The mariners on a sudden call aboard, the tide tarries no man, presently he must be shipped, and so leaves that business utterly undone. Thus we are all strangers on earth, our father is the Almighty King of Heaven, we are charged with but four businesses here in this world ; first, honestly to provide for ourselves and families ; secondly, to perform all just duties to our neighbours ; thirdly, to solace our hearts with the sober and thankful use of God's creatures ; fourthly, and chiefly of all, to serve our Maker in all holy obedience, to acknowledge our sins with humble penitence, to get His pardon through the merits of His Son Jesus. Now so it is, that we are diligent in the rest, we heap up riches, we sate ourselves with pleasures, we are indulgent to our bodies ; but for the matter of most moment, that of greatest concernment, the pleasing of God, the saving of souls, &c., we are as negligent as if they were not things considerable. Death calls us aboard, carries us away in his deep bottom, and the main business we came about is left uneffected. We cannot but confess all this, let us amend it ; and whatever become of our riches, of our pleasures, of our bodies, let us be sure of our reconciliation made with God in Christ Jesus.

Paul Wann's Serm. de Tempore. Unum necessarium sapissime oblitum.
Alphons. ab Avendano in Matth. Marc. de Pise, Encyclopaedia Moralis.
Multi sunt qui minus diligenda magis diligunt, &c. August.

1097. Husbands not to be Uxorius.

JEROME reporteth out of Seneca of one that was so uxorious that when he went abroad he would gird himself with his wife's hose garter, and could not endure her out of his sight, and must by all means drink of that side of the cup that she drank of, as the poet said of Paris, *Et qua tu biberas, hac ego parte bibi* : Where thou layest thy lips, there will I drink also ; but the good old father concludes thus : *Sapiens vir judicio debet amare non affectu*, A wise man must not love by fancy and affection, but by judgment and

discretion. Thus, as the proverb is, A man may love his house well, but not ride on the ridge of it ; he may delight in the beauty, and accept of the person of his wife, and say of her, as the friend of the spouse in the Canticles,*O thou fairest among women ; but he may not idolise her, he must not be so uxorious as Samson was, that was so besotted with foolish fondness to his wife, that he opened unto her the secrets of his heart, to his own confusion.

St. Jerome, Lib. iv., adver. Jovinian. circa finem. *Nunquam oportet*
virum sapientem mulieri remittere frenum. * *Cant. v. 9.*

1098. *Restitution, the Necessity thereof.*

THERE is a story of a man that gave much alms to the poor, who, walking one day very solitary, an angel met him in likeness of a man, and walking along with him, brought him at last to a deep valley, where was a pit burning with fire and brimstone, and therein three gibbets ; upon one of them did hang a man by the tongue, upon another a man by the hands, on the third hung no man at all. The good man much marvelling at the strangeness of such a sight, asked the angel what the men were that hanged in those tormenting flames. He told him that he which hanged by the tongue was his grandfather, which purchased the land and house wherein he now dwelt, by false oaths, lying, and perjury, and was therefore hanged by the tongue ; and that the other was his own father, who by strong hand kept that which his father before him had wickedly gotten ; and that the third gallows was prepared for him, unless he made restitution, and so the angel vanished. The man being left alone, went sadly home, and the next day sent for the true owners, and restored the lands unto them ; whereat his wife and children were much amazed, saying, that he would make them all beggars. O, says he, it is better to beg a little while in this world than to burn for ever in the world to come ; better to lose house and lands here, than to be deprived of God and goodness hereafter. This may be a story, but the moral is good, and setteth out unto us, that ill-gotten goods never prosper in the end, and that there is a necessity of restoring what hath been unjustly taken away. There are many stolen goods abroad, but few brought home to the right owners. Men's hands are like the fisher's flew, yea, like hell itself, which admits of no return. But let all men know, that ill-gotten metals are a strong bar to bolt Heaven's gates against them ; but when they are dis-

solved by a seasonable beneficence and restitution, those gates of glory fly open to their eternal comfort.

Speculum Exemplorum. *Anton. Dauroltii Catech. Historialis.* *Ephr. Udall's Serm. at Merc. Chap., 1640.* *Vivitur ex rapto.* *Ovid.*

1099. Riot and Excess condemned.

THERE is an old apostrophe, how Honestum, Utile, and Jucundum, would needs keep house together ; Honestum was to govern all, Utile to provide for all, and Jucundum to dress or prepare all. They had a very great household, yet maintained their charge, relieved the poor, and laid up somewhat for their posterity. All things went sweetly on, while Cheerfulness was the cook, Thriftiness the caterer, and Honesty the steward. If any of the family were disordered, Honesty reformed them ; if any lavish and unthrifthy, Frugality recovered them ; if any melancholy, Jucundum revived and cheered them. But after a while, this Jucundum getting a little head, begins to exceed in mirth, and falls out with Utile for short provision ; he had invited a number of fiddlers, jesters, players, tumblers, dancers, and must have extraordinary cheer for them. Utile refused to allow it, Jucundum would have it, and the quarrel grew hot. While Honestum was called to moderate the matter, this rabble came in, took Jucundum's part, snatched the keys out of Utile's hand, ransacked the coffers, exhausted the treasures, turned Honesty and Thrift out of doors, sang, danced, and drank, and threw, as they say, the house out at the windows. Thus the family broke, for just as Honestum and Utile went out, Beggary came in ; only these two erected a new house, and repaired their estates, to whom, not long after, Jucundum came a begging, but might not be admitted as one of the family, only was sent for sometimes to make them merry, and lived on their alms. The moral is easy ; frugality is the best fuel of hospitality, riot and excess are condemned, whereby many a good family hath been ruined ; let all the rest take warning.

T. Adam's Exposit. on 2 Peter. *Genetrix virtutum frugalitas.* *Justin. Lib. iii.*

1100. How God may be said to Will and Nill the Death and Punishment of a Sinner.

A MARINER in a storm would very fain save his goods, but to save the ship he heaves them overboard. A tender-hearted mother

corrects her child, whereas the stripes are deeper in her heart than in its flesh : as it was said of a judge, that, being to give sentence of death upon an offender, *Bonum quod nolo, facio*, I do that good which I would not. Thus God, more loving than the careful mariner, more tender than the indulgent mother, and more merciful than the pitiful judge, is willingly unwilling that any sinner should die. He punisheth no man as he is a man, but as he is a sinful man ; He loves him, yet turns him over to justice. It is God's work to punish, but it is withal His *opus alienum*, His strange work, His strange and foreign act, not His *εὐδοξία*, His good will and pleasure, His nature and property being to have mercy on all men, *Isaiah xxviii. 20.*

Jac. Merchantii Hort. Past.

1101. *Morning Prayers commended.*

SR. ORIGEN going to comfort and encourage a martyr that was to be tormented, was himself apprehended by the officers, and constrained either to offer to the idols, or to have his body abused by a blackamoor that was ready for that purpose, of which hard choice, to save his life, he bowed unto the idol. But afterwards making a sad confession of his life, he said that he went forth that morning, without making his prayers unto God, which he said he knew assuredly to be the cause of his falling into evil. And to say truth, he that committeth not himself to God's good guidance in the morning, may very well be without God's good blessing all the day after. The first thing that a man doth is to seek God, never think himself dressed till that be done. Let his soul have a morning's draught, as well as his body—I mean a morning prayer, to fence it against the infectious air of the world : *Prov. xxvii. 1*, tells the reason, Who can tell what a day (a big bellied day) may bring forth, whether judgment or mercy, good or bad. Therefore to make sure work, pray to God in the morning, and then come what will come, all shall be for the best.

Th. de Trugillo Thesaur. Concionat. Oratio matutina clavis diei, &c.

1102. *Faithful Servants of God, the Paucity of them.*

A GENTLEMAN having but one servant, thought him over-burdened with work, and therefore took another to help him ; now he had two, and one of them so trusted to the other's observance, that

they were often both missing, and the work was not done. Then he chose another ; now he had three, and was worse served than before, therefore he told his friend, When I had one servant I had a servant, when I had two I had but half an one, now I have three, I have never a one. Thus God hath many servants, but little good service done ; men do so trust, and thrust His work one upon another, that still it is not done. They say that many hands make light work ; but it is usually seen that many hands make slight work. God's holy name is blasphemed ; the hearer says, Let the magistrate look to it ; the magistrate says, Let the minister reprove it ; the minister says, Let the hearer reform it ; the company says, Let the offender himself answer it ; the offender says, *Curet nemo*, Let no man mind it. God hath so many seeming servants, that when His business comes to be done, not one of them can hardly be found that is faithful.

Mr. Goddard's Serm. at St. Gregory's, London, 1651. *Quaeque domus servis est plena superbis. Juven.*

1103. Men and Women are not to Wear each other's Apparel.

THERE was never yet to be found any occasion lawful for the changeable use of men's and women's garments, but one, and that St. Ambrose speaks of, thus it was :—A certain virgin of Antioch being condemned to the stews, because she would not sacrifice to the idols, prayed thus unto God, Lord, Thou which couldst stop the mouths of lions against Daniel, Thou also canst bridle the raging lusts of men ; and having thus prayed, there came in a soldier, and changed garments with her, using these words, *Quasi adulter ingressus, si vis, martyr egrediar*, I came in as an adulterer, and, if thou wilt, will go out as a martyr ; let us change garments, thy vesture shall make me a true soldier, mine shall keep thee a virgin : take thee an habit which shall hide thy womanhood, and consecrate my martyrdom. And by this means the virgin escaped and saved her virginity. But such occasions as this seldom fall out. And certainly, for women in masks and shows, to be apparelled as men, and men as women, hath been always a thing distasteful to them which are more sober minded, as Tertullian condemneth it directly, *Nullum cultum a Deo maledictum invenio, &c.*, I find no apparel (saith he) cursed of God, but a woman's in a man, according to that of Deut. xxii. 5, especially in shows

and plays ; further adding, out of another place, *Non amat falsum Auctor veritatis, &c.* The God of verity loves not falsity ; every thing that is counterfeit before Him is a kind of adultery.

Lib. ii. de Virginitate. *Rich. de Mediavilla, Clavis Cali.* *Lib. de Idolatria.*
Lib. de Spectaculis.

1104. *Sorrow that is True, is for the most part Silent.*

ST. BERNARD bewailing Gerhardus the monk, and his dearest brother, saith, At his death my heart failed me, *sed feci vim animo*, with much ado I dissembled my grief, lest affection should seem to overcome religion ; and whilst others wept abundantly, *secutus ego siccis oculis invisum funus*, myself followed with dry eyes the happy hearse ; bystanders with watery cheeks admiring, whilst they did not pity him, but me that lost him. Indeed, whereas tears and words fail, the blood leaveth the cheeks to comfort the heart, and speech giveth place to amazement. They are small miseries, when he that hath them can presently tell the world of them. Sorrow that is true, is for the most part silent. That observation of St. Peter is good, *Flevit sed tacuit*, He wept, but was silent, as if his eyes would in some sort tell, what his tongue could in no sort utter.

Serm. 26 in Cant. *Ille dolet vere qui sine teste dolet.* *Ovid.* *S. Ambros. Serm. 46.*

1105. *The known Law of any Nation to be the Rule of Obedience.*

IT was the observation of a wise (but unfortunate) peer of this nation, at the time of his trial before an honourable assembly, That if a man should pass down the Thames in a boat, and it be split upon an anchor, and a buoy being not set as a token that there is an anchor there ; that party that owns the anchor should, by the maritime law, give satisfaction for the damage done. But if it were marked out, then he must come upon his own peril. And thus it is, that the known laws of a nation, are made the rule of obedience to the people ; the plain law and letter of the statute, that tells where and what the crime is ; and by telling what it is, and what it is not, shows how to avoid it. For were it under

water, and not above, skulking only in the sense of some musty record, and not divulged, no human providence could avail, or prevent destruction.

Tho. Wentworth, Earl Strafford, anno 1641. Lex à legendo quia publice debet legi. Isidor.

1106. *No True Cause of Rejoicing in this World.*

THERE is a story of a certain king, that was never seen to laugh or smile, but in all places, amongst all persons, at all times, he was very pensive and sad. His queen being much troubled at his melancholy, requested a brother of his that he would ask him what was the cause of his continual sadness. He did so. The king put him off till the next day for an answer, and in the meantime caused a deep pit to be made, commanding his servants to fill it half full with fiery coals, and then causeth an old rotten board to be laid over it, and over the board to hang a two-edged sword, by a small slender thread, with the point downwards ; and close by the pit to set a table full of all manner of delicacies. His brother coming next day for an answer, was placed on the board, and four men with drawn swords about him, and withal the best music that could be had, to play before him. Then the king called to him, saying, Rejoice and be merry, O my brother, eat, drink, and laugh ; for here is pleasant being. But he replied and said, O my lord and king, how can I be merry, being in such danger on every side ? Then the king said, Look how it is now with thee, so it is always with me ; for if I look about me, I see the great and dreadful Judge, to whom I must give an account of all my thoughts, words, and deeds, good or evil. If I look under me, I see the endless torments of hell, wherein I shall be cast, if I die in my sins. If I look behind me, I see all the sins that ever I committed, and the time which unprofitably I have spent. If I look before me, I see my death every day approaching nearer and nearer unto my body. If I look on my right hand, I see my conscience accusing me of all that I have done, and left undone in this world. And if I look on my left hand, I see the creatures crying out for vengeance against me, because they groaned under my iniquities. Now then, cease henceforward to wonder why I cannot rejoice at the world, or anything in the world, but continue sad and heavy. Thus, did but men consider their estates, then would they find small cause to rejoice at anything which the world shall present, as a thing

delectable, but rather employment enough for Argus' eyes ; yet all little enough to weep for the miserable estate wherein they stand, by reason of sin and wickedness.

Dr. Lawrence's Serm. at St. Paul's, 1624. Quocunque auspicio nihil est nisi, &c. Ovid de Trist. Miscentur tristia latet. Ovid.

1107. *Controversies, especially in Matters of Religion, dangerous.*

ON the tombstone of the learned Sir Henry Wotton, late Provost of Eton College, it is thus inscribed : *Hic jacet hujus sententiae Auctor, Pruritas disputandi fit scabies Ecclesie*, Here lies the author of this sentence : The itch of Disputation becomes the scab of the Church. And very true. How is religion in a manner lost, in the controversies of religion ! For who is there, that had not rather seem learned in the controversies of religion, than conscientiable in the practice of religion, and that sets not more by a subtle head, than a sanctified heart ; that had not rather *disputare quam bene vivere*, dispute well than live well ? So that distraction in religion becomes destruction of religion.

Walter Curle Winton's Serm. at Court, 1632.

1108. *Daily Examination of Ourselves, the Comfort of it.*

SENECA tells of a Roman,¹ that kept his soul as clean as the best housewife keeps her house, every night sweeping out the dust, and washing all the vessels, examining his own soul, *Quod malum hodie sanasti ? qua parte melior es ?* What infirmity hast thou healed ? what fault hast thou done and not repented ? in what degree art thou bettered ? Then would he lie down with, *O quam gratus somnus, quam tranquillus !* With how welcome sleep, and how quiet rest, do I entertain the night ! And it were to be wished, that all men would do the like, to keep a day-book of all their actions and transactions in the world ; to commune with their own hearts, and not to sum up all their words and works in the day passed, with an *Omnia bene* (as churchwardens were wont to do,

¹ *Sextius.*

when they gave up their presentments) then would their night's rest be quiet, and then might they lie down in safety, for God Himself would keep them.

T. Adam's Exposit. on 2 Pet.

1109. *Repentant Tears Purging the Heart from Pollutions of Sin.*

THERE is mention made of a certain king that had an ox-stall which had not been cleansed in many years, and at last was grown so foul that it was thought all the industry of man could not clean it in a life-time. The king perceiving that, considered with himself, that if he could bring the river, which ran hard by his house, to run through it, that then it would quickly be emptied. No sooner was this conceived thus in his mind, but he sets upon the work, and after much expense, both of labour and money, brought the river to run through the ox-stall with a very swift current, so that in three days the house was cleared, and all the filth removed. Thus the heart of man, like that Augean stable, is filled with rottenness and pollution, but if true repentant tears do but run through it with a forcible current, they will drive down all putrefaction and uncleanness before them ; they are of such a purging nature, that as rain distilling from the clouds, clarifies the air, so they purify the heart, insomuch that if the men of this world were truly persuaded of the great benefit of true repentant tears, they would not by any means be hindered from weeping.

Des. Erasmi Adag. Chil. ii. Cent. 4. Augea bubile. Lucianus in Pseudo-mante. Rich. de Mediavilla, Clavis Cœli. Lavant lachrimæ delictum. Aug. super Luc., Lib. ix.

1110. *Scandalous and Seditious Books and Pamphlets fit for the Fire.*

AGESILAUS, when he saw the usurer's bonds and bills set all of a fire light, said, *Nunquam vidi ignem clariorum*, I never saw a brighter or a better fire in all my life. And it were heartily to be wished, that of all such scandalous, blasphemous, seditious books and pamphlets, that are daily vended amongst us, such as are fraught full of nothing but pestilent and bitter malice, and the most shameless desperate untruths that the devil, the father of lies, can help to invent, there were a fire made of them, as was of the Books of

curious Arts, Acts xix., the flames whereof perhaps might expiate some part of the author's offences, which otherwise would one day help to increase their torment in hell fire.

Xenophon. Walter Curle Winton's Serm. at Court, 1631.

111. *Men easily drawn by their own Natural Corruption.*

CALLISTA the strumpet thus bragged against Socrates : All thy philosophy cannot alienate one of my lovers from me, but my beauties can fetch many of thy scholars from thee. He made her this answer, No wonder, for thou temptest men to the pleasing path of perdition, but I persuade them to the troublesome way of virtue. And it is observed, that philosophers of divers sects turned to the Epicureans, but never did any Epicurean accept of any other sect of philosophy. Thus it is that men are easily drawn by their own natural corruption ; men are naturally disposed to be evil, to be holy and good is the difficulty. We are all of us born sinners, there is much ado to make us saints : for corrupt nature to adhere unto a doctrine that holdeth out carnal liberty, *facilis descensus*, there is no more wonder in it than for stones to fall downward, or sparks to fly upward ; but to mortify our earthly members, to deny ourselves, to forsake this present world, and cleave unto God, *hic labor, hoc opus est*, this goes against the hair, fain we would be saints, but we are loth to be holy.

Aelian, Var. Hist. Lib. xiii. Unicuique dedit vitium Natura creato. Proper. Lib. i. Eleg. 23.

1112. *To be Affected with the Falling of others into Sin.*

ST. BERNARD makes mention, in one of his homilies, of an old man, who, when he saw any man to sin, wept and lamented for him ; being asked why he grieved so for others, answered, *Hodie ille, cras ego*, He fell to-day, I may fall to-morrow. Thus, if men could be but affected with the falling of others into sin, it would rather draw blood than joy from their hearts, not knowing how soon God may withdraw His grace from them, and suffer them to fall as foul as any other ; besides, there is no greater sign of a reprobate than to laugh at sin and sinners, for he that can make wickedness his

chiefest pastime, and the faults of others his greatest joy, is no better than the devil that rejoiceth at the failings of God's children.

Homil. de Resurrect. Dom. *Regia res est miseris succurrere lapis.*
Dr. Laurence's Serm. at St. Paul's, 1624.

1113. *The World to be Contemned in regard of Heaven.*

THE eagle, a princely bird, of a piercing sight, a swift and lofty flight mounts upwards, setting light by the things that are below, never condescending to any of these inferior things, but when necessity compels, not when superfluity doth allure. Such an eagle was Zaccheus, that left his extortion, Matthew his toll-gathering, Peter all, such as used this world as if they used it not, wherewith to supply their necessary wants and no further. O happy change ! when men leave all for Him that is worth more than all ; though riches increase, yet they set not their hearts upon them, though their estates be changed, yet they are not changed, their desire is not to be rich unto this world, but unto God ; their bodies are below, but their hearts are above ; their lives here, but their conversations in Heaven.

C. Jansen. Harm. Evang., cap. 123. *Ulysses Aldrovand. Ornitholog.*
St. Bernard in presat. affix. lib. de Consil. ad Eugen.

1114. *Christian Modesty commendable.*

It is a worthy observation what Paulinus, a good man, answered to Sulpicius Severus, when he wrote unto him to send him his picture, *Erubesco pingere quod sum, non audeo pingere quod non sum*, modestly dispraising his own feature ; I must blush, said he, to picture myself as I am, and I scorn to picture myself as I am not. Here was a modest man and a modest disposition well met ; and it were heartily to be wished that the like frame of spirit were in the puff-paste Titulados of our times, rather to confess the unworthiness they have, than arrogantly to boast the worthiness they have not, pretending sanctity at the root of the tree, when no fruit but wickedness is seen on the branches, flattering themselves that their garments are of the holy fashion, their goings of the holy pace, their language of the holy style, and their hair of the holy cut, whilst their heart is all this while of an unholy metal.

St. Augustin. Ep. viii. *Modestia sane decet omnes omnium ordinum homines.*
P. Comin. Lib. i. *T. Adam's Exposit. on 2 Pet.*

1115. *Not to be Daunted at Afflictions.*

It is related of that valiant commander, Sir Horace Vere, late Baron of Tilbury, that when in the Palatinate a council of war was called, and there being debate whether they would fight or not, some Dutch lord said that the enemy had many pieces of ordnance planted in such a place, and therefore it was dangerous to fight: he replied, My Lords, if you fear the mouth of a cannon, you must never come into the field. Thus it is that in the service of God, men must not shrink or give back, because of difficulties in the way, and though it oftentimes so falleth out, that men fall into divers temptations, and those great ones too, as to despair of God's mercies, and so to lay violent hands upon themselves; yet a Christian courage must not be daunted at any crosses or afflictions, but endure constant to the end; for God is faithful and just, and will not suffer any man to be tempted above what he is able to endure, nor lay any more upon him then what he shall be able to bear.

Triumphs of Nassau. *J. Shute.* *D. Roger's Serm. at Cant.* 1633.
Superanda omnis fortuna ferendo est. *Vir. Æneid, Lib. v.*

1116. *The Law bringing Men to the sight of Themselves.*

THE swans of Thames and Po, beholding with a retorted neck their goodly feathers, think themselves *rarae aves in terris*; but when their black legs and feet are become the object of their sight, then they find that they are *nigris cygnis simillimæ*. So when men behold their lives in what they are commendable or tolerable, the Pharisee himself is not more proud than they, when they hear of the two tables of God's commandments, they can carry them as easily, as Samson did the gates of Gaza, *Judg. xvi. 3.* But when they look into the glass of the law of God, they find their strength to be but as other men's, then goes the hand to the breast, and the word from the mouth, O God be merciful to me a sinner. Away then (as Luther once said) with those antinomian conceits, that the law need not be taught in the times of the gospel. It is confessed that Christ is the end of the law; what end? *finis perficiens non interficiens*, an end not consuming,* but consummating, as Himself said, I came not to destroy the law, but to teach and do it, *Mat. v. 17.*

Lo. comp. tit. Antinom. * *Rom. x. 4.* *St. Augustin. contra Advers. Legis,*
Lib. vi. cap. 7.

1117. *The Painful Preacher's Poverty, the Idle Impropriator's Plenty.*

BEES make the honey, and drones suck the hive. It is said in Job, chap. 1, ver. 14, The oxen were ploughing and the asses feeding by them. What ! oxen plough the ground and asses reap the harvest. This is somewhat preposterous, yet so it is ; that laborious oxen, painful preachers ; spend their time in ploughing and preaching ; and lazy asses, idle impropriators, eat up all their labours, being always feeding ; great revenues belong to the contemplative convent, while the devout and active preacher is a mendicant, the diligent preacher lives in want of necessaries, whilst the lazy impropriator swells in all abundance.

D. Valentine's Serm. at St. Paul's, 1633. Aselli Ornantur phaleris dephalerantur equi.

1118. *Every Man to be Persuaded of his own Death.*

Two ships meeting on the sea, the men in either ship think themselves stand still, and the other to be swift of sail, whereas they both sail onward to the port intended, but the one faster than the other. Even so, men are as ships ; see we an old man with a staff in his hand stooping downward ? Alas, poor old man, say we, he cannot live long ; hear we a passing-bell toll ? there is one going out of the world ; visit we a sick friend ? we think he can hardly live till morning. Thus we think all other men are dying, and we only stand at stay ; whereas, God knows it, they may go a little before, and we are sure to follow after. John outruns Peter to the Sepulchre, but Peter is not far behind him, John xx. 4. Let every man then be thus persuaded of himself, that he shall and must die. None can be so sottish as to be persuaded that they shall never die, yet, which is a sad thing, there is none so old, but thinks he may live one year longer, and though in the general he say, All must die ; yet in the false numbering of his own particular days, he thinks to live for ever.

D. Roger's Serm. at Cant., 1633. Ante omnia cogita fragilitatem propriam. Bern. in Serm.

1119. *The Great Danger of any one Sin unrepented of.*

MANY planks well pinned and caulked, make the ship to float; one and but one leak not stopped will sink it; one wound struck Goliath dead, as well as three and twenty did Cæsar; one Delilah will do Samson as much spite as all the Philistines; one wheel broken spoils the whole clock; one vein's bleeding will let out all the vitals as well as more; one fly will spoil a whole box of ointment; one bitter herb all the pottage. By eating one apple Adam lost Paradise; one lick of honey endangered Jonathan's life; one Achan was a trouble to all Israel, Joshua vii. 23; one Jonah, if faulty, is lading too heavy for a whole ship. Thus one sin is enough to procure God's anger, and too much for one man to commit. And if God then take an account of one sin, let men have a care of all sin.

Sam. Buggs at St. Paul's, 1624. *Suetonius.*

1120. *Curses usually Fall on the Curser's own Head.*

DIogenes warned the bastard, when he saw him throwing stones at random among the people, to take heed he did not hit his own father. Such is the condition of all cursing men, such whose tongues run with great speed on the devil's errand, whose maledictions are shot out of their mouths, just like fool's bolts, not regarding where they light, whereas many times they fall upon their friends, their children, and very often upon themselves; or like ill-made pieces, which while men discharge at others they recoil in splinters upon their own faces, so that if every curse should stick a visible blister on the tongue, as it doth insensible ones on the soul, how many men's tongues would be too big for their mouths, and their mouths as an open sepulchre full of rottenness and putrefaction.

Laert. Diog. in Vita. *Nec enim lex justior ulla est.*

1121. *To be always Prepared for Death.*

It is reported of Sir John Burgh, a brave soldier, and a gentleman of a good family, who receiving a mortal wound in the Isle of Rees, and being advised not to fear death, but to prepare himself for

another world ; answered, I thank God, I fear not death, these thirty years together, I never rose out of my bed in the morning, that ever I made account to live till night. A religious and Christian-like practice well worthy imitation, that every day when a man awaketh, he should commend himself to God's protection, whether he live or die ; for at the evening none knoweth, whether that night's bed shall be his grave, or that night's sleep shall be his death ; therefore before his eyes do sleep, or his eye-lids take any slumber, or the temples of his head take rest, make his peace with God for all his sins, that whether he live or die, he may live and die to the Lord, and Jesus Christ may be to him advantage.

D. Roger's Serm. at Cant., 1633. Vive memor mortis, uti memor sis et salutis.
Auson.

1122. *The Sad Condition of Man falling away from God.*

COMETS and meteors that hang in the air, so long as they keep aloft in the firmament of heaven, they glitter and shine, and make a glorious and celestial lustre in the eyes of all beholders ; but if once they decline from that pitch, and fall down to the earth (as many times they do) they vanish and disappear, and come to nothing. Such is the case betwixt a man and his God, as long as a man holds in good terms with God, and sets his affections upon things above, Col. iii. 1, so long will God cast His favour upon him, and he shall shine as a light in the midst of a crooked and perverse generation, Phil. ii. 15. But if once he decline from that pitch, and fall down from a godly conversation, into an earthly, idle, ungodly disposition ; it is a venture, but his prosperity will fall away, and his latter end grow worse than his beginning.*

*Joh. Gore's Serm. at St. Paul's, 1632. * 2 Pet. ii. 20.*

1123. *The Madness of Ministers, Magistrates, &c. not to be guided by that Counsels they give to others.*

IT is fabled of a madman, that, talking with a lean meagre cook, he understood from him, what dainty dishes he dressed for his guests, and hearing that they were all fat, and fair liking, and thrived with it, he asked him why he did not feed on those meats himself, that he might be fat too. The cook answered, that, for

his part, he had no stomach. But the madman replies, Take heed how thou come near Bedlam; if the corrector find you, your punishment will be very sharp; for certainly you are madder than ever I was. Thus, it is no better than madness for ministers, magistrates, and others in places of eminence, to give light to others, and walk themselves in darkness; to distribute portions of meat to the family, and starve their own souls; to rescue others from the enemy, and suffer themselves to be taken; to forewarn others of the pit, whereinto themselves run headlong; to give good counsel to others, and not to be guided by that counsel themselves.

Oth. Melandri Foco Seria. Turpe est doctori cum culpa redarguit ipsum.

1124. *Christ nothing but Love all over.*

It is the observation of Sir Walter Raleigh, that if all the pictures and patterns of a merciless prince were lost in this world, they might all again be painted to the life, out of the story of King Henry the Eighth. But, on the other side, the Jews had such a high esteem of Esdras, that if mercy, love, and knowledge had put out their candle, at his brain they might light it again. Behold yet a greater than Esdras, Christ Jesus Himself. If all our love were extinguished, at His love we might easily rekindle it. Not a word that He spoke, not a work that He did, not a passion that He suffered, but was an argument, a character of His love. He brought love, He bought love, He exercised love, He bequeathed love, He died in love, He is all love.

Preface to History of the World. J. Plantavitii Florileg. Rabbinicum.
Christus amoris amor. Jac. Billius in Antholog. Sacra.

1125. *Needful Requisites, to make up a Profitable Hearer of God's Word.*

It is said of that princely Josiah, King Edward the Sixth, that his carriage in the public service of God was such that he constantly stood up at the hearing of God's Word, took notes, which he afterwards diligently perused, and wrought the sermon upon his affection, by serious meditation. Thus, it is not a bare sitting under the ordinance, a mere formal hearing of the Word, thinking, as too many do, that when the sermon is ended, all is done; but there must be attention of body, intention of mind, and retention of memory, which are indispensably required of all wisdom's

scholars, and are the most needful requisites to make up a profitable hearer of God's Word.

Acts and Mon. *J. Trapp on Prov.* *Auris bona est, qua libenter audit
utilia, &c. Bern. Epist.*

1126. Friendship to be made with God in Christ Jesus.

THE men of Tyre and Sidon (two rich and ancient cities of Phoenicia, on the coasts of Syria) when they heard Acts xii., that Herod was displeased with them, and intended to make war upon them, they made friendship with Blastus the king's chamberlain, and sought by all means possible to get into favour with him again ; and why ? Because, said they, our lands are nourished by the lands of the king. And this is our case, our lands, our lives, our liberties, and all that we have are nourished and sustained by the King of Heaven ; therefore, when we know that He is displeased with us, as justly He may, for, as David saith, we provoke Him every day,* then let us do as they did, as they made a friend of Blastus, so let us make friendship with Jesus Christ, and desire Him to help us into God's favour and protection.

Joh. Gore's Serm. at St. Paul's, 1633. *Omnia habemus in Christo, &c.*
Ambros. ** Psalm lxxviii. 40.*

1127. Heaven—Men Desirous to be there, but will not take Pains to come thither.

SABELLICUS, in his History, brings in C. Flaminius playing upon Philoxomenes, that he had *pulchras manus, et pulchra crura, sed ventrem non habuit*, he had goodly arms, and strong thighs, but he had no belly. He meant that Philoxomenes had brave and valiant soldiers, fair troops of horse and foot, but wanted that which is the sinews of war, he had no money to pay them. It may be inverted upon us, for we are all belly, full of appetite and desire to happiness ; but we have neither hands nor feet, we will neither move nor labour to attain to that happiness ; we have fat desires, but lean endeavours ; fain would be in Heaven, but we will take no pains for it, nor seek the way to it ; we make account to go up to Heaven in a whirlwind, or as passengers at sea, be brought to the haven sleeping ; to win Heaven without working, to be crowned without striving, to dine with the devil,

and sup with Abraham, Isaac, and Jacob in the Kingdom of Heaven ; by all means we must die the death of the righteous, but by no means live the life of the godly ; nay if death do but offer to prefer us to Heaven, we will none of it, we thank him heartily, we refuse him with deprecations, and fortify ourselves against him with antidotes and preservatives : so that it may very well be put to the question, Where is our desire for Heaven, when we rather die, *necessitatis vinculo, quam voluntatis obsequio* ; instead of looking for it, we look from it, and then only pretend a faint desire to it, when we can make no other shift, but that we must needs venture on it ?

T. Adam's Exposit. on 2 Pet. *Tit. Livius.* *O si, O si, otiosi.* *Non est ad astra mollis e terris via.* *Sen. Herc. Fur.* *Mortem optare, malum, timere pejus.* *Sen. Oedip.*

1128. *To be Charitable to the Poor and Needy.*

THE Jews, at this day, though banished their own country, and destitute of a Levitical priesthood, yet those that will be reputed religious among them, distribute the tenth of their increase unto the poor, being persuaded that God doth bless their increase the more ; for their usual proverb is, *Decima, ut dives fias*, Pay thy tithes that thou mayest be rich. Nay, says Philo the Jew, They came so willingly to give up their tithes unto God, as if they had been to have received a gratuity from men. If then there be such devout Jews, that having neither house nor home, priest or temple, and without Christ in the world, so charitable to the poor, then how much more suitable will it be for Christians that live in gospel-times to relieve the poor members of Jesus Christ, to honour the Lord with their substance, freely expending it in pious and charitable uses, whereby their barns shall be filled, and they made great gainers in the end ? *

J. Plantavit. Florileg. Rab *Philo de Sacerdot. Honora. Lib. ii.* *Pauperibus semper clementem porrige dextram.* * *Eccles. v. 9.*

1129. *Why God suffereth the Dearest of His Children to want Outward Things.*

IT is written of the pine tree, that if the bark be pulled off, it will last a long time, else it rots. So God sees, that many a man, if he had his bark upon him, if he had the wealth of the world about him, a penny in his purse, and a friend at court, it would rot him,

corrupt him, and make him worse ; therefore God is fain to bark him, and peel him, to keep him naked, and bare, and poor, that his soul may prosper the better. For indeed, many times it so falls out, (and a man shall find it so) that his soul prospers best, when his body prospers worst.

Theophrast. de Plantis. Lib. iii. Semper Deus hic nos vulnerat, quis salutem perpetuam preparat. Isid. Soliloqu. Lib. i.

1130. *Men to be Compassionate one towards another.*

IT was an act of Licinius, one of the Roman tribunes, whether more cruel or foolish, let the world judge, that when Christians were put to their torture, he forbade all the lookers on to show the least pity towards them, threatening the same pains to them that did show it, which the martyrs then suffered. His malice was greater than his power ; for he could not hinder those from suffering with them, that daily suffer in them. And this is the way that all good Christians are to walk in ; if they cannot, through disability, relieve others with their goods, which is mercy of contribution ; yet what can hinder their comfortable words to them, which is the mercy of consolation ; or their prayers and tears for them, which is the mercy of intercession, or their pity and sensible sympathy with their grief, which is the mercy of compassion.

Coccius Sabellicus, Lib. viii. En. 2. P. Lætus de Repub. Rom. Rich. de Mediavilla, Clav. Si doles condoleo, &c. Bern. de Consolat. ad Eugen.

1131. *The Impartiality of Death.*

IN the reign of King Henry the Sixth, there is mention made of Henry Beaufort, that rich and wretched cardinal, who, lying on his deathbed, and perceiving his time to be but short, expostulated with himself thus :—Wherefore should I die, being thus rich ? if the whole world were able to save my life, I am able either by policy to get it, or by riches to buy it. Fie, fie, said he, will not death be hired ? will money do nothing ? No, such is the impartiality of death, that ready money will do nothing ; there is no protection against the arrest of death. So true is that which one (a grammarian) writeth wittily of every son of Adam, that being able to decline all other nouns in every case, he could decline death in no case. Never was there orator so eloquent, nor monarch so

potent, that could either persuade or withstand the stroke of death when it came.

Guil. Halli, Chron. in Vita Hen. VI. Rigidum jus est et inevitabile mortis.
Ovidius ad Livium.

1132. *Unhappy Prosperity of the Wicked.*

IT is David's observation, that the wicked are in great prosperity, and flourish like a green bay tree, which is well known to be green all the winter long, when oak trees, and apple trees, and all other far more profitable and fruitful trees do wither, decay, and shed their leaves, stand naked and bare, and look as if they were rotten and dead ; then it is that the bay tree looks as fresh and green as it were in the midst of the spring. So fares it with all wicked men in such winter times of the world as we are now in, they prosper, and God sends them no cross, nor disease, nor judgment, to interrupt them, but lets them take their swing in the very height of their rebellion against Him ; when many a poor Christian is fain to fast and fare hard, and go with many a hungry meal to bed, then it is that God suffers a company of flagitious villains, such as are *mercatores humanarum calamitatum*, that make merchandise of poor men's miseries, to have their will without control, and to thrive and to have a great deal of outward unhappy prosperity.

Psalm xxxvii. 35. *J. Gore's Serm. at St. Paul's, 1633.* *Prosperum ac felix scelus.* *Sen.* *Heu cæcæ mentes tumefactaque crura secundis.*
Silius Ital. i.

1133. *Heaven—the Way to it through Tribulation.*

JONATHAN and his armour-bearer being upon their march against the Philistines, were to pass betwixt two rocks, 1 Sam. xiv. 4. the one called Bozez, which signifies dirty ; the other called Seneh, which signifies thorny ; a hard passage. But on they went (as we say) through thick and thin, and at last gained the victory. The Israelites were first brought to the bitter waters of Marah, before they might taste of the pleasant fountains, or the milk and honey of Canaan.* And in vain shall any man expect the river of God's pleasures, before he hath pledged Christ in the cup of bitterness. When we have pledged him in His gall and vinegar, then He will drink to us in the new wine of His kingdom.† He that is the door and the way,‡ hath taught us, that there is but one way, one

door, one passage to Heaven, and that a strait one; through which, though we do pass with much pressure and tugging, having our superfluous rags torn away from us here, in the crowd of this world; yet we shall be happy. He that will be knighted, must kneel for it; and he that will enter in at the strait gate, must crowd for it; a gate made so on purpose, narrow and hard in the entrance, yet, after we are entered, wide and glorious, that after our pain, our joy may be the sweeter.

* *Exod. xv. 23. T. Adam's Exposit. on 2 Pet.* † *Luke xxii. 18. ‡ John x. 7. § Matth. vii. 13. Itur ad aethereas per magna pericula sedes. Verinus.*

1134. *The Scriptures not to be Played with.*

It was simply done of Cardinal Bobba, who, speaking in commendation of the library at Bononia (which, being a very spacious room, hath under it a victualling house, and under that a wine cellar), thought he had hit it, in applying that text, Prov. ix. 2, Wisdom hath built her house, hath mingled her wine, and furnished her table. The rudeness of this application did not in the least become the gravity of a red hat. But let all such know that *non est bonum ludere cum sanctis*, there is no jesting with edge-tools, no playing with the two-edged sword of God's Word. Is there no place but the font, for a man to wash his hands in? no cup but the chalice to drink healths in? Certainly they were ordained for a better use, and the Scriptures penned for a better end than to be played with.

Ang. Rocca, Descript. Bibliothec. Vaticanae. Procul hinc, procul este profani. Ovid. Th. Fuller's Holy State.

1135. *Uncertain Prosperity of the Wicked.*

A MAN that stands *in lubrico*, in a slippery place, as on ice or glass, shall have much ado to keep himself upright, though nobody touch him; but if one should come upon him unawares, and give him a sudden jostle, or a sudden rush, he hath no power in the world to uphold himself, but must fall, and that dangerously. And this is the case of wicked wealthy men, such as are laden with ease and honour; such as are blest, like Esau, with the dew of Heaven, and fatness of the earth. Such graceless ruffians as feast without fear, drink without measure, swear without feeling, live without God, thinking that they are *ἀσάλευτοι*, unmovable, and

fastened on a rock, that never shall be moved. But they are deceived. God, that knows their standing, tells us He hath set them in slippery places, Psalm lxxiii. 18, and it will not be long ere He send some death, some judgment, some evil angel or other to give them such a sudden jostle, such a sudden rush, that without great mercy on His part, and great repentance on their part, they must fall irrecoverably into the pit of hell for ever.

Joh. Gor's Serm. at Merc. Chap., London, 1634. *Tu quoque fac timeas it que tibi lata videntur, Dum loqueris, fieri tristia posse puta,* *Ovid.*

1136. *Atheism will unman any Man.*

TAKE a dog, and mark what a generosity and courage he will put on when he is maintained by a man, who is to him instead of a God, or at least *melior natura*; whereby it is manifest that the poor creature, without the confidence of a better nature than his own, could never be so courageous. Thus it is with man, when he rolleth himself upon God, and resteth on His divine protection, then he gathers a force and ability which human nature itself could never attain ; but when with the fool he shall say in his heart (though he believes otherwise) that there is no God, Psalm xiv. 1, then he destroys the nobility of man ; for man is akin to the beasts by his body, and if he be not akin to God by his soul, he is a base and ignoble creature ; atheism will unman any man, and deject anything that is the advancement of human nature.

Gab. Inchini Scala Cæli.

1137. *Riches Ill-gotten never Prosper.*

It is related of Tecelius, the Pope's pardon-monger in Germany, that having by sale of indulgences scraped together a vast sum of money, and returning for Rome, was met and eased of his cash by an odd fellow, who being afterwards apprehended and prosecuted as a felon, produced a pardon not only for sins past, but sins to come, granted unto him by Tecelius himself, and being thereupon acquitted by the judge, enjoyed the booty, which being ill-gotten was as wickedly spent : and thus it is that ill-gotten goods seldom prosper, they have a poisonous operation in them, bringing up the good food together with the ill humours, Job xx. 15. He that hath any such, hath but locked up a thief in his closet, that will rob him of all that he hath ; he may heap up silver as the dust, and prepare raiment as the clay, Job xxvii. 16 ; he may prepare it, but the just

shall put it on, and the innocent shall divide the silver. For when a man out of a covetous desire of gain shall make a marriage with mammon, and give a bill of divorce to Jesus Christ, care not which way nor how he scrapes up wealth, so as he have it, then it is just with God to blast his hopes, and blow upon his estate that all shall come to nought.

J. Trapp's Com. on Proverbs. De male quasitis vix gaudet, &c.

1138. *God only Heareth and Answereth the Prayers of His People.*

IT is a pretty observation that St. Augustine makes out of the parable proposed by our Saviour, where he that knocked at midnight to borrow bread of his neighbour found all the whole family asleep, only the master of the house was awake, and he answered and opened, and gave him that he craved, though it was an unseasonable time: *nullus de janitoribus respondit*; none of all the porters, none of all the servants, none of all the children made him any answer; they were all asleep, only the Master was awake, and heard when he called. Just so it fares with us when we knock and call at the doors of Heaven for any mercy, none of all the prophets or apostles, none of the blessed saints departed make us any answer: alas, they hear us not, they sleep in peace, and are at rest from their labours, only God Almighty, who is the Master and Maker of that blessed family, He and only He doth hear and answer at what time soever we cry unto Him; call when we will, He is always awake to hear us.

Luke xi. Joh. Gore's Serm. at St. Peter's, Cornhill, London, 1634. Precis est justae exauditor Deus solus. Menand.

1139. *Happiness and Blessedness the only things desirable.*

ST. AUGUSTINE hath the story of a histrionical mountebank, that to get spectators and money by them, promised to tell them the next day what they most desired. The theatre being full of people and their minds full of expectation, what was the device? *Viti vultis emere et care vendere*, You would all buy cheap, and sell dear. But by Mr. Mountebank's leave, this holds not; for the good man in a famine will buy corn dear, and sell it to the poor cheap. And on the other side, the unthrift will sell his inheritance

cheap, and buy vanities at a very dear rate. Now, if he had told them, *Beati vallis esse*, You would all be happy, this had been a full satisfaction. Blessedness is every man's desire ; now whosoever hath the sun, hath the light of the sun ; he cannot want water that hath the fountain, and he that hath God shall be sure of blessedness. It is therefore every man's part to cleave to this blessed God, who will deliver him from sin and hell, which is blessedness begun, and bring him to salvation and Heaven, which is blessedness consummate.

T. Adam's Exposit. on 2 Pet. 1. 3. *Qui Deum habet, habentem omnia habet.* *Aug.*

1140. *The Just Reward of Treachery and False Dealing.*

PHILIP, Duke of Austria, paid the ambassadors of Charles the Fourth, who had betrayed their trust, in counterfeit coin, whereof when they complained, it is answered, That false coin is good enough for false knaves. James the First, King of Scots, was murdered in Perth, by Walter, Earl of Athole, in hope to have the crown, and crowned he was indeed, but with a crown of red hot iron clapped upon his head, being one of the tortures wherewith he ended at once his wicked days and devices. And Guy Fawkes, that Spanish pioneer, should have received his reward of £500 at an appointed place in Surrey, but instead thereof he had been paid home with a brace of bullets for his good service, if justice had not come in with a halter by way of prevention. Thus traitors have always become odious, though the treason were commodious. Let those kill-Christians, and those state traitors, Sheba, Shebna, &c., all disturbers of present government, be never so industrious in contrivance, never so confident in the effecting of their treacherous designs, let them plot on, whet their wits, beat their brains, associate, confederate, take counsel together, break vows, promises, and covenants, swear and forswear, yet all shall come to nought, *toto errant calo*, they are heavenly wide, quite out, they shall miss of their purpose, and meet with disappointment, and the just judgments of God upon them and their posterity in the conclusion.

David. Parei Hist. Profan. Medul. Hect. Bothii Hist. Scotica. In his examination before the L. L. of his Majesty's Council. Psalm ii. 3. Trapp's Com. on Proverbs. Quam brevibus pereunt ingentia causis Imperium tanto quæsitus sanguine, &c. Claud. 2 Rus.

1141. *The Great Danger of Slighting Church Assemblies.*

ST. AUGUSTINE, out of the parable concerning the man that fell amongst thieves, Luke x. 30, and was wounded and left half dead, notes of him that he was going down from Jerusalem to Jericho, from the church, I warrant you : Jerusalem was the church of God, the holy city, Psalm lxxxvii. 3 ; Jericho was a cursed place, branded with an ancient curse since the days of Joshua, Josh. vi. 17, and thither lay his journey ; whereupon St. Augustine notes, *Si non descendisset, fortasse in latrones non incidisset*, Had he not been descending, and going downward from God, and from His church, peradventure he had not fallen into the hands of thieves ; God would have protected him, the Lord would have safe-guarded him, that no evil should have betided him ; but because he was going from the church to a cursed place, and like enough about a naughty business, therefore God gave him over. As many therefore as desire God's protection and blessing, let them resort to the church to serve and seek Him.

M. Gore's Serm. at St. Paul's, 1634. *Templa petas supplex et venerare Deum.*
G. Lilius de Moribus.

1142. *Conversion of a Sinner not Wrought all at once.*

SUPPOSE it now midnight, and the sun with the antipodes, he doth not presently mount up to the height of our heaven, and make it noon-day, but first it is twilight, then the day dawns, and the sun rises, and yet looks with weaker eyes, before he shine out in his full glory. We do not to-day sweat with summer, and be shaken with the fury of the winter to-morrow ; but it comes on with soft paces, the day grows shorter, the sun's force weaker, cold dews and white frosts precede the extremity of hardness. Now it is most true that Christ is able, in a moment, of sinners on earth, to make men saints in Heaven, as he wrought upon that dying malefactor, Luke xxiii. 43. Some may make sudden leaps, and of furious sinners become zealous professors in a trice ; of such we may be charitably jealous, yet *Non ad altum per saltum*, Holiness shoots not up like Jonah's gourd in a night, God is the God of order, not of confusion, and nature is not suffered to run out of one extreme into another, but by a medium ; that ordinary way

whereby men walk from the state of sin, to the state of glory, is the state of grace. So our conversion is by soft and scarce sensible beginnings, albeit no part after part, yet degree after degree, in every part, by gentle soakings in of goodness ; in every degree, by growing up to maturity and ripeness.

*T. Adam's Exposit. on 2 Peter. Tres modi sunt conversorum, inchoatio, mali-
etas, atque perfectio, &c. Greg. Mor. xxvi.*

1143. *Not to Answer one Angry Word with another.*

ADRIAN, the emperor, gave the crier great thanks, who, when he was bidden to quiet the tumultuous people with an imperious *Σιωπήσατε*, Hold your tongues, he held out his hand only ; and when the people listened with great silence (as the manner was) to hear the cry, *Hoc vero, inquit, princeps vult*, This is that, said he, the emperor requires of you, viz., to be silent. And this is the ready way to make all quiet, a soft answer pacifies wrath, Prov. xv. 1. It was Abigail's gentle apology that disarmed David's fury, 1 Sam. xxv. 32 ; and Gideon's mild and modest answer that stilled the hot and hasty Ephraimites, Judg. viii. 24. Lay but a flint upon a pillow and you break it easily, but hard to hard will never do the deed. It is not the vying one angry word with another ; grievous words stir up strife ; harsh and angry words cast oil upon the flame, set the passions afloat, and then *fertur equis auriga*, there is no hope, not one wise word to be expected.

*Dio. in Vita Adriani. Xyphilin. Male cuncta ministrat Impetus.
Stat. Theb. viii.*

1144. *The Completest Armed Man of War Naked without God's Protection.*

It is said (Exod. xxxii. 25), That Moses saw the people were naked after their sin. How naked ? *Non veste sed gratia et præsidio Dei*, they were naked not so much for want of clothes, arms, and other furniture of war, as for want of grace, favour, and protection of God Almighty, and no doubt, (as one¹ very well observeth) *Si tunc irruissent hostes*, if their enemies had then fallen upon them, they had most shamefully foiled them. Then let those that are soldiers and men of war, if they desire that their warfare should

¹ J. Ferus.

prosper, and that God should cover their heads in the day of battle, let them be sure of the goodness of their cause, that their quarrel be *pro veris et licitis*, for things true and lawful, that they seek to God, before they set upon their enemies. For let a man be never so well clothed, never so well armed and weaponed, if he be stripped of God's protection by sin, he lies naked and open to all disasters whatsoever.

Franc. Junius in locum. *Sed quod dolendum est, queritur belli exitus, non causa.*
Sen. Herc. Fur. *Protegente Deo, bene armatus est homo.* *Aug.*

1145. *Works of Mercy very rare to be found amongst us.*

THERE are a kind of almanacs (such as stationers call blanks), full of letters red and black on the one side, but on the other side there is fair paper, a waste empty page to write whatsoever a man pleaseth, though seldom it is that any word of God be there inserted. Such are the daybooks that most men keep; on the one side you shall find item so much spent upon pride and so much paid away at gaming, so much upon revenge, so much upon hawks, so much upon hounds, and so much upon something else, that sounds somewhat near that way; but when it comes to a work of mercy, what hath been done for God? what for Christ? what for His poor distressed members? what for the advancement of religion, or any pious work or service? O then the book appears *blancatus quasi lilius*, a mere blank, ciphers, or little else to purpose are to be seen in it.

R. Harris' Serm. at St. Mary's, Spital, 1642. *Terras Astraea reliquit.*
Ovid. Philosopho triobolum. *Erasm. Adag.*

1146. *Eloquence not to be Abused.*

EDWARD, Duke of Buckingham, being dispatched with instructions from the court, came to the city of London, and there at a common hall spake largely on the behalf of that usurper Richard III.; but all the commendations that he got for his labour was, that no man could deliver so much bad matter in such good words and quaint phrase, *Eloquentiae satis, sapientiae parum*, that he showeth a great deal of wit, but little wisdom in so doing. Thus it is that the tongue was given to a better purpose; 'twas David's glory, and he used it accordingly. Eloquence wisely ordered is very com-

mendable and availeth much, The tongue of the wise useth knowledge, Prov. xv. 2, *i.e.*, deals kindly with her, offers her no abuse by venting her unseasonably, and making her over-cheap and little set by ; but eloquence abused, fits the pulpit rather with words than in matter, and makes others that (more is the pity) might better improve their education, instead of Christian lawyers, become heathen orators ; so that it may well be termed the attorney general, that makes a good cause seem bad, and a bad far better than in truth it is.

Sir T. More, in Vita. *T. Cartwright, in locum.* *Optima est eloquentia, que non ostentat ingenium docentis sed rem aptissime, &c. Aug. in Simil.*

1147. *The Poor Debtor's Comfort.*

THERE came a man of God to Amaziah, 2 Chron. xxv. 9, and forbids him, that by no means he should take the Ephraimites into the battle against the Edomites, because God was not with them. O, but then, says Amaziah, what shall I do for the hundred talents which I gave them for their help (every talent of silver being worth £375 and that of gold £4500, a very considerable sum). No matter: says the prophet, cannot God give thee more than this ? So it may be said to all that tremble at the inundation of debt that is upon them, that are perplexed and entangled in a labyrinth of engagements, so that they can see no outgate, no passage, no way to escape ; God, if He be truly sought unto, can give a happy issue, more than the debt comes to, can do more than they are aware of ; when they know not how to be delivered ; when they know of no evasion, nor have any means or power in their view, let but earnest prayer be joined with frugality, skill and industry, and they are sure to be delivered.

Providebit Deus. *In monte videbitur Jehovah.*

1148. *Works of Mercy, not to be Put off from one to another.*

It is usual that when men meet together at a tavern or alehouse, upon some occasion, by way of kindness, to drink or feast together, then happy is that man when the reckoning is brought, that can be rid of his money first. I'll pay, says one ; I'll pay, says another ; you shall not pay a penny, says a third, I'll pay all, &c. ; and so it grows sometimes very near unto a quarrel, because one man cannot spend his money before another. Thus in works of kindness

and merry meeting. But come to a work of mercy, how is it then? Is the money upon the table? is every man ready to throw down, and make it a leading case to the rest of the company? No such matter, one puts it off to another: alas, I am in debt, says one; I have no money about me, says another; then every finger is a thumb, and it is such a while before anything will be got out, that it would trouble anyone to behold it. Then the question is not, Who shall be first, but, Who shall be last? A sad thing! that in way of courtesy any man should be thus free, and when it comes to a work of mercy, thus bound up.

R. Harris' Serm. at St. Mary's, Spital, 1642. *Quum nemini obtrudi potest
itum ad inferiores.*

1149. *God to be Feared in His Judgments.*

It is said of Queen Elizabeth, she was so reserved, that all about her stood in a reverent awe of her very presence and aspect; but how much more of her least frown and check, wherewith some of them, who thought they might best presume of her favour, have been so suddenly daunted and planet-stricken, that they could not lay down the grief thereof, but in their graves. One of these was Sir Christopher Hatton, Lord Chancellor, who died of a flux of urine, with grief of mind; neither could the queen, having once cast him down with a word, raise him up again, though she visited and comforted him in the time of his sickness. O! but when the lion roars, shall not the beasts of the forest tremble? Amos iii. 8. Shall the judgments of God be abroad in the world, and the people not learn righteousness? Isaiah xxvi. 10. Shall the frowns of any mortal wight be matter of discontent, and shall the angry countenance of the immortal God be passed by unregarded? It must not be. He that was, and is, Wonderful, the Counsellor, Isaiah ix. 6, made it out for comfortable advice, Fear not them which kill the body, but are not able to kill the soul; but rather fear Him, which is able to destroy both body and soul in hell, Matth. x. 28.

Guil. Camdeni Elizabeth.

1150. *Conscience to be looked on as a Register of all our Actions.*

It is recorded of that reverend martyr, Bishop Latimer, that he took especial care in the placing of his words before Bonner, because he heard the pen walking in the chimney, behind the cloth,

setting down all (it may be more than) he said. So ought we circumspectly to look to all our sayings and doings; for conscience, as a scribe or register, sitting in the closet of our hearts, with pen in hand, makes a diurnal of all our ways, sets down the time when, the place where, the manner how, things were performed; and that so clear and evident, that go where we will, do what we can, the characters of them shall never be cancelled or razed out, till God appear in judgment.

Acts and Mon. *M. Carpenter's Serm. at Taunton Assizes, 1628.* *Conscientia est codex in quo peccata quotidiana scribuntur.* *Bern. in Cant.*

1151. *Trades and Occupations, the Wisdom of our Forefathers in the Invention and Keeping them up.*

It is observable that the Athenian commonwealth prospered, so long as the people were in action and employment; but when they once tasted the pleasures of Darius' court, and brought home Persian gold, then they fell to wantonness, and so to nothing. Whilst the Assyrians did set forth themselves, they flourished; but when Sardanapalus (whom Boccace would have to be the first that brought idleness into the world) began to invert the course of nature, by turning days into nights, and nights into days, in riot and excess, then the commonwealth began to decline. And such was the condition of the Roman state, when they had vanquished the Carthaginians. It was therefore the great prudence of our forefathers, to find out the knowledge of the liberal arts and sciences, and to institute mechanical trades and occupations, well knowing that it is action which gives a well-being to every living creature, that industry hath raised the most flourishing commonwealths out of the dirt, and idleness levelled them with the dust and brought them to nothing.

J. Nash, Quaternio. *Ingenuas didicisse fideliter artes, Emollit mores, nec sinit esse feros.* *Ovid.*

1152. *Not to Rejoice at the Afflictions of others.*

JOHN DENLY, one of the martyrs in that Marian persecution, being set in the fire, with the burning flames about him, sang a psalm. Whereupon Dr. Story commanded one of the tormentors to hurl

a faggot at him ; but being hurt therewith upon the face, that he bled again, he left his singing, and clapped both his hands upon his face. Truly, said the scoffing doctor to him that threw the faggot, thou hast marred a good old song. Yet so it happened, that this Story, after the coming in of Queen Elizabeth, being caught in a mouse trap at Antwerp, was hoisted away for England ; and being questioned in Parliament for many foul crimes, and particularly for persecuting and burning the martyrs, he denied not (still keeping up his jeering humour) but that once he was at the burning of an heretic at Uxbridge, where he cast a faggot at his face, and set a bush of thorns under his feet to prick him. But he was hanged at Tyburn for all his flaming, (being just then new built three square, after the manner of his three-cornered cap), and so made good that proverb of Solomon, " He that is glad at calamities, shall not go unpunished," Prov. v. 5. And thus, he that rejoiceth at the afflictions of others, is sick of the devil's disease, *ἐπιχαιρεκαία* ; and such were the Edomites, Ammonites, Philistines, and others of Sion's enemies, that heard of her trouble, and were glad of it. Such were David's adversaries that wished him evil, and cried, Aha, aha, Psalm xl. 15 ; and such the Jews that scoffed at Christ on the cross. But Job was of another spirit, he rejoiced not at the destruction of him that hated him ; and so must all good Christians be, otherwise He that sitteth in the Heavens, will have them also in derision, and laugh when their fear cometh.

Acts and Monuments.

1153. *Cares Attendant on the Kingly Office and Men in Authority.*

IT was, no doubt, a sad experience, that wrung those words from Cæsar's mouth, when you would name a mass of cares and crosses, *Cogita Cæsarem*, Think upon Cæsar. Ah ! little do the shrubs, and they that live in the humble valley of a private life, take notice of the loud tempests, or feel those incessant storms, which beat upon the cedar, whose exalted top raises him nearer to the lightning and rage of the upper element ; they look only upon the glittering matter of a diadem, and the lustre of the jewels set in it, and so apprehend somewhat, that may delight the eyes ; but could they understand how many cares are lodged and concentrated within the pale and circle of that crown, as a great king said once, They would scarce take it up for their wear-

ing, though it lay in their way. What are dignities but difficulties! and the rent of labour considered, the good man hath but a hard bargain of his honour. No wonder then, if the wise man be, as it were, hauled out of his privacy to such preferment, for he weighs the charge as well as the credit, the danger more than the gain, and knows his chair of state to be as tickle as Eli's stool, from which he may easily break his neck, that he must drink wormwood in a cup of gold, and lie in a bed of ivory, upon a pillow of thorns, so that he may well say of his glory, as one said of his robe, *O nobilem magis quam felicem pannum!* or as Pope Urban said of his rochet, That he wondered it should be so heavy, being made of such light stuff.

H. King, Cicestrensis, Inaugurat. Serm. at Court, 1640. Henricus IV. R. Angliae. Honos onus. Sub tenui membrana dignitatis multum lati- mali. Sen. Ep. 115.

1154. *Prayer turning Earth into Heaven.*

It is said of Archimedes, that famous mathematician of Syracuse, who having, by his art, framed a curious instrument, that if he could but have told how to fix it, it would have raised the very foundations of the whole earth. Such an instrument is prayer, which if it be set upon God, and fixed in Heaven, will fetch earth up to Heaven, change earthly thoughts into heavenly conceptions, turn flesh into spirit, metamorphose nature unto grace, and earth into Heaven.

Th. Venatorius in Epist. ad Senat. Norimberg.

1155. *To Pass by the Offences of our Brethren.*

DAVID was deaf to the railings of his enemies, and as a dumb man, in whose mouth were no reproofs, Psalm xxxv. Socrates, when he was abused in a comedy, laughed at it; when Polyargus, not able to bear such an indignity, went and hanged himself. Augustus slighted the satires and bitter invectives which the Pasquils of that time invented against him; and when the senate would have further informed him of them, he would not hear them. Thus the more manly any man is, the milder and more ready he is to pass an offence as not knowing of it, or not troubled at it; an argument that there is much of God in him (if he do it from a

right principle, who bears with our infirmities, and forgives our trespasses, beseeching us to be reconciled. When any provoke us, we use to say, We will be even with him ; but there is a way whereby we may not only be even, but above him, and that is to forgive him. We must see and not see, wink at small faults especially. *Qui nescit dissimulare, nescit vivere*, may with some grains of allowance pass current, He that cannot dissemble, is not fit to live.

Varinus. Favorinus. Aelian. Sueton. in Vita. Existimandus ille praestantissimus, Injurias qui ferre novit plurimas. Si vindicare vis, sile, et funestam dedisti plagam. Chas. in Matth.

1156. *Kingdoms and Commonwealths, their Successions from God.*

THE Romans closing in with that permanent error of mankind, to mistake the instruments and secondary agents in God's purposes, for the main efficient, were wont variously to distinguish the derivation of their empire ; as by force, so Julius Cæsar was invested ; by the senate's election, so Tiberius ; by the soldiers, so Severus ; and by inheritance, so Octavius Augustus. But most true it is, that to what means soever they imputed their emperors, were it birth or election, conquest or usurpation, 'tis God who gives the title to kingdoms and commonwealths by the first, and it is He also that directs and permits it by the last.

Eutropii Hist., Lib. vii. Fenestella de Magist. cap. 4.

1157. *The Whole Heart to be given to God.*

SOME great king or potentate, having a mind to visit his imperial city, the harbinger is ordered to go before, and mark out a house suitable to his retinue ; and finding one, the master of that house desireth to have but some small chamber, wherein to lodge his wife and children ; it is denied. Then he intreats the benefit of some bye-place, to set up a trunk or two, full of richer goods than ordinary. No, says the harbinger, it cannot be ; for if your house were as big again as it is, it would be little enough to entertain the king, and all his royal train. Now so it is, that every man's body is a temple of God, and his heart the *sanctum sanctorum* of that temple. His ministers are sent out into the world to inform us that Christ is coming to lodge there, and that we must clear

the rooms, that this great King of Glory may enter in. O, says the old man, carnal yet, but in part renewed, give me leave to love my wife and children. No, it cannot be ; having wife and children he must be as having none, 1 Cor. vii. 29. Then he desires to enjoy the pleasures of the world, that is denied too ; he must use this world as if he used it not, 1 Cor. vii. 31 ; not that the use of these things is prohibited, not that the comfortable enjoyment of our dearest relations is in any way to be infringed ; but the extraordinary affection to them, when they come into competition with the love that we owe unto God. For He will have the whole heart, the whole mind, the whole soul, and all little enough to entertain him, and the graces of His Holy Spirit, which are attendant on Him. *Nec mihi nec tibi, sed dividatur*, was the voice of a strange woman, 1 Kings iii. ; and such is that of this present world. But God will take nothing by halves, He will have the whole heart or nothing.

T. Stapleton's Prompt. Morale.

Cor civitas Omnipotentis Regis.

1158. *The Good Christian's Comfort in time of the Church's Trouble.*

MARTIN LUTHER perceiving the cause of the church to go backward, puts pen to paper, and writes to the Elector of Saxony, where, amongst other expressions, this was one : *Sciat Celsitudo tua, et nihil dubitet, &c.*, Let your highness be sure that the church's business is far otherwise ordered in Heaven, than it is by the emperor and states at Nuremberg ; and, *Gaudeo quod Christus Dominus est, &c.*, I am glad that Christ is King, for otherwise I had been utterly out of heart and hope, saith holy Myconius, in a letter to Calvin, upon the view of the church's enemies. Thus, it staggers many a good Christian at this day, to see Zion in the dust, the church under foot, the hedge of government and discipline broken down, all the wild beasts of heresy and schism crept in, such as labour to root out true religion, to dethrone Christ, and to set up the idle fancies and enthusiastical conceits of their own fanatic brains ; some crying out against the church with those Edomites, " Down with it, down with it even to the very ground," Psalm cxxxvii. 7 ; others casting dirt upon her harmless ceremonies. But let the church's friends rest assured that God sees, and smiles, and looks, and laughs at them all ; that the great counsel of the Lord shall stand, Psalm ii., when all is done ; that Christ shall reign in the midst of His enemies, and that the stone cut out of

the mountains without hands, shall bring down the golden image with a vengeance, and make it like the chaff of the summer floor, Dan. ii. 35.

Abrah. Schultei Annales. *Joh. Calvini Ep. et Resp.* p. 53.

1159. *The Sad Condition of People under Tyrannical Government.*

IT was a just complaint of Draco's laws in Lacedæmonia, that their execution was as sanguine as their character, for they were written in bloody letters ; and the Romans lamented the cruelty of those tribunals, where the cheap proscription of lives made the judgment-seat little differ from a shambles. A man made offender for a word, Isa. xxix. 21, poor men sold for shoes, Amos ii. 6 ; or as the Turks at this day sell heads, so many for an asper : such is the condition of people under tyrannical government, under such as make low account of men's lives, that destroy where they might build hopes of amendment, and down with root and branch, where they need but pare the leaf ; such in discharge of their place, are governed more by custom than conscience, who take dark circumstance, and lame surmise for evidence, rashly giving sentence and as precipitately proceeding to execution.

H. King's Inaugur. Serm. at Court, 1640.

1160. *The Graces of God's Spirit not given in vain.*

THE husbandman, the more he improves his ground, the greater crop he looks for ; the more completely the soldier is armed, the better service is required of him ; the scholar that is well instructed must show great fruits of his proficiency. Thus the earthly part of man soaks in the sweet showers of grace that fall upon it. The blessed Spirit of God puts upon us that panoply, that whole armour of God. And the same Spirit teacheth us all things, leads us into all truth, and brings all things to our remembrance, which Christ hath spoken for our good. Shall we then, being thus manured, thus armed, thus instructed, not bring forth fruits in some measure answerable to so great indulgence ? Shall such blessings of God be received in vain ? It must not be ; we may read these and the like expressions in Scripture : Occupy till I come, Give an account of thy stewardship, To whom much is given, of him much is required.

What's the meaning? *Cum crescent dona, rationes etiam crescent donorum.* We must give an account as well of graces received from God, (whether they be those summer graces of prosperity, joy and thanksgiving; or those winter graces of adversity, patience and perseverance; or the grace of humility, which is always in season,) as of sins of what kind soever committed against him.

T. Stapletoni Prompt. Mor. *Greg. Hom. ix. in Evang.*

1161. *Sacrilege justly Rewarded, to take heed of Committing it.*

IT was a sudden and sad end that beset Cardinal Wolsey, whilst he sought more to please his sovereign than his Saviour; and the revenging hand of God pursued his five chief agents, that were most instrumental for him in his sacrilegious enterprise. One of them killed his fellow in a duel, and was hanged for it; a third drowned himself in a well; a fourth fell from a great estate to extreme beggary: Dr. Allen, the last and chieftest of them, being Archbishop of Dublin, was cruelly slain by his enemies. *Utinam his et similibus exemplis &c.*, saith the author of this story, I would men would take heed by these and the like examples, how they meddle with things consecrated to God: for if divine justice so severely punished those that converted church goods, though not so well administered, to better uses doubtless,—and why, but because they did it out of selfish and sinful self-interested principles and ends?—what shall become of such as take all occasions to rob God, that they may enrich themselves? *Spoliantur ecclesiae et scholae, &c.*, was Luther's complaint of old, Parishes and churches are polled and robbed of their maintenance, as if they meant to starve us all.

Acts and Monuments. *Abrahami Schulteti Annales, tom. ii.* *Quis enim lassos impune putaret Esse Deos?* *Lucan.* *Com. in Genes. cap. xlviij.*

1162. *The Comfortable Resurrection of God's Poor Despised People.*

WHEN we see one in the streets, from every dunghill gather old pieces of rags and dirty cloths, little would we think that of those old rotten rags beaten together in the mill, there should be made such pure fine white paper as afterwards we see there is: thus the poor despised children of God may be cast out into the world as *dung and dross*, may be smeared and smutted all over with lying

amongst the pots, they may be in tears, perhaps in blood, both broken-hearted and broken-boned ; yet for all this they are not to despair, for God will make them one day shine in joy like the bright stars of Heaven, and make of them royal, imperial paper, wherein He will write His own name for ever.

Walt. Balcanquel's Serm. at St. Mary's Spital, 1623. *Par est ut sicut omnis
creatura lugubre doluit, &c. Aug. in Serm. de Pasc.*

1163. Conversion of a Sinner, Matter of Great Rejoicing.

IT is observable, that Abraham made a feast at the weaning of his son Isaac, Gen. xxi., not on the day of his nativity, not on the day of his circumcision, but on that day when he was taken from his mother's breast, from sucking of milk to taste of stronger meat. This made a festival in Abraham's family, and may very well make a feast in every true repentant sinner's heart. *Nascimur carnales, ablactamur spirituales,* We are all of us conceived and born in sin and with our mother's milk have sucked in the bitter juice of corrupt nature ; but when it comes so to pass, that by the special illumination of God's Holy Spirit shining into our hearts, that we are weaned from the things of this world, and raised up to those things which are at God's right hand, that we are new creatures, new men, &c., 2 Cor. v. 17, this hath always been matter of great rejoicing to the angels of Heaven, and must needs be the like to every sinner that is so converted.

T. Stapletoni Prompt. Moral. *Majus de peccatore converso, quam de justo
stante gaudium, &c. Greg. Hom. 34.*

1164. Children's Christian Instruction, the Great Benefit thereof.

IT is reported of the harts of Scythia, that they teach their young ones to leap from bank to bank, from rock to rock, from one turf to another, by leaping before them, which otherwise they would never practise of themselves, by which means when they are hunted, no man or beast can ever overtake them : so if parents would but exercise their children unto godliness, principle them in the ways of God whilst they are young, and season their tender years with goodness, dropping good things by degrees into their narrow-mouthed vessels, and whetting the same upon their memories by often repeating, Deut. vi. 6 : Satan, that mighty hunter,

should never have them for his prey, nor lead them captive at his will, they would not be young saints, and old devils (as the profane proverb hath it) but young saints and old angels of Heaven.

Ulysses Aldrovand. de Quadruped. Si parentes boni bene instituent filios, ipsos servabunt. Chrys. in Heb.

1165. *The Joys of Heaven, not to be Ex- pressed.*

ST. AUGUSTINE tells us, that one day while he was about to write something upon the eighth verse of the 36th Psalm : Thou shalt make them drink of the rivers of thy pleasures ; and being almost swallowed up with the contemplation of heavenly joys, one called unto him very loud by his name, and inquiring who it was, he answered : I am Jerome, with whom in my lifetime thou hadst so much conference concerning doubts in Scripture, and am now best experienced to resolve thee of any doubts concerning the joys of Heaven ; but only let me first ask thee this question, Art thou able to put the whole earth, and all the waters of the sea, into a little pot ? Canst thou measure the waters in thy hand ? and mete out Heaven with thy span ? or weigh the mountains in scales, and the hills in a balance ? If not, no more is it possible that thy understanding should comprehend the least of those joys. And certainly, the joys of Heaven are inexpressible ; so says St. Paul, 1 Cor. ii. 9. The eye may see far, it may reach the stars, but not the joys of Heaven ; the ear may extend itself a great deal further than the eye, as to know the glory of all the monarchies that are past, the glory of all things that now are, and all the things that are foretold shall be, and yet our ears have never heard of anything like this joy ; but the understanding apprehendeth things that are and are not, and by a divine power calleth things that are not as if they were, *disputat de quolibet, ente et non ente*, it imagineth mountains of gold, and Heaven to be a place of infinite joy, and yet the heart of man cannot comprehend this joy ; such are the great expressions of the impossibility of expressing it at all.

*Dionis Carthusian de Quartis Novissim. part iv. art. 10, in fine. Hic locus
est quem si verbis audacia detur, &c. Ovid, Met. Lib. i.*

1166. *Love to be Preserved with all Men.*

WHEN the King of Babylon sacked Jerusalem, 2 Mach. i., it was observable that whereas the priests might have had what they

pleased, yet they preserved only the fire of the sanctuary, and hid that in a pit, because this fire, as it is said, came down from Heaven upon the first Mosaical sacrifice, and was kept to that day. Thus must we do with love (that divine spark of a far greater flame, which, streaming from God, hath, by the illumination of His Holy Spirit from the beginning of the world, warmed the sons of men), Above all these things, says the Apostle, Col. iii. 14, put on charity. Love friends, love enemies, love all, *amicum in Domino, inimicum pro Domino*, love our friends in the Lord, our foes for the Lord ; so that whatsoever else we do amiss, as in many things we sin all, admit the opinions and judgments of men be different from ours, yet let not us differ in affection, but keep up and maintain love one toward another.

Dilige et fac quicquid voles. Aug. de Verb. Dom. St. Augustin. Confes.
Lub. ix. cap. 4.

1167. Every Man to Labour that he may be a New Creature.

We look upon guns and printing as new inventions, the former found out by Birchtoldin, the monk, A.D. 1380, the other by one Faustus, a friar, A.D. 1446. Others say that John Gutherburg, a German, was the first inventor thereof ; but for certain the first press was set up at Meutz, and the first book there imprinted, was Tully's Offices ; afterwards one Conradus set up a press at Rome ; Nicholas Jenson added much to the art, and William Caxton, a merchant, free of the Company of Mercers, London, propagated the same in England, in the regin of King Edward the Fourth, having his workhouse in the sanctuary, near the abbey of Westminister. Now the author of the Belgic Commonwealth will have one Laurence Jans, a rich citizen of Haarlem in the Low Country, to precede all these, and sets out the manner how ; that he walking forth one day into the neighbouring woods for recreation, began to cut in pieces of wood the letters of his name, printing them on the back of his hand ; which pleasing him well, he cut three or four lines, which he beat with ink and printed them upon paper, wherewith he was much pleased, and determined to find out another kind of ink more fastening, and so with his kinsman, one Thomas Peters, found out another way to print whole sheets, but of one side only, which are yet to be seen in the said town. Yet for all this it is said, that the Chinese had the use both of guns and printing long before we in these western

parts had any notice of them. Why then should Christians so eagerly hunt after novelties, when Solomon, by the Spirit of God, sends a peremptory challenge to all mankind, Is there anything whereof it may be said, this is new? Let every one then labour to get spiritual eyes to behold the beauty of the new creature, the bravery of the new Jerusalem; get into Christ that He may be a new creature, and so he shall have a new name, a new spirit, new alliance, new attendance, new ways, and new work, a new commandment, a new way to heaven, and new mansions in heaven.

Joh. Funcii Chronologia. *Polyd. Virgil, de Invent. Rerum.* *Conr. Zuijgeri Theatrum Hum. Vitæ.* *Belgic Commonwealth, p. 57.* *J. Trapp, Com. on Ecclesiast.*

1168. *Under-agents and Instruments to be looked unto in matters of Justice.*

A CLOCK, let it be of never so good metal and making, will not strike orderly and truly, but much therein will be out of frame and fashion, if the lesser wheels, as well as the greater, keep not their due and regular motion. So, in the curious clockwork of justice, there will be many exorbitances (albeit the chief agents and movers therein be never so sound in their integrity) if the under-agents and instruments of justice, (as witnesses in proving the action, counsellors in pleading and prosecuting the cause, jurymen in sifting and censuring the evidences and allegations,) do not also take care and make conscience in discharge of their several duties.

Rick. Carpenter's Serm. at Taunton Assizes, 1623.

1169. *Remedy against Vain-glory.*

THE naturalists observe that the eagle building her nest on high, is much maligned by a kind of venomous serpent, called *parias*, which, because it cannot reach the nest, makes to the windward and breathes out its poison, that so the air may be infected, and the eagle's chickens destroyed. But, by way of prevention, the eagle, out of a natural instinct, keeps a kind of agate stone in her nest, which being placed still against the wind, preserveth her young ones from infection. Thus, with like care and industry, we must labour to preserve the honour of any good work that we do, keep up the credit of any religious act that we perform; and, lest the devil should taint them, and make us *famam aucupari*, to

hunt after the applause of men, we must place Christ and the glory of God betwixt our good works and the noisome breath of man's flattery and commendations.

Pliny's Hist., Lib. iii. cap. 10. *Spartam nactus hanc ornū.* *Procul abit gloria vulgi. Tibul.*

1170. *The Sad Condition of a Worldly-minded Man at the Time of Death.*

IT is reported of a wretched rich man, who when he heard that his sickness was deadly, sent for his bags of money, and hugged them in his arms, saying, Oh must I leave you? oh must I leave you? and of another, who when he lay upon his sick-bed, called for his bags, and laid a bag of gold to his heart, and then bade them take it away, saying, It will not do, it will not do. A third also being near death, clapped a twenty shilling piece of gold in his mouth, saying, Some wiser than some, I'll take this with me however. Now if these men's hearts had been ripped up after they had been dead, there might have been certainly found written in them, the god of this present world, *Psal. xvii. 14*; a sad condition, wherein may be seen the corruption of nature discovering itself. When men are so wedded to the things of this world, that they do as it were *incubare divitiis*, sit hatching upon their riches, as the partridge upon her young, (especially if gotten by their own industry,) then they think much to be divorced from them by death and to leave them to others, to whom many times they know not, and usually to them that will never give thanks for them.

Jer. Borogh in a Serm. *Neh. Roger's Treat. of Love.* *Res suas cum moritur dives, &c.* *Greg. Horn.*

1171. *Not to Regard what Men say Ill, if Conscience say Well.*

IT was a good saying of one, that in those days was known to be an able speaker, when he was to make his reply to some that had unjustly maligned him, I will rest (saith he) henceforward in peace, in the house of my own conscience; and if I do any good deeds, it is no matter who knows them; if bad, knowing them myself, it is no matter from whom I hide them; they will be recorded before the Judge, from whose presence I cannot flee: if all the world applaud me, and Heaccuse me, their praise is in vain. And thus let every man, in all his intents, projects, and ends, as

a conscientious Christian, look to the Lord, as the searcher of his heart, and regader of his work; not caring for the howling of dogs, the slanderous reports of lewd and wicked men, so as the little bird within sings clear; not discouraging himself at whatsoever men think or speak of him, and his doings, so as God and his conscience do approve them; nor contenting himself with men's approbation, when the testimony of God's Word and his own conscience gainsays them.

Secretary Cecil. *Hic murus aheneus esto, Nil concire sibi.* *Virg.*

1172. All Sin to be Repented of, and the Reason why.

IF seven thieves shall enter a man's house, six of them being overcome, and the seventh lie lurking in some secret corner, the master of that house cannot but sleep in danger. A bird falling into a snare, or a mouse being taken in a trap, if the one be but held by the claw, or the other by the end of the tail, they are both in as much danger as if their whole bodies were surprised. Thus it is, that all sin, and the least sin, must be repented of. Pharaoh being smitten with many plagues, is willing at last to let the people go, so as they would leave their sheep and their cattle behind them, Exod. x. No, says Moses, that cannot be; all the flocks and herds shall go along with us, *ne ungula quidem*, not a hoof shall be left. And Satan, like Pharaoh, would keep something of sin in us, which may be as a pledge of our returning to him again; though sin be taken away, yet he would have the occasions of sin to remain. Leave gaming (says he,) but let not the cards and dice be burnt; thou mayest cease to be a fornicator, but do not pull out thy wanton eye; thou must not hate thine enemy, yet what necessity is there that thou shouldst love him? This is the voice of Satan. But God bespeaks the sinner after another manner; He will have all sin to be repented of; *non remanebit ungula*, not so much as the occasion of sin shall remain, which if it do, Satan will make a re-entry, and then the end shall be worse than the beginning.

Th. Stapletoni Prompt. Morale.

1173. Public Worship of God, not to be entered upon without Due Preparation.

AMONGST many other rites and ceremonies of the Jews, it is related, that before the doors of their synagogues they have an iron plate,

against which they wipe and make clean their shoes before they enter ; and that being entered, they sit solemnly for a season, not once opening their mouths, but considering who it is with whom they have to do. Thus it was of old. But of late, though they come to the synagogues with washen hands and feet, yet for any show of devotion, or elevation of spirit, they are as reverend (saith one that was an eye-witness) as grammar boys are at a school, when their master is absent. This is the Jewish garb of outward devotion, and it is to be wished that Christians were not faulty therein. As to the matter of preparation, how do most men and women rush into the public service of God, *tanquam in haras sues*, as hogs into their styes, without any preparation at all ! Keep thy foot (saith Solomon, Eccles. v. 1), when thou enterest into the house of God—that is, Keep thy senses and affections with all manner of custody, from the mire of wicked and worldly pollutions ; take some time to trim up thy soul, and rush not out of the crowd of worldly employments, into the church of God. Come thither with the first, and stay there till the last, as door-keepers used to do, which in David's estimate, was an office of high ferment, Psalm lxxxiv. 10. And then, when thou art there, let thy deportment be, as in God's presence, being ready to hear and obey, what shall be proposed for thy soul's good.

Ant. Margarita de Ritibus Iudaorum. *Steph. Menochius de Rep. H.*
Edwin Sands' Relation of Relig. in West. Parts.

1174. *Man to be a Sociable Communicable Creature.*

THE members of the body were made to do one another service, the stones in an arched building were to support each other, and woman was made to be a meet help to man, mutually communicating and participating weal or woe, for better or for worse. So should each man be one to another, *ζῶν πολιτικὸν* and not *ρολεμικὸν*, a rational, not a wrangling creature, to bear and forbear one another, to cast his garment over his brother's nakedness, and not to turn that sacred ditty, *Homo homini deus*, into that hideous voice, and baleful croaking, *Homo homini dæmon*, instead of helping one another to destroy each other.

Sam. Bugg's Military Serm. at Coventry, 1618. *Aristotle.*

1175. *Papists and Sectaries Seducing their Followers.*

PLUTARCH, in the life of Agesilaus, King of Lacedæmonia, maketh mention how that being to draw his army into the field, and the better to embolden them to fight, with a certain juice wrote this word, *Victoria*, in the palm of his hand ; and afterward, being at his devotions, as the manner of the heathens then was, he laid his hand so written, closely and secretly upon the heart of the sacrifice, and printed on it the said word, *Victoria*, and immediately showed the same to his captains and soldiers, as if it had been written by the gods. The simple soldiers not understanding the policy, and thinking the whole matter had been wrought by miracle, grew full of courage, not doubting but that their gods, that had written Victory, would also give them victory. By the like policy, and to the like purpose, do the Papists and Sectaries deal with their miserably seduced followers ; what they cannot do by strength, they make out in craft ; and what they want in reason, they make up in words. Let Scripture be never so clear, arguments never so full, and authorities of fathers, councils, and learned men never so pat against them, they cry *Victoria*, all is on their side, it must be as they say ; so that there is no truth like their gloss, and no presumption like their invention, whereby their followers are foully abused, whilst victory, not truth, is the thing that they contend for.

Polyænus, Lib. ii. *Joh. Jewell against Harding, in Preface.*

1176. *Not the Length, but the Fervency of Prayer, required.*

It is said of Alcibiades, that he was *λαλεῖν ἀριστος, λέγειν δὲ ἀδύνατος*, one that could talk much, but speak little ; but, *O quam multa quam paucis !* Oh how much in a little ! said Tully of Brutus' epistle. On the other side, *Corniculas citius in Africa, &c.*, That jackdaws are sooner to be found in Africa, than anything of worth in the writings of Turrianus, was the censure of Berengarius. So may we say of the publican's prayer, much more of the Lord's Prayer, set in flat opposition to the heathenish batologies, and vain repetitions of some, that would be held good Christians. It is not the length, but the strength of prayer, that

is required ; not the labour of the lip, but the travail of the heart, that prevails with God. The Baalite's prayer was not more tedious, than Elijah's short, yet more pithy than short. Let thy words then be few (saith Solomon, Eccles. v. 2), but full to the purpose. Take unto you words, says the prophet, neither over-curious, nor over-careless, Hos. xiv. 2, but such as are humble, earnest, direct to the point, avoiding vain babblings, needless and endless repetitions, heartless digressions, tedious prolixities, wild and idle impertinencies : such extemporary petitioners, as not disposing their matter in due order by premeditation, (and withal being word-bound,) are forced to go forward and backward, just like the hounds at a loss ; and having hastily begun, they know not how handsomely to make an end.

Plutarch in Vita. Lib. ii., contra Turrianum. *Non tam multum, sed tam bene.*

1177. *Division, the Great Danger thereof.*

IF two ships at sea, being of one and the same squadron, shall be scattered by storm from each other, how shall they come in to the relief of each other ? If again they clasp together, and fall foul, how shall the one endanger the other, and herself too ! It was of old the Dutch device, of two earthen pots swimming upon the water, with this motto, *Frangimur si collidimur*, (If we knock together, we sink together;) and most true it is, that if spleen or discontent set us too far one from another, or choler and anger bring us too near, it cannot be, but that intention or design, whatsoever it be, like Jonah's gourd, shall perish in a moment, especially if the viperous and hateful worm of dissension do but smite it.

Sam. Bugg's Military Serm. at Coventry, 1618. *In dissensione nulla salus conspicitur. Cæs. Com. Lib. v.*

1178. *Desperation, the Complement of all Sins.*

THERE is mention made in Daniel's prophecy, chap. vii., of four beasts, the first a lion, the second a bear, the third a leopard, but the fourth without distinction of either kind or sex or name, is said to be very fearful, and terrible, and strong, and had great iron teeth, destroyed and brake in pieces, and stamped under his feet, and had horns, &c. Such a thing is desperation ; other sins

are fearful and terrible enough, and have, as it were, the rage of lions, and bears, and leopards, to spoil and make desolate the soul of man ; but desperation hath horns too, horns to push at God with blasphemy, at his brethren with injury, and at his own soul with distrust of mercy. Desperation is a complicated sin, the complement of all sins. The greatest sins are said to be those which are opposed to the three theological virtues, faith, hope, and charity ; infidelity to faith, desperation to hope, hatred to charity ; amongst which, infidelity and hatred, the one not believing, the other hating God, are in themselves worse ; but in regard of him that sinneth, desperation exceedeth them both, in the danger that is annexed unto it, for, *Quid miserius misero non miseranti seipsum ?* What can be more miserable, what more full, than for a poor miserable wretch not to take pity of his own soul ?

J. King on Jonah. *Desperare, est in infernum descendere.* *Isid. de Sum. Bono.* *Thom., quest. 2, art. 3.* *Augustin.*

1179. *A Covetous Man never Satisfied.*

It is said of Catiline, that he was ever *alieni appetens, sui profusus*, not more prodigal of his own, as desirous of other men's estates. A ship may be over-laden with silver, even unto sinking, and yet have compass and bulk enough to hold ten times more. So a covetous wretch, though he have enough to sink him, yet never hath he enough to satisfy him, like that miserable caitiff, mentioned by Theocritus, first wishing, *Mille meis errent in montibus agni*, that he had a thousand sheep in his flock ; and then when he has them, *Pauperis est numerare pecus*, he would have cattle without number. Thus a circle cannot fill a triangle, so neither can the whole world (if it were to be compassed) the heart of man ; a man may as easily fill a chest with grace, as the heart with gold. *Non plus satiatur cor auro quam corpus aura*, the air fills not the body, neither doth money the covetous mind of man.

Sueton. *Cicero pro Cælio.* *Semper avarus eget.* *Horat. Ep. Lib. ii.* *J. Trapp, Com. on Ecclesiast.*

1180. *A True Child of God half in Heaven whilst he is on Earth.*

TENORIUS, Archbishop of Toledo, making question, whether Solomon were saved or damned, caused his picture to be drawn in his chapel, half in heaven and half in hell. Now what was

painted of Solomon imaginarily, may be said of God's children truly, though they dwell upon earth, yet their burgesship is in Heaven, Phil. iii. 20. Earth is *patria loci*, but Heaven is *patria juris*: just like Irishmen that are dwellers in Ireland, but denizens of England; half in Heaven, and half on earth; in Heaven, by their godly life and conversation; in Heaven by reason of their assurance of glory and salvation; but on earth, by reason of that body of sin and death which they carry about them, having the flesh pressing with continual fight, and oppressing with often conquest.

Joh. Lorinus, Praefatio Com. in Eccles. *Sam. Bugg's Serm. at St. Paul's.*

1181. *Hope in God the Best Holdfast.*

FAMOUS is that history of Cynægirus, a valiant and thrice renowned Athenian, who, being in a great sea-fight against the Medes, spying a ship of the enemy's well manned and fitted for service, when no other means would serve, he grasped it with his hands to maintain the fight; and, when his right hand was cut off, he held close with his left; but both hands being taken off, he held it fast with his teeth, till he lost his life. Such is the holdfast of him that hopes in God; *dum spirat sperat*, as long as there is any breath, he hopes. The voice of hope is according to her nature, *Spes mea Christus*, God is my hope. In the winter and deadest time of calamity, hope springeth, and cannot die; nay, she crieth within herself, Whether I live or die, though I walk into the chambers of death, and the doors be shut upon me, I will not lose my hope, for I shall see the day, when the Lord shall know me by my name again, right my wrongs, finish my sorrows, wipe the tears from my cheeks, tread down my enemies, fulfil my desires, and bring me to His glory. Whereas the nature of all earthly hope is like a sick man's pulse, full of intermission, there being rarely seen *Sperate miseri* on the inscription, but it is subscribed, *Cavete felices.*

Plutarch, cap. i. Paral. *Justinus, Lib. ii.* *Sabellicus, Lib. iv. cap. 6.*
J. King on Jonah. *Magna tamen spes est in bonitate Dei.* *Ovid, de Pont.*

1182. *An Account of God's Knowledge not to be made out by the Wisest of Men.*

THERE is a place in Wiltshire, called Stonehenge, for divers great stones lying and standing there together, of which stones it is said

that though a man number them one by one never so carefully, yet that he cannot find the true number of them, but finds a different number from that he found before. This may serve to show very well, the erring of man's labour, in seeking to give an account of divine wisdom and knowledge ; for all his arrows will fall short, if he have no other bow but that of reason to shoot in ; though his diligence be never so great, his learning never so eminent, and his parts never so many, in making up the reckoning, he will be always out, and not be ever able to say, as Martin Luther, when he had been praying in his closet, for the good success of the consultation about religion in Germany, *Vicimus, vici mus*, We have prevailed, we have prevailed ; but rather cry out with the apostle, "Ω βάθος &c., O the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are His judgments, and His ways past finding out !

Guil. Camdeni Britannia. Cuius virtus totum posse, Cuius sensus totum nosse. Hildebert, Poemat. M. Adamus in Vita.

1183. *A True Child of God being Delivered out of the Bondage of Satan made more Careful for the Future.*

IT is reported of the Turks, now inhabiting the (sometime famous) city of Jerusalem, and having an old prophecy, that the city shall be retaken and entered at the very same place, where formerly it was assaulted and conquered, have in or near that breach, immured all passage, and prevented all probability of entrance again. *Ictus piscator sapit*, the burnt child dreads the fire, and a child of God, who by Satan's malice, and over-reaching policy, is brought into sin, and by God's mercy brought out again, doth pass the remainder of his time more warily ; so that if Satan, his mortal enemy, have heretofore made assault upon his soul, be it at the privy door of his heart, by sinful imaginations, he will be sure to keep his heart with all diligence ; if at the too open door of his lips by filthy communication, he will not fail to set a watch before his mouth ; if at the ears, which often prove careless sentinels, by admitting and entertaining idle talk and slanderous reports, he will rather become a deaf man and hear not, than ever that raging and malicious enemy shall foil him at the like advantage.

Timberlake's Travels. Exiguo percussus fulminis ictu, Fortior ut possit, &c.
Ovid.

1184. *Riches, Beauty, Wisdom, &c., in comparison of God, are Lying Vanities.*

AULUS GELLIUS writeth of a vain grammarian that made himself out to be very skilful in Sallust's works. Apollinaris, to try his skill, met him on a day, and asked him what Sallust meant, (if he were so expert in his writings, as he professed himself to be,) by saying of C. Lentulus, that it was a question, whether he were more foolish or vain. The interpreter made answer, The knowledge I take upon me, is in ancient words, not those that are common and worn threadbare, by daily use. For he is more foolish and vain than Lentulus was, who knoweth not that both these words note but one and the same infirmity. Apollinaris not satisfied with this answer, makes further inquiry, and thereupon concludes that they were called foolish vain men, not such as the people held to be dullards, blockish, and foolish, but such as were given to lying and falsehood, such as gave lightness for weight, and emptiness for that which hath not true substance. Thus it is, that all the things of this world, described in that triumvirate of St. John, 1 ep. chap. ii., whether they be pleasures, riches, honours, &c., if they once come into competition with the honour of God, they are not only foolish, but lying vanities, such as the covetous man's wedge of gold, the arrogant man's industry, the politic statesman's brains, the confident man's strength, the ambitious man's honour, or anything else that displaceth God of His right, and carrieth out man's heart and hope after it, is a lying, deceitful vanity, empty as the wind, and as fleeting as the mist in the air.

Noct. Attic. Lib. xviii. cap. 4. B. King on Jonah.

1185. *Joy in the midst of Affliction.*

IT is storied of Andronicus, the old Emperor of Constantinople, that all things going cross with him, he took a psalter into his hand, to resolve his doubtful mind, and opening the same, as it were of that divine oracle to ask counsel, he lighted upon Psalm lxviii. 14, When the Almighty scattered kings, they shall be white as snow in Salmon; and was thereby comforted, and directed what to do for his better safety. Now it is to be understood that Salmon signifies shady and dark, so was this mount, by the reason of many lofty fair-spread trees, that were near it, but made lightsome by snow that covered it. Hence, to be white as snow in Salmon, is, to have joy in affliction, light in darkness, mercy in

the midst of judgment ; as, for instance, In sorrow shalt thou bring forth, saith God to the woman, Gen. iii. ; she shall have sorrow, but she shall bring forth, that is the comfort. Many are the troubles of the righteous, that is, the sadness of their condition ; but the Lord will deliver them out of them all, there is their rejoicing. There is no sorrow, no trouble, no temptation, that shall take any godly man, but he shall be as snow in Salmon ; God will not suffer him to be tempted above that he is able, but will with the temptation also make a way to escape, that he may be able to bear it.

R. Knole, Turkish Hist. page 164, citat è Niceph. Gergor. Hist. Sin. de Muis in locum. Dolor hic tibi proderit olim. Ovid, Amor. 10.

1186. Reverend and Devout Behaviour to be used in the Church of God.

ADAMAN in Bede tells, in his discourse of holy places, from the mouth of a bishop who had been there, that in a church erected in that place, from whence our Saviour ascended, there rushed annually in those times, a silent gale of wind from Heaven upon Ascension-Day, which forced all those it found standing, to fall prostrate on the earth. The story may not be justifiable, yet it is ancient ; and it were to be wished that when we enter into the house of God, we needed no wind to blow us upon our knees, but that falling down by the dejection of our bodies, we may rise up again by the exaltation of our souls. Besides, let all men take notice, that he which comes thither, as he is without preparation, goes away as he was, without a blessing ; and he that prays, as if God were not there, when he hath prayed, shall find Him nowhere. We must enter all ear, while God speaks to us ; all heart and tongue, whilst we speak to Him ; because if the heart go one way, and the tongue another, if we turn God's house into an exchange or a stew, by thinking on our gains and lusts, we defile not the temple, as Antiochus did, by painting unclean beasts on the doors without, but by bringing them within, into the body of the place.

Hist. Gent. Ang. Lib. v. D. Lawrence's Serm. at Court, 1630. Josephi Antiquitat. Lib. xiii. cap. 16.

1187. No Promise to be made, but with reference to God's Good Pleasure.

PHILIP threatened the Lacedæmonians, that if he invaded their country, he would utterly extinguish them. They sent him no

other answer back again, but this word “If,” meaning, that it was a condition well put in, because he was never likely to appear against them. Thus St. Paul, 1 Cor. i. 16, promised the Corinthians, to come by them in his way to Macedonia, and did it not; for he evermore added in his soul that condition, which no man must exclude, If it stand with the pleasure of God, and He hinder me not, James. iv. 15. So that according to the old verse:

Si nisi non esset, perfectum quidlibet esset.

If it were not for condition and exception, everything would be perfect; but that cannot be: therefore every man hath his reserve of God’s goodwill and pleasure, to back him in all his promises and undertakings in a good way. So that he which speaketh with condition, as relating to God’s mind, may change his mind without suspicion of levity.

Sir Walter Raleigh’s Hist. of the World. *B. King’s Serm. on Jonah.*

1188. *All men to be Highly Affected with the Name of Jesus.*

It is said of Johannes Mollius, whensoever he spake of the name of Jesus, his eyes dropped. And another reverend divine being in a deep muse, after some discourse that passed of Jesus, and tears trickling down abundantly from his cheeks, before he was aware, being urged for the cause thereof, confessed ingenuously it was, because he could not draw his dull heart to prize Christ aright. Mr. Fox never denied beggar, that asked in the name of Jesus Christ. And religious Bucer never disregarded any, (though different in opinion from him,) in whom he could discern *aliquid Christi*, anything of Jesus Christ. None but Christ, says John Lambert at the stake. And, My Master, says Mr. Herbert, that divine poet, as oft as he heard the name of Jesus mentioned. How then should our hearts rejoice, and our tongues be glad! and how should we be vexed at the deadness and dullness of our naughty natures, that are no more affected with the sweetness of the name Jesus! a name above all names, Phil. ii. 9. Σωτήρ: Such a word, saith the heathen orator, and so emphatical, that other tongues can hardly find a word to express it.

J. Trapp’s Com. on Matth. *M. Welse, Act. and Mon.* *Geo. Herbert’s Poems in Preface.* *Cicero in Verrem.*

1189. *To Attend upon God in His Ordinances.*

IT is usual for ships to ride a long time in a roadstead, when they might be in the haven ; and wherefore do they so ? wherefore, but that they may be in the wind's way, to take the first opportunity that shall be offered for their intended voyage. Even thus should all good Christians do, anchor, as it were, in the house of God, even then when they seem to be becalmed, that they cannot stir and move themselves about holy duties, as they were wont to do ; yet even then, ride it out, hearken what God will say to their souls, wait upon Him in the use of means ; not in an anabaptistical frenzy, refusing to attend upon duty, till the spirit move them ; but look up unto God for life, and seek it from Him, in their attendance upon His holy ordinances.

Joh. Brinsley's Serm. at Yarmouth.

1190. *To See a Necessitated Minister a Matter of Great Grief.*

ANTIGONUS seeing Cleanthes, a learned philosopher, and a painful student at his book, as he was helping a baker to grind corn at the mill, said unto him, *Molis tu Cleanthe ?* What, Cleanthes, dost thou grind corn ? Aye, says he, I do so, or else I must starve for want of bread ; if I do not labour I must not eat. Antigonus by this answer, noted a great indignity, that those hands should be galled at the mill, wherewith he wrote such excellent things, of the sun, moon, and stars. And it must needs be then matter of greater grief, to any good Christian, to see able ministers in necessity, to see what shifts they are driven to, (almost like the popish priests of old, that said dirges for their dinners,) who are otherwise able to labour in the Word, and do the work of right good evangelists : *idque vitæ sustentandæ causa*, not to grow rich thereby, but to put meat in their mouths, and in the bellies of their distressed families.

Diog. Laert. in Vita. *J. King's Lect. on Jonah.*

1191. *Baptism Renounced by the Lewdness of Life and Conversation.*

THE Spanish converts in Mexico remember not anything of the promise and profession they made in baptism, save only their

name, which many times also they forget. And in the kingdom of Congo, in Africa, the Portuguese, at their first arrival, finding the people to be heathens, and without God in the world, did induce them to a profession of Christ, and to be baptised in great abundance, allowing of the principles of Christian religion, till such time as the priests pressed them to lead their lives according to their profession, which the most part of them, in no case enduring, returned again to their Gentilism. Such renegades are to be found in the midst of us at this day, such as give themselves up to Christ *quoad Sacramenti perceptionem*, by external profession ; but when it comes once *ad vitæ sanctificationem*, to holiness of life, there they leave Him in the open field, forsaking their colours, renouncing their baptism, and running away to the enemy ; so that baptism is not unto them the mark of God's child, but the brand of a fool, Eccles. v. 3, that makes a vow and then breaks it. And better had it been, that font-water had never been sprinkled on such a face, that should afterward be hatched with such impudent impiety, Jer. iii. 4, 5.

Edw. Brerewood's Enquiries. *Jos. Acoste India Occident.* *Abbot's Geography.*

1192. Sinful Prayers not Heard by God.

A KING of the Saracens by his ambassador, demanded of Godfrey de Bouillon, then in the holy war, how he had his hands, *tam doctas ad præliandum*, so able to fight ; who returned him this answer, *Quia manus semper habui puras, &c.*, Because I never defiled my hands with any notorious sin. Thus is it, that men prosper not outwardly, because they look not to themselves inwardly ; they pray, and speed not ; they lift up their voice, but not holy hands ; they pray, but they do not with the Ninevites, turn every one from the evil of his way, and from the wickedness that is in his heart ; so that regarding iniquity in their hearts, God will not hear their prayers. The loadstone loseth its virtue, besmeared with garlic, and our prayers with sin ; that is the only remora, that stops our prayers, under full sail, to the throne of grace.

Max. Tyrius. *Despicuntur orationes leves, diffidentes, inanes, &c.* *Aug.*
in Matth. vi. *Joh. Squire's Serm. at St. Paul's, 1637.*

1193. *The Blessed Guidance of God's Holy Spirit to be implored.*

MEMORABLE is that passage betwixt Elisha the prophet and Joash the King of Israel, 2 Kings xiii.; he directed the hand of the King of Israel to shoot, and the arrow of God's deliverance followed thereupon; and then, so often as he smote the ground, by the appointment also of the prophet, so often, and no longer, he had likelihood of good success. Even so the Spirit, that is it that must direct our tongues and hearts, in all that proceedeth from them; for where that ceaseth to be as a guide, there will that of the prophet certainly be verified, Every man is a beast by his own knowledge, Psal. Ixxiii. 22. Hence was it, that the good old Christian sang, Come Holy Ghost, eternal God, Comforter of us all, &c., and so must we, if ever we look for God's assistance to go along with our endeavours.

J. King's Lect. on Jonah. Nulla in discendo mora est, ubi Spiritus Sanctus doctor adest. *Beda, Hom. ix in Luc.*

1194. *Angels Ministering unto God's People for their Good.*

IN the Stories Ecclesiastical, there is mention made of one Theodorus, a martyr, put to extreme torments by Julian the Apostate, and dismissed again by him when he saw him unconquerable. Ruffinus, in his History, saith that he met with this martyr a long time after his trial, and asked him whether the pains he felt were not unsufferable. He answered that at first it was somewhat grievous, but after a while there seemed to stand by him a young man in white, who with a soft and comfortable handkerchief, wiped off the sweat from his body (which, through extreme anguish, was little less than blood) and bade him Be of good cheer; insomuch as that it was rather a punishment than a pleasure to him to be taken off the rack, since when the tormentors had done, the angel was gone. Thus it is that the blessed angels of God have ministered from time to time to His people, in the days of their distress, it may be, bringing food to their bodies, as once to Elijah, 1 Kings xix. 5; but certainly comfort unspeakable to their souls, as to Jacob, Hagar, Daniel, Zacharias, Joseph, Cornelius, Paul, &c., and to our modern martyrs, in their prisons, at the stake, and in the fire. They pity our human frailties, and secretly suggest comfort, when we perceive it not; they are as ready to help us,

as the bad angels are to tempt us ; always they stand looking on the face of God to receive orders, for the accomplishment of our good, which they no sooner have than they readily dispatch, even with weariness of flight.

Secret. Hist., Lib. iii. cap. 16. *Ruffin. Hist., Lib. i. cap. 36.* *J. Trapp's Exposit. on Matth.* *Angeli ad ministerium pro nostra salute semper mituntur.* *Greg. Hom.*

1195. *Men are apt to be Unthankful in Prosperity.*

It is said to be the saying of Frederick, the emperor, concerning Sigibird Flisk, afterwards called Innocent the Fourth, advanced by him to the popedom, I have lost a cardinal a friend ; and have gotten a pope, a foe. It is to be feared that God may say the same of many men, so long as He kept them in a mean estate they sought unto Him, and He had humble thankful servants of them ; but so soon as He raised them to prosperity, they kicked, and became unworthy thankless wretches, forgetting themselves and the Rock from whence they were hewn, even God, their great and bountiful Benefactor.

J. Squire's Serm. at St. Paul's, 1636.

1196. *How it is that the Strength of Imagination prevails so much in Matters of Religion.*

It is observable that when some men look up to the rack or moving clouds, they imagine them to have the forms of men, of armies, castles, forests, landscapes, lions, bears, &c., whereas none else can see any such thing, nor is there any true resemblance of such things at all. And some again there are, that when they have somewhat rolls and tumbles in their thoughts, they think that the ringing of bells, the beating of hammers, the report that is made by great guns, or any other measured, intermitted noise, doth articulately sound, and speak the same which is in their thoughts. Thus it is that a strong imagination or fancy becomes very powerful as to persuasion in the matters of God and religion ; hence it is, therefore, that most of those that are unlearned and unstable, wrest the Scriptures, 1 Peter iii. 16, thinking they find that in them which, indeed, is not there to be found, persuading themselves that the Scriptures represents to them such formed opinions, such and

such grounded tenets, when (without all doubt) they do but patch and lay things together without any reason at all, from whence have proceeded the senseless dotages of heretics, visibly recorded by the ancients in elder times ; and of late the whimsical conceits of some dreamers, that have flown about in their most ridiculous papers, wherein they bring Scripture with them, but nonsense, fancying the holy Word of God to strike, to ring and chime to their tunes, to echo out unto their wild conceptions, and answer all their indigested notions.*

Sam. Torshel's Design to Harmonise the Bible. *Joh. Fienus de Viribus Imaginationis.* *Aug. Philastrius de Hæresibus.* * *Jude 8.*

1197. *Submission to the Will of God in all things enjoined.*

A PERSONAGE of some note, lying on his deathbed, was desired by some of his friends then standing by, to speak some observable sentence, to throw out himself in some one good passage or other, to leave behind him one remarkable saying or other ; so that when he was dead and gone, they might remember both it and him. After a while he spake unto them in the words of St. Peter, v. 6, Humble yourself under the mighty hand of God, that He may exalt you in due time ; an excellent saying, and worthy to be received of all men ; that in all straits, under all pressures whatsoever, men should lie down in the dust, submit themselves to the good will of God, and humble themselves under His mighty hand ; and then without all doubt, He will (not when they think it a fit time, but) in His own due time, when it shall be most suitable for His glory, and most advantageous for their eternal welfare, ease and exalt them.

Ja. Cranford's Serm. at St. Antholine's, Lond., 1649.

1198. *Every Day to be looked on as the Day of Death.*

PUT the case that one man should give unto another many loaves of bread, conditional that he should every day eat one ; but if any party should come to know that in one of them lay hid a parcel of deadly poison, yet in which of them it was he should be utterly ignorant ; O how careful would he be in tasting any of them, lest he should light upon that which might prove his fatal destruction. Thus it is that God hath given unto us many days, to some more,

to some less, but in one of these he hath, unknown to us, conveyed the bitter sting of death, and it may so fall out, that in the very day of jovissance, in the day of our greatest rejoicing, a deadly cup of poison may be reached out unto us ; death like an unbidden guest may rush in upon us, and spoil all our mirth on a sudden ; O how watchful, how diligent, should the consideration of these things make every one of us to be ! to look upon every day as the day of our death, every breathing as the last breathing we shall make, to think upon the ringing of every passing bell, that ours may be the next ; upon hearing the clock strike, that there is one hour less to live in, and one step made nearer to our long homes, the house appointed for all living.

Alphons. ab Avendano in Matth. xxiv. Mors in olla.

1199. *It is Grace, not Place, that Keeps a man from Sinning.*

It is said of Lot, Gen. xix. 30, that he removed from Zoar to a neighbouring mountain, and dwelt in a cave therein, which is shown to travellers to this day ; now it was, that a hole in a hill could hold him and all his family, whose substance formerly was so great, the whole country could not afford room for his flocks and herdmen, without striving with those of his uncle Abraham, Gen. xiii. 7. And here it was, that he was made drunken by his daughters' practice upon him, with whom he committed incest. So that it is grace, not place, can secure men's souls from sin ; seeing Lot fasting from lust in wanton and populous Sodom, surfeited thereof in a solitary cave, and whilst he carefully fenced the castle of chastity, even to make it impregnable against the battery of foreign force, he never suspected to be surprised by the treachery of his own family.

Celum non animum mutant.

1200. *Every Peaceable Frame of Spirit and Confident Persuasion of God's Love, is not a Sure Testimony that such an one is in the State of Grace.*

It is St. Paul's saying of himself, that he was alive without the law, *i. e.*, he had great quietness and ease of mind, all things went well with him, he was cock-a-hoop, sound and safe, he thought

himself in a sure and safe way ; but alas ! this was his ignorance, his blindness : just like a man in a dungeon, that thinks himself safe when there are serpents and poisonous creatures round about him, only he doth not see them ; or as a man in a lethargy feels no pain though he be at the self same time near unto the gates of death. And such is the condition of many persons. They thank God they have no trouble, their soul is at much ease and quietness, they doubt not of God's favour and love unto them ; hence in the midst of their afflictions, when they are but as it were peeping into the furnace of trial, they will say, I thank my good God, this is His doing, I will submit thereunto, &c. When (alas !) here is nothing but words, no assurance, and it may be said of such, as Christ of the Jews, You say He is your Father, but you have not known Him, so they know nothing powerfully and practically, concerning the mercies of God in Christ Jesus.

Ant. Burges' Serm. on Joh. viii. 54. *Petrus dormit securus.* *Nihil hic nisi verba supersunt.*

1201. *True Comfort in the Word of God only.*

SENECA going about to comfort his friend Polybius, persuades him to bear his afflictions patiently : and why ? but because he was the emperor's favourite, and tells him that it was not lawful for him to complain, while Cæsar¹ was his friend. Cold comfort was this, a poor cordial, God wot, to raise up a drooping spirit. Good reason too, for Cæsar himself a little while after was so miserable, so destitute of all outward comforts, that he had not a friend to relieve him in the midst of his greatest extremity, much less was he able to help his friend. O but the sure Word of God affords a better cordial, that which is true comfort indeed. It bids every true child of God, not to be overmuch dejected under the greatest of afflictions, because he is God's favourite, God's jewel, God's child, God's inheritance. It tells him that it is not lawful for him to complain, while God is his Friend, his Refuge, his Rock of Defence, his Safeguard, his Whatnot in the way of relief and succour ; and the promises of God are his rich portion and inheritance : so that like Job, though he lose all that he hath, yet he loseth nothing, because he loseth not his God, in having of whom he hath all things.

Fas tibi non est de fortuna tua conqueri, salvo Cæsare. *Seneca de Consolatione ad Polybium.* *Edm. Calamy, Godly Man's Ark, Ep. Ded.* *Fas tibi non est conqueri, salvo Deo et promissionibus ejus.*

¹ Nero Cæsar.

1202. *God Afflicting His Children for the Improvement of their Graces.*

It is reported of the lioness that she leaves her young whelps till they have almost killed themselves with roaring and yelling, and then at the last gasp, when they have almost spent themselves, she relieves them, and by this means, they become more courageous. And thus it is that God brings His children into sadness, sorrow, nay, even into the very depths of distress; He suffers Jonah to be three days and three nights in the belly of a whale, David to cry out till his throat be dry, Psalm. lxix. 3. His disciples to be all the night in a great storm till the fourth watch; and then it is that He rebuketh the winds, Matth. xiv. 25. and relieveth His children, by which means He mightily increaseth their patience and dependence upon Him, improveth their graces, and enlargeth their faith and hope in Christ Jesus.

Ed. Wottonus, de Different. Animal.

1203. *The Readiness of God to pardon Poor Repentant Sinners.*

It was a custom amongst the ancient Romans, that when the judges absolved any accused person at the bar, they did write the letter A upon a little table provided for that purpose, *i.e. Absolvimus*, We absolve him; if they judged him guilty, they wrote C, *i.e. Condemnamus*, We condemn him; and if they found the cause difficult and doubtful, they wrote N.L., *i.e. Non liquet*, We cannot tell what to make of it, not much unlike unto the term *Ignoramus*, in our common law, which the grand inquest writes upon a bill of indictment, when they mislike their evidence as defective, or too weak to make good the presentment. But it is otherwise with the all-knowing God, with whom we have to do, He cannot be said to be ignorant of the many sins wherewith we provoke Him daily. Abraham may be ignorant of us, and Israel acknowledge us not, but He knoweth us and all things else, He knoweth us to be wretched and miserable, so that He may well write *Condemnamus*, and doom us to perpetual torments with the devil and his angels; yet such is His mercy to poor repentant sinners, that He invites and woos them to come in, that they may be saved, and so ready to pass by offences, that instead of *Condemnamus*, He takes up the

pen and writes *Absolvimus*, My Son, be of good cheer, thy sins be forgiven thee, Luke vii. 48.

Ascon. Pedianus in Orat. pro Milone. *Alex. ab Alexandro, Jen. Dierum,*
Lib. iii. c. 14.

1204. How it is that Ministers find so little Success of their Labours in Preaching the Gospel.

As the husbandman, though he should be never so laborious in ploughing, sowing, and fitting the ground ; though he be never so careful to provide precious and good seed, yet if the nature of the ground be barren, as it will bear no seed, or cause it to degenerate into cockle, all the labour is in vain ; or as the gardener, though he water and dress never so carefully, yet if the tree be dead at the root, it is all to no purpose. So though the ministers of God are very earnest in praying, preaching, informing, rebuking ; yet when the ground is barren, the tree dead at the root, if the people be of a froward and indisposed temper, if the God of this world hath blinded their eyes, that they do not see, nor understand, nor feel the power of God working upon their souls, what hope is, or can there be, of such a people ?

Ant. Burges' Serm. on Jer. xxiii. 22. *Augustin. in Psalmt lviii. conc. 2.*

1205. Christ, the Eternal Son of God, properly and significantly called The Word, John i. 1.

1. BECAUSE His eternal generation is like the production of a word ; for as a word is first conceived in the mind, and proceeds thence without any carnal operation, so the Son of God had His conception in the understanding of the Father, and proceeded thence without any corporeal emanation. 2. As a word is immaterial and invisible (for no man can see *verbum mentis*, the word of our thought :) so Christ is immaterial and invisible, in regard of His Divine Nature, for no man hath seen that at any time. 3. As a word (if you take it for *verbum mentis*, cannot be separated from the understanding, but as soon as there is ὁ νόος, the understanding, there must be ὁ λόγος, the word : so Jesus Christ, the second person in the blessed Trinity, cannot be

separated from the Father, but as soon as ever there was a Father (if it may be so spoken of eternity) there was necessity of a Son, and so he is co-eternal with Him. 4. As a word is not expressed till it be clothed with air, and articulated by the instrument of speech, so the Word of God, which is the second person in the Trinity, was not manifested to the sons of men, until He was clothed in flesh and born of the Virgin Mary.

Joh. Howe's Christ God-man, a Serm. at Northampton, 1656. *Gr. Nazan.*
Orat. 2. Id. in Orat. 36. *Hier. Zanchius de iiii. Elohim Lib. v. c. 8.*
Joh. Ferus in John i. 1.

1206. *True Christians are Fruitful Christians.*

LOOK where you will in God's Book, you shall never find any lively member of God's church, any true Christian, compared to any but a fruitful tree; not to a tall cypress, the emblem of unprofitable honour; nor to the smooth ash, the emblem of unprofitable prelacy, that doth nothing but bear keys; nor to a double coloured poplar, the emblem of dissimulation; nor to a well-shaded plane, that hath nothing else but form; nor to a hollow maple; nor to a trembling asp; nor to a prickly thorn; nor to the scratching bramble; nor to any plant whatsoever, whose fruit is not useful and beneficial; but to the fruitful vine, the fat olive, the seasonable sapling planted by the rivers of waters. Yet it is most true, that the goodly cedars, strong elms, fast-growing willows, sappy sycamores, and all the rest of the fruitful trees of the earth, *i.e.*, all fashionable and barren professors whatsoever; they may shoot up in height, spread far, show fair, but what are they good for? Yes, they may be fit for the forest, the ditches, the hedge-rows of the world; not for the true saving soil of God's Israel, that is a soil of use and fruit, that is a place for none but vines, for trees of righteousness, fruitful trees, fruitful Christians. He that abideth in Me, bringeth forth much fruit, saith our Saviour, John xv. 5.

Jos. Hall's Ex. on Serm. at Westm., 1634. *Arbores silvae ad fructificandum steriles, &c.* *Ad fructum velut ad ultimum finem omnes bona arboris partes ordinantur.* *Pet. Berchor.*

1207. *Christ making Himself and all that He hath over to the Good of His Church and People.*

WE read in our Chronicles that Edmund, surnamed Ironside (in whom England was lost), and Canute, the first Danish king, after many encounters and equal fights, at length embraced a present agreement, which was made by parting England betwixt them two, and confirmed by oath and sacrament, putting on each other's apparel and arms as a ceremony, to express the atonement of their minds, as if they had made transaction of their persons, each to other: Canute become Edmund, and Edmund, Canute. Even such a change, as it may be said, is of apparel, betwixt Christ and His church, Christ and every true repentant sinner, He taketh upon Him their sins, and putteth upon them His righteousness; He changeth their rags into robes, their stained clouts into cleaner clothing; He arrays them with the righteousness of the saints, that two-fold righteousness imputed and imparted; that of justification and the other of sanctification; that is an under coat, this an upper; that clean and pure, this white and bright; and both from Himself, who is made unto them, not only wisdom, but righteousness, sanctification, and redemption. Yet further, He puts upon His church His own comeliness, decks His spouse with His own jewels, as Isaac did Rebecca; clothes her with needle-work, and makes her more glorious than ever Esther was, in all her beauty and bravery; rejoiceth over her, as the bridegroom over his bride: yea, is ravished in His love to her, with one of her eyes lifted up to Him in prayer and meditation, with one chain of her neck, that very chain of His own graces in her.*

*Sam. Daniel's History of England, Lib. i. Joh. Trapp's Exposit. on Zach., chap. iii. * Cant. iv.*

1208. *How it is that every Man hath one Darling Sin or other.*

IT is a maxim in philosophy, That though all the individuals of one kind agree in one specifical nature, yet every one hath a particular difference, whereby it is distinguished from another, which is called *Hecciety*. And so it is, that though original sin be the seed of all kind of wickedness, and there cannot be an instance

given of any horrid crime in the world, but this would carry a man unto it, yet this poison in every man vents itself rather in one way than another, so that there may be many sins acted in common by all, yet several men have their several particular corruptions, their Delilahs, their beloved sins, which, like the prince of devils, command all other sins. As in every man's body there is a seed and principle of death; yet in some there is a proneness to one kind of disease more than other, that may hasten death: so, though the root of sin and bitterness hath spread itself over all, yet every man hath his inclinations to one kind of sin rather than another, and this may be called a man's proper sin, his evil way, which unrepented of, will inevitably draw down vengeance upon his head that hath it.

Ven. Bedæ Axiomata Philosophica. Trahit sua quemque voluptas. Virgil.
Ant. Burges' Serm. on Jer. xviii. 11.

1209. How to make a Right Use of God's Promises.

It is said of Tamar, that when Judah, her father-in-law, lay with her, she took as a pledge his signet, bracelets, and staff; and afterward, when she was in great distress, and ready to be burned as a harlot, she then brought out her staff, and signet, and bracelets, and said: By the man whose these are, am I with child; and thereby she saved her life. So must all of us do, in time of health, study our interest in the promises of the gospel; and, in time of sickness, live upon that we have so studied. Then it is that we must bring forth the staff, the signet, and the bracelets, produce our evidences, rely and make use of His promises, as so many spiritual props and buttresses, to shore us up, and keep us from falling into despair of God's mercies and love unto us in Christ Jesus.

Edm. Calamy's Godly Man's Ark, 1657. *Obsignatis agendum est tabulis.*
Terentius.

1210. God looking upon His Church with a more Special Eye of Providence.

THERE is much waste ground in the world that hath no owner; our globe can tell us of a great part that hath no inhabitant, no name, but *Terra Incognita*, Unknown. But a vineyard was never without a possessor. Come we into some wild Indian forest, all

furnished with goodly trees, we know not whether ever man were there ; God's hand we are sure hath been there, perhaps not man's : but if you come into a well-dressed vineyard or garden, there you may see the hillocks equally swelling, the stakes pitched in a just height: and distance, the vines handsomely pruned, the hedgerows cut, the weeds cast out. Now we are ready to conclude, (as the philosopher did, when he found figures,) here hath been a man, and a good husbandman too. Thus it is, that as God's Israel, God's church, is a vineyard, so we may safely conclude, that it is God's vineyard, God's church, God's in a more special manner. It is true that there is an universal Providence of God over all the world, but there is a more especial hand and eye of God over His church ; in it, God challengeth a peculiar interest. Solomon may let out his vineyard to keepers, but God keeps His church in His own hands ; He may use the help of men, but it must be as tools, rather than as His agents ; He works by them, they cannot work but by Him ; so that in spite of the gates of hell, His church, His Vine, shall flourish. Even so, return O God of Hosts, look down from heaven, and visit this vineyard of ours, Thy church, which Thy right hand hath planted, and the branch which Thou hast made strong for Thyself.

Jos. Hall, Exon. Serm. at a Fast, before the L. L. at Westminster, 1634.
Εἰς μέγας ἐν οὐρανῷ Ζεύς, &c. Sophocles. Cant. viii. 11. Ecclesia qua per omnes gentes crescit in frumentis Dom. conservata est. Aug. in Ep. 48.

1211. *The Sad Condition of all Impenitent Sinners.*

IT is said of Antoninus, Archbishop of Florence, that after he had heard the confession of a wretched usurer, he gave no other absolution than this : *Deus miseretur tui, si vult, et condonet tibi peccata tua, quod non credo, &c.*, God be merciful to thee, if He please, and forgive thee thy sins, which I do not believe ; and bring thee to eternal life, which is impossible : i.e., *rebus sic stantibus*, if God doth not wonderfully work a strange conversion in his heart. And such and so sad is the condition of every unregenerate man, every impenitent sinner, they are no other than bondslaves of Satan, firebrands of hell, vessels of wrath, men without God in the world. No wonder then that, as long as they continue in such a wretched state, God cease to be merciful unto them, deny them forgiveness of sins here in this life, and admission into His Kingdom of glory hereafter.

In Summa tit. de Manifest. Usuvaria.

1212. God, as He is a God of Mercy, so He is a God of Judgment, and therefore not to be Provoked.

NOTHING so cold as lead, yet nothing more scalding, if molten ; nothing more blunt than iron, and yet nothing so keen, if sharpened. The air is soft and tender, yet out of it are engendered thunderings and lightnings ; the sea is calm and smooth, but if tossed with tempests, it is rough above measure. Thus it is that mercy abused turns to fury : God, as He is a God of mercies, so He is a God of judgment ; and it is a fearful thing to fall into His punishing hands. He is loth to strike, but when He strikes He strikes home. If His wrath be kindled, yea but a little, woe be to all those on whom it lights ; how much more when He is sore displeased with a people or person. Who knows the power of His anger ? says Moses. Let every one therefore submit to His justice, and implore His mercy. Men must either burn or turn : for even our God is a consuming fire, Heb. x. 30.

Joh. Trapp's Exposit. on Zach. i. Læsa patientia fit furor.

1213. Promises of God, the Excellency and Comforts that are to be found in them.

IT is said of Mr. Bilney, that blessed martyr of Christ Jesus, that being much wounded in conscience, by reason of the great sin he had committed, in subscribing to the Popish errors, he was much comforted by reading those words, 1 Tim. i. 15, This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, &c. Thus was Beza supported under his troubles, by the words of Christ, John x. 27, 28, 29. Mention is also made of one¹ that was upheld under great affliction, and comforted from that of Isa. xxvi. 3, of another in the like condition, from that of the same prophet, chap. lvii. 15., of a third, a young maid, upon the knowledge of a reverend divine² yet living, that went triumphantly to heaven, by the refreshing she found in that well-known text, Matth. xi. 28. Many also are the drooping spirits, that have been wonderfully cheered, by reading the eighth chapter of St. Paul's Epistle to the Romans ; and by that text of St. John, in his first Epistle, chap. iii. 14, We know that we have

¹ R. Bolton, of Kettering in Northamptonshire.

² Mr. Edmund Calamy.

passed from death to life, &c. And thus it is, that great is the excellency, transcendent the comforts, that are to be found in God's promises, they are the good Christian's Magna Charta for Heaven, the only assurance that he hath to claim by. There is no comfort, no true, real, virtual comfort, but what is built and founded upon a scripture-promise ; if otherwise, it is presumption, and cannot properly be called true comfort. The promises are *pabulum fidei, et anima fidei*, the food of faith, and the very soul of faith. They are a mine of rich treasures, a garden full of choice flowers, able to enrich the soul with all celestial contentments, and to sweeten the sourest of conditions. The truth is, there is no promise of God, but if He be pleased to enlighten unto us, and show us our interest in it, will afford a plentiful harvest of everlasting joy, and that which is true and real contentment indeed.

Joh. Fox, Acts and Monuments. *M. Adamus in Vita.* *Promissa sunt pabulum et anima fidei.* *Aug.*

1214. *The Griping Usurer and his Broker characterised.*

IT is commonly known, that the nether millstone stands or lies still, and stirs not. So the wretched, rapacious, griping usurer sits at home, and spends his time in a kind of diabolical arithmetic, as numeration of hours, days, and monies ; subtraction from other men's estates, and multiplication of his own, until he have made division between his soul and Heaven, and divided the earth to himself, and himself (if God be not the more merciful) to a worse place. And for his broker, he is not much unlike the upper millstone, (without which, the nether may seem to be unserviceable,) that is quick, stirring, and runs round ; so he is still in action, like the jackal, yelping before the lion for a prey, ever contriving how he may bring grist to the mill, money into the usurer's bank, and sorrow to his own soul. Hence is that phrase of the prophet, Isaiah iii. 15, "grinding the faces of the poor," who like corn are ground to powder betwixt them. But let all such know, that it were better for them, if they endured all temporal punishment whatsoever, that a millstone were tied about their necks, and so cast into the bottom of the sea, than that body and soul should be cast into hell-fire for evermore, Matth. xviii. 6.

1215. *The Danger of Fleshly Lusts to be avoided.*

CLEMENS ALEXANDRINUS hath a story, that the first who found out ire, was a Satyr, a wild man ; and perceiving it to be a creature beautiful and resplendent; like a hot suitor, he offers to kiss it. But the fire speaking to him said, Take heed, Satyr, come not near me, for if thou dost, I shall burn thy beard. The meaning is, that unclean lust being a fire, which lustful hearts have found out, they are told, if they meddle with it, they are sure to be burnt by it. Can a man go upon hot coals and not be burned ? take fire in his bosom and his clothes not be consumed ? go in unto a strange woman, and be innocent ? come near such a she-fire, and not be singed ? He cannot, it is impossible ; he may tread upon coals, thinking to tread them out, but he will first tread the fire into his own feet ; he may think to take fire in his bosom and his clothes not be burned ; to embrace the conversation of a strange woman, and his chastity, the pure white garment of human nature, not be defiled ; but he may withal think as well, to fall into the bosom of hell-fire, and there, not be tormented for evermore.

In Admonit. ad Gentes. Ambros. de Pœnit. Lib. i. cap. 13. Edax libidinis flamma, &c. Basil. Lib. de Virginitate. Homo et mulier ignis et palea. Jerome in Ep. ad Dam.

1216. *A Prudential Piece of State-policy for the Continuance of Peace.*

MEMORABLE is that ingenious and honest contrivance of Pacuvius Calavius, a wise magistrate in Capua, who, perceiving the people to be much bent against the present government, and ready to break out into some outrage, made the senate acquainted therewith ; and having thoroughly terrified them by laying open the danger hanging over them, he promised nevertheless to deliver them all, and to set things at quiet, if they would freely put themselves into his hands, offering his oath, or any other assurance, that they should demand for his faithful meaning ; they all agreed. Then shutting the court, and placing a guard of his own followers about it, that none might enter in, or issue forth, without his leave, he called the people to assembly ; and speaking as much ill of the senate, as he knew they would be glad to hear of, he told them that these wicked governors were sur-

prised by his policy, and all fast, ready to abide what sentence they would lay upon them: only thus much he advised them, as a thing which necessity required, that they should choose a new senate before they satisfied their anger upon the old. So rehearsing the names of one or two senators, he asked, what their judgment was of those. All cried out, they were worthy of death. Choose then, said he, first of all, some new ones in their places. Hereunto the multitude, unprovided for such an election, was silent; until at last, some one or other adventured to name whom he thought fit. The men so nominated, were utterly disliked by the whole assembly, either for some known fault, baseness, and insufficiency; or else because they were unknown, and therefore held unworthy. This difficulty in the new election appearing more and more, whilst more were to be chosen, (the fittest men to be substituted having been named among the first, and not thought fit enough,) Pacuvius entreated, and easily prevailed with the people, that the present senate might at this time be spared, in hopes of amends hereafter, which (doubtless) they would make, having thus obtained pardon for all offences past. Henceforth, not only the people, as in former times, honoured Pacuvius, and esteemed him their patron, but the senate also were governed by him, to whom they acknowledged themselves indebted for saving all their lives. Here now was a prudential piece of policy, such as the sage and prudent some years since amongst us, might have well improved, to the curing of many distempers, composing of much difference, and preventing of great disorders, whereby we were then become even so distracted, that England was called the Bedlam of Europe, and London the Bedlam of England.

Tit. Livius in Hist. Romi. Sir Walter Raleigh's History of the World, Lib. xvi. cap. 13. Scinditur incertum studia in contraria vulgus, O fortunatos nimium, bona si sua norint, &c.

1217. *How it is that Age becomes truly Honourable.*

PHILO, the learned Jew, noteth, that although many in the beginning lived to a great length of time, so that they more than trebled the years of Abraham, yet none is mentioned, and named to have been an old man in the Scripture, until Abraham, of whom it is said, That he died in a good old age, Gen. xxv. 8, whereof Philo conceiveth the reason to be, because, though his years were fewer, his virtues were more, and because he was gone farther in the way.

of righteousness, though his course were shorter in the way of life. And this it was that made his old age to be good, this it was that made it to be a crown of glory ; for it is a reproach to be able to prove our old age only by numbers of years, and not by increase of knowledge and goodness : it being so that age will never become truly honourable, nor the hoary head as a crown of glory, till it be found in the way of righteousness.

Philo in locum.

Canities tunc est venerabilis quando ea gerit &c.
Chrysostom.

1218. To Commit ourselves to God in all things, and to be Thankful to His Holy Name.

IN the play at tennis, it is observable, that the one tosseth the ball, the other tosseth it back again, and so long it is, that the sport handsomely continueth, as the ball tossed to and fro between the hands of both, doth not fall to the ground ; and he is said to be the best player that doth not only skilfully and readily take the ball, but nimbly and expertly sends it back again. Thus it is, that all of us are to reveal our works unto the Lord, to cast or tumble our works before the Lord, Prov. xvi. 3, to put them over to the Lord, and whatsoever we do well, let Him have the praise and the thanks for it, not to let the ball of benefits fall to the ground, but bandy it back with a speedy return of submissive acknowledgment ; for the true comfort of that which we have received, will be happily continued so long as we shall return thanks for things which we have so received ; and then it is too, that we shall be looked on as good and worthy receivers, when we cast back praise and glory unto God, and speak good of His holy name.

Unus jacit alter vero refert pilam. *Chrysost. Orat. viii.* *Seneca de Benefic.*
Lib. ii. cap. 17. *Nich. de Lyra in Prov. xvi. 3.*

1219. The Good of Quietness and the Evil of Contention.

LOOK but upon a pleasant pond, full of sweet fish, how do they sport themselves up and down in it, and multiply continually unto a great increase ; but let the sluice be once taken up, the fishes

are quickly gone, the waters stay not till they be gone also, and nothing but mud and mire is left behind. So it is that in a quiet life the affairs and endeavours of men do prosper, and their estate is increased to plenty and abundance, so that they even bathe themselves in the comfort and contentments that they find therein ; but let the waters of strife break in, the gap of contention be opened, all comforts flee away, and usually the estate sinks lower and lower, until it be dried up to beggary and misery. Such is the good of quietness, and the evil that attendeth upon contention. It is therefore good counsel to make up all breaches as soon as they do appear, or rather, by watchfulness keep all so firm, that no breach may appear, for the evil of contention is a great deal better prevented than remedied.

Mich. Jermin, Exposit. on Prov. xvi. 3. Greg. de Cura Past. part. 3, adm. 15.
Dimitiens aquam caput jurgorum. Ambr. Ep. Lib. iii.

1220. *The Sin of Bribery condemned.*

IT is mentioned of Frederick, Duke of Saxony, that being offered a great mass of gold by the agents of Archduke Charles, even after he had given his voice to be emperor (and indeed made him emperor) he would not so much as look upon it ; and when they were instant upon him, at the least to give them leave to bestow a largess upon his gentlemen and followers : his answer was, that they might take something if they would ; but I tell you, and I tell them (said he) that not one of them that taketh a penny, shall stay one day in my house. This was now a worthy heroical mind in him, but sooner praised than followed ; and as St. Bernard said in another case, *exemplum alterius saeculi*, an example fitter for a less corrupt age than this wherein we live. It is well now, if nothing be given or promised beforehand ; the rulers love to say with shame, Bring ye, Hos. iv. 13. The judge asketh for a reward, Mic. vii. 3. Many are the Gehazis that run after rewards ; many, like Samuel's two sons turn aside after lucre, and take bribes to pervert judgment, 1 Sam. viii. 3. But where is the man, that like Samuel, can say, Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hands have I received any bribe to blind mine eyes therewith ? 1 Sam. xii. 3.

Erasmus in Apophthegmat. Lib. iv. de Considerat. Acceptio munierum causa fervertendi judicii. Greg. in locum.

1221. *Commendable Silence.*

It was the wisdom of Sulpicius Severus, who, being deceived by the Pelagians, and acknowledging the fault of his loquacity, was careful of silence afterwards unto his death, and good reason too, says St. Jerome, *ut peccatum quod loquendo contraxerat, tacendo penitus emendaret*, that the sin which he had committed by over-speaking, might be amended by holding his peace ever after. Thus it may be, and often is the infirmity of the wisest, to be too hasty in speech, to be somewhat too forward in their expressions ; it must therefore be their wisdom to shut the doors of their lips, to be wary of what they say, and to be more silent and watchful over themselves for the time to come.

In Catalogo Virorum Illustrum.

1222. *The Distemper of Sin not easily cured.*

It is said of Nero's *quinquennium*, that it was such that in the excellency thereof, as to the point of government, few of his predecessors did ever equal him ; yet at last, that which glistened so much did not prove to be true gold. He fell into courses most exorbitant, and, amongst the rest, so shameless in his bribery and extortion, that he could not pass an office, but he must be well paid for it before the seal was gotten, and then as a trumpet of his own baseness, cry out to the party, *Scis quibus sit opus*, Thou knowest what I have need of : and thus it is, that when men are distempered with sin, habituated, and, as it were, rooted in sin, they are not very easily cured. It is a difficulty to be weaned from the sweet breasts, where sin hath a long time sucked ; or to be divorced from those criminal courses to which a man hath once espoused his affections ; vices oft-times become usages, and a practised sinner is even incorrigible, Jer. iv. 14 ; Ezek. xiii. 27.

Aurelius Victor. *Sueton. in Hist.* *Procul differre cunctos principes, &c.*
Vitia mores fuit. *Greg.*

1223. *Men to Stand up for the Credit of their Places.*

Louis XI. of France, desiring to thrust an abbot injuriously out of his place, commanded him, *Cedere*, to give up his right, and to yield up the possession to one that he should nominate. The

abbot, thinking the king to have no absolute power to dispose of church-rights, without some high crime, or the party's voluntary consent, resolutely told him, that he had been forty years learning the two first letters of the alphabet, A. B., that is, how to be made an Abbot, and he should be forty years longer before he should learn the two next letters, C. D., by which he meant CEDE, that he could not understand how to yield up an abbotship so easily. Thus it is that the greater men are, the greater care ought they to have in keeping up the credit of their places ; be as great as their parentage and pedigrees, ties and titles, be as great as their great Creator hath made them to be, and as God hath had the bringing of them forth, let not the devil have the bringing of them up ; as they render their dignities, leave them as dignities, lose not a cubit of their stature, embezzle not their stock, lose their birthright, nor be inferior to themselves, as some in these days are, that have such a lethargy, vertigo, or palpitation of the heart, that they have forgotten every thing that should be near and dear unto them, and even tremble to be their own propugnators.

In Vita ejus. Quadraginta annis vix priores duas literas alphabeti A. B. percepi, &c. Aegid. Corrozelus de Dictis Memorabil. Tho. Reeve, God's Plea for Nineveh.

1224. *The Great Mystery of the Hypostatical Union in Christ shadowed out by way of Similitude.*

MANY are the similitudes used by both ancient and modern writers to illustrate the mysterious union of God and man in one person of Jesus Christ our Mediator : as that of the body and soul, making but one man ; of the primordial light in the first creation, and of the body of the sun, in which that light was afterwards seated, both making one luminary ; of a sword fired and inflamed ; of one man having two accidental forms or qualities, as skill in divinity and physic ; of a scion or branch grafted into a tree. But these and some others have been long since noted as defective in one part or other ; that therefore of the misletoe in the oak, or in the apple tree, seemeth to hold out the best ; for,

1st. The apple tree and misletoe are two perfect and different natures in one tree, the misletoe wanting no integral part that belongs to misletoe. So the Godhead and manhood are two perfect and different natures in one person, in one Christ our Lord.

2nd. The mistletoe never had a separate and distinct subsistence of its own, but only subsisteth in union with the apple tree, which sustaineth and maintaineth it. So the human nature of Christ never had any distinct and separate subsistence of its own; but from the first conception, subsisted in union with the divine subsistence.

3rd. The apple tree and mistletoe are so one tree, that their two different natures are neither confounded together, nor changed one into another to make up a third nature, but are so individually united, that retaining their different natures, they are but one tree. So the two natures of Christ, are without confusion or commutation united in one person, and yet still retain their real differences.

4th. The apple tree and mistletoe, though one tree, yet having different natures, bear different fruits, as apples and berries. So the Godhead and manhood of Christ, though but one person, yet being different natures, perform distinct actions peculiar to each of them.

Lastly, As we may truly say by reason of this union this apple tree is a mistletoe, and this mistletoe is an apple tree; and consequently, this mistletoe beareth apples, and this apple tree beareth berries: so we may truly say, by reason of the personal union in God and man in Christ, this son of Mary is the Son of God, and this Son of God is the son of Mary; the Son of God was crucified, and the son of Mary created Heaven and earth.

Just. Mart. in Exposit. Fidei. *Basil in Nativitat.* *Alex. Alens. Sum. Theolog. p. 3. q. 7, mem. i. art. 1.* *Damascen. de Fide Orthodox.* Lib. iii. cap. 11. *R. Field of The Church.* Lib. v. cap. 12. *Fr. Roberts, Mysterium et Medulla Bibliorum.* Lib. iv. cap. 6. *Aphorism 2. Posit. 1.*

1225. Rich Men to consider their Beginnings, and be thankful.

It was the saying of Chrysostom to Gaynas the Arian bishop, *Cogita quo cultu transieris Histriam, et quibus nunc utaris vestibus, &c.*, Bethink thyself in what poor attire thou didst once pass through Histria, and how richly thou art now apparelled. So let all such as are advanced in the world's eye, such as are arrived at great estates, such as heretofore not worthy to sit with the dogs of the flock, are now seated with princes; consider the simple weeds, perhaps that were once upon their backs, and now God hath given them change of apparel; what a small stock they had once to begin withal, and now God hath conveyed unto them hidden

treasures ; what minims they were once in the world, and what grandees they are now become ; that whilst others have poverty, they have prosperity ; whilst others are empty, they are full ; whilst others have a narrower border, theirs is enlarged ; whilst others have neither means nor meat, their portion is fat, and their meat plenteous, Joel ii. 23. When therefore they eat in plenty, and are satisfied, let them praise the name of the Lord their God, which hath done wonderfully for them, and say with David, All that we enjoy, cometh of Thine hand, and all is Thine own, 1 Chron. xxix. 6.

Erasmus in Vita Chrysostomi. *Quantum mutatus ab illo.*

1226. *Slothfulness and Lukewarmness in Religion, Forerunners of Evil to come.*

It is said of Alexius Comnenus, that when upon the day of his inauguration, he subscribed the creed in a slow trembling manner, it was an ominous sign to all, what a wicked man he would prove, and how nigh the ruin of the empire was at hand. And when Philip, the last King of Macedon, a little before the great battle which he fought with Flaminus, stepped up upon the top of a sepulchre to make an oration to his soldiers, it foretold a sad event of the issue of the battle. Thus we who have violated the faith, and are come to such a slothfulness and lukewarmness in performance of religious duties, it doth presage that our very inwards are corrupted, and the foundations of our welfare shaking. We that have trod upon the heads of so many famous martyrs, who first conveyed unto us our faith and worship, it is a kind of prediction, that this at last will be fatal to our church. There is time yet to amend, but how long God knows ; it is to be hoped that our sins have not yet made God to abhor the excellencies of Jacob, nor left us naked before the Lord. We have yet much in our keeping ; all is not gone ; let it be our care to preserve what is left, and be thankful for what we have in the present enjoyment.

Nicetæ Hist., Lib. i. *Plutarch in Flaminio.* *Tho. Reeve, God's Plea for Nineveh.*

1227. Man's Great Vanity in proposing to himself Long Life.

WHEN God revealed to Nebuchadnezzar, how little a while his empire was to last, he shewed him a statue of divers metals, Dan. ii. 32. the head of gold, the breast silver, the belly brass, the legs iron, the feet clay, and a little stone descending from the mountains dashed the statue in pieces. But instead of taking this as a forewarning of his end, and to have it still before his eyes, he made another statue of gold from top to toe, which is held to be a durable and lasting metal ; so that the more God sought to undeceive him, the more was he deceived with his vain hopes. And this is a fit resemblance of that, which daily happeneth unto us ; for God advising us, that in the midst of all our magnificent structures, and costly edifices, that of our body, our best building, is but reared up of a little dirt, a house of clay that daily moulders away, and will be ere long reduced to little or nothing ; yet our idle thoughts and vain hopes imagine it to be of gold, to be built of strong and lasting materials ; which cannot be, when as man's life is so short, that it is no more than to go out of one grave into another, out of the womb of our particular mother, into that of the earth, the common mother of us all. Dust we are, and to dust we must return, Gen. ii.

Nasianzen. *Congestum cespite culmen.* *Tanquam mors nulla sequatur.*
Pulvis et umbra sumus.

1228. How it is that a Prudent Man may lawfully Comply with the Times.

IT said of the yeale, a certain wild beast in Ethiopia, that he hath two horns, of a cubit long, which he can (in fight) move as he list, either both forward to offend, or both backward to defend ; or the one forward and the other backward to both uses at once. So should wise men apply their counsels and actions to the times, and either to put forth the horns of their power, or pull them in, as occasion offers ; yet, with this caution, that as the mariner changeth his course upon the change of the wind and weather, but still holdeth his purpose of getting into the harbour ; so should all prudent men, statesmen especially, as upon every new occasion they alter their sails, and veer another way, they should still make

their course to the point of the public good and safety, not once minding their own private benefit or advantage.

*Pliny, Nat. Hist., Lib. viii. cap. 21. Non cursum eundem sed portum, &c.
Lips. Polit., Lib. iv.*

1229. *The Difference betwixt a Good and Bad Memory.*

As the stomach is the storehouse of our corporeal food, and keeping therein our present meat, the body takes from thence its sustenance, whereby its life and being is maintained: so the memory is the stomach and magazine of the soul, and sets before our eyes the obligation wherein we stand, the good which we lose, and the hurt which we gain; and representing thereunto the species and shapes of things past, they sometimes work the same effect as they would have done, had they been present themselves; whence is engendered the love of God, which is that good blood wherewith the soul is nourished. And then again, as from the disorder and disagreement of the stomach, painful diseases do arise, and divers infirmities hang upon the body; so from the forgetfulness of our memories, rise those manifold disorders and distempers in the soul, such as deaden the graces of the spirit, and flat the motions thereof, bringing the soul into a labyrinth of perplexity, until God be pleased to bring such things into mind again, as may relieve it.

Basil in Bibl. S. S. Patrum, tom. i. serm. 2. Chr. Fonseca, Serm. in die Cinerum.

1230. *Oath or Covenant-breakers not to be Trusted.*

THE laws, divine and human, have left no such bond of assurance to tie and fasten one to another, as that of an oath or covenant, which are to be taken in sincerity, and kept inviolably; but seeing the deprivation of our nature hath perverted these laws, and abused this lawful act, by equivocations and mental reservations, making it like a gipsy's knot, fast or loose at their pleasure; or like a tragedian's buskin, equally fitting each foot: the law of State prescribes us this remedy, to trust no man of noted falsehood and duplicity, but upon good caution: and good reason too, for he that hath passed the bounds of modesty, and made no religion of oath or covenant, for his proper advantage, never after makes

scruple in his cauteriate conscience, to offend in like sort, as often as like occasion shall be offered.

Summum crede nefas, &c. Juvenal, Sat. 10. Pronum est superos contemnere testes. Id., Sat. 13.

1231. *The Unresolved Man's Inconsistency.*

THE river Novanus, in Lombardy, at every midsummer solstice, swelleth and runneth over the banks, but in midwinter solstice, is clean and dry. Such is the nature of men unresolved to several fortunes, they swell in the sunshine of their prosperity, and look big in the days of their advancement; but when storms of danger and troubles arise, they are dried up with despair, and hang down their heads like a bulrush. For a mind unprepared for disaster, is unfurnished to sustain it when it cometh. He that soareth too high in the one fortune, sinketh too low in the other. Insolent braving and base fear are individual and inseparable companions; but the resolved man is ever the same, even in the period of both fortunes.

Pliny, Nat. Hist., Lib. ii. cap. 103. O vere galeati lepores, &c. Homer.

1232. *The Truly Noble Soldier.*

THE Getulian captive (as Pliny relateth the story) escaped the danger of being devoured by many lions through her humble gesture and fair language, as saying unto them that she was a silly woman, a banished fugitive, a sickly, feeble, and weak creature, a humble suitor, and lowly suppliant for mercy. As therefore the lion is the most noble of all the beasts of the forest, who never shows his force but where he finds resistance; *satis est prostrasse*, do but yield, and he is quiet: such is every truly noble soldier, every generous soldier (the most honourable of all other professions), who holds it as great a glory to relieve the oppressed, as to conquer the enemy that is in arms against him.

Nat. Hist., Lib. viii. cap. 16. Regia res est succurrere lapsis. Ovid.

1233. *How it is that the Self-conceited Vain-glorious Man deceives Himself.*

It is usually so, that the vain-glorious man looks upon himself through a false glass, which makes everything seem fairer and

greater than it is ; and this flatulous humour filleth the empty bladder of his vast thoughts, with so much wind of pride, that he presumes that fortune, who hath once been his good mistress, should ever be his handmaid. But let him know, that the wings of self-conceit, wherewith he towereth so high, are but patched and pieced up of borrowed feathers, and those imped too, in the soft wax of uncertain hope, which upon the encounter of every small heat of danger, will melt and fail him at his greatest need : for fortune deals with him, as the eagle with the tortoise, she carries him the higher, that she may break him the easier. It would be therefore good advice, that in the midst of his prosperity, he would think of the world's instability, and that fortune is constant in nothing, but inconstancy.

Felixque maneo. Quis neget hoc? Ovid. *Sir Robert Dallington's Aphorisms.* *Et tantum constans in levitate sua est.*

1234. How it is that Children are very hardly drawn from their Natural Inclinations.

Do but set the eggs of divers fowls under one hen, and when they are disclosed, the kite will be ravenous, the dove harmless, the duck will be paddling in the water, and every one will be prosecuting its natural inclination and condition. Or take the youngest wolf-whelp, employ the greatest art, use the utmost skill that may be, to make it gentle and loving, and you shall find it but labour lost, a thing altogether impossible ; for it will never be forced or entreated from its natural cursedness and cruelty. Thus it cannot be denied but that education hath a considerable power to qualify, breeding in a good family may civilise, but never nullify the proper nature of any thing or person. It is therefore the duty of parents, earnestly to pray, that God would be pleased to infuse such souls into their children, as may be endued with sweet and gracious inclinations ; if otherwise, to use all fit means to temper the worst, not presuming to effect an absolute extirpation thereby, but by the miraculous power of Him, who can make from bitter fountains to flow sweet and pleasant waters ; from the worst of natures, the best of grace and goodness.

Daily Observations by a Person of Honour. *Naturam expellas furca licet usque &c.*

1235. *The Different Conditions of Men in the Matter of Society laid open.*

DIVERS and sundry are the conditions of men in society, but three are most remarkable, *i.e.*, the open, the concealed, and the well-tempered betwixt these. As for the first, they are of so thin a composition that a man, by a little converse, may see as easily through them as if they were made of glass, for in every discourse they are ready to unbosom their thoughts, and unlock the very secrets of their hearts. The second sort are so tenacious, so reserved, and closely moulded, that they seem like those coffers that are shut so fast that no discovery can be made where they may be opened; so close that, as they are of less delight for society, so of less hazard to be trusted. But the last and best composed are like some cabinets that are not with difficulty unclosed, and then discover unto you many things, pleasant and profitable; but yet so cunningly devised, so artificially contrived, that there will be some secret box, that neither your eye nor wit can take notice of, wherein is deposited a most proper and incommunicable treasure, something that will give grace and much advantage to those that hear it.

L. Capell's Observat. Divine, Moral, &c. Nec retinent patula, &c. Vox fauibus haret. Opportuna loquitur.

1236. *Ministers to be Accountable unto God for what they have Received.*

As by the law of nature, *Redde depositum*, doth bind every such fiduciary, engage every such trustee, not to use the pledge deposited as his own proper goods, but to be accountable for it, and restore it when it shall be called for; if otherwise, he is guilty of injustice, and violating those *dictamina rationis*, the very principles of natural reason: so it is with the treasures of God's truth, committed to the hands of his ministers, they must acknowledge themselves to be but *depositarii*, trusted as pledge-keepers, not as *proprietarii*, lords and masters of it, for they are to be responsible in that great day of general audit, how they have discharged their trust.

Joh. Gee Holdfast, a Serm. at St. Paul's, 1624. Libere enim et juxta veram fidem Christum predicanter, &c. S. Ambros. super 1 Cor.

1237. *How it is that the People, as to the generality, are Incompetent Judges of the Preacher and his Doctrine.*

It is related of a certain bishop, that at a visitation preached a very godly sermon, and withal so learned and plain, that he descended to the capacity of the meanest hearers. He was thereupon very much commended, for his grave gesture, for his distinct and sober delivery, for his fatherly instructions, speaking plainly and familiarly, as a father to his children, not so earnest, and vehement, and hot, as many young novices are, &c. For their minister, he was but a youngling, and as good as nobody in comparison of him ; and if they had but such a preacher, they would give I know not what to enjoy him. This great and general commendation was signified to the bishop in private, who, to make trial of the people's judgment, came the next year after in the attire of an ordinary and poor minister, offering himself to be their preacher, it being noised abroad that their own was upon his remove to another place. The bishop having gained the pulpit, purposely chose another text, differing from his former in words, but not in matter ; so that in a manner he preached the very self-same sermon. But the same persons that did so much commend him before did now as much discommend him, and said that he had no good gesture, but a heavy kind of moving his body ; that he bended too much forward, and stood not upright ; that he was nothing ripe and ready in his delivery ; that he could be no scholar, because he was so plain spoken ; that almost any man might make as good a sermon ; that it differed little from ordinary talk ; that he enforced not, nor followed his exhortations with vehemency and earnestness of spirit ; and that his words had no life in them to stir up the attention or move the affections of the hearers ; that none of them would give a penny for his maintenance ; and that they would have another kind of preacher than he, or they would have none. Here now was the same sermon preached, but here not the same people that heard it ; the first sermon cried up, the second cried down, yet still the same sermon ; the preacher much commended at the first delivery, and as much discommended at the second, yet still the same preacher. Hence is it that the generality of the people are not to be looked on as fit and competent judges of the preacher and his doctrine, for they are usually led by passion, not by dis-

cretion, so that oftentimes they command they know not what, and discommend they know not whom.

Th. Granger's Crown of Rejoicing, a Serm. at St. Paul's, 1616. *Populus maledicentia electatur. Pindarus. Savitque animis ignobile vulgus. Virg. Aeneid. i. Multitudo ex incertissimo sumit animos. Livii Decad. i. Lib. vi.*

1238. How it is that at the Second Coming of Christ to Judgment, the Frame of the World shall not be Consumed, but Repaired new.

As when that gold or silver is cast into the furnace, and so tried in the fire, the substance remaineth, but the dross is that which only perisheth : so, in the last day, the fire of the judgment shall consume and abolish the corruptible and drossy quality of the creature, but the substance (being subtilised and refined) shall abide and continue. What though that *σχῆμα τοῦ κόσμου*, the fashion of the world, pass, and be scoured away, 1 Cor. vii. 31, by the fire of that general conflagration ; yet the matter and substance shall remain. The heavens indeed shall pass away with a noise or rushing, or shrink together like a scroll of parchment ; the elements, like lead, shall melt with heat, and the earth with the works that are therein shall be burnt up. Yet the world shall not be consumed to nothing, but only transchanged into a new form, Psalm cii., and converted to a sabbatical and better use. God, out of the very ashes of it, will produce a new world, even a new heaven and a new earth, wherein shall dwell righteousness, 2 Pet. iii. 13.

T. Draxe's Serm. at St. Paul's, 1612.

1239. To be Warned by the Miseries of others.

As some schoolmasters have used that discipline, to correct the children of great persons, whose personal correction they find reason to forbear, by correcting other children in their names, and in their sight ; and have by this means so wrought upon good natures, that they have amended what was amiss at present, and taken more care for the future : thus the Jews were by God corrected in the punishment of the Egyptians, Exod. viii., for the ten plagues of Egypt were as Moses' ten commandments to Israel.

And so it is that other men's harms ought to be our arms. Every judgment that falls upon another should be as a catechism to us by way of instruction. When judgments are abroad in the world, shall not the people learn righteousness? shall the lion roar, and the beasts of the forest not tremble? shall God's hand lie heavy upon others, and we stand by as idle spectators, nothing at all minding what is done? shall our very next neighbour's house be on fire, and we look on as men unconcerned in the danger? It cannot, it must not be; there is without all doubt the same combustible stuff, the same (if not greater) sins lodged in our hearts, and the same punishments hovering over our heads; it is therefore high time to look about us.

Joh. Donne's Serm. at Court, 1625. *Aliena pericula cautum.* *Paries cum proximus ardet.*

1240. *Repentance not to be Put off till Old Age.*

WINTER voyages are very dangerous and uncertain, by reason of the north wind, which is then let loose upon the earth; and sure, he were not wise, that might take his journey in the summer, yet by delaying his opportunity, would expose himself to the dirty deepness of the way, and inclemency of the weather in winter: now so it is, that old age is man's winter, witness that snow which covers his head, more cold and lasting than the Russian frosts, which the raging dog-star can scarcely thaw; and youth is his summer, wherein the better temper of the air, the clearness of his sky, wherein are fewer clouds, less storms to hinder his prospect to Heaven, promise a successful voyage: can it be thought then that God, who preceded all time, will take it well at our hands, to be put back unto the last minute of time? How can he that requires the first fruits of our lands, be content with the latter harvest of our lives? How can He that expects a sacrifice of sweet smell, but distaste our unsavoury zeal, when for a fragrant flower, we present Him with a dry stalk and withered branch, the lees of our old age for the vintage of our youth? Yet, by the way, this is not to prejudicate a gray-headed repentance, though the younger must needs be preferred; that may be true, but this more safe; a man may hope well of the one, but believe better of the other.

Hen. King's Serm. at Court, 1626.
Ambr. Lib. de Pænitent.

Periculosum est et interitum vicinum.
Pænitentia sera raro vera.

1241. *In all Deliverances, Spiritual and Temporal, to give God the Glory.*

THEodosius being told of the wonderful overthrow of the usurper John his adversary, he, and all his followers, resorted to the temple, where they passed over the day with praise and thanksgiving, acknowledging that God by His arm had cast down that tyrant: and Fl. Heraclius being delivered from Cosroe, the King of the Persians, and the kingdom freed from tyranny, did in the height of his triumph at Byzantium, openly praise God for his delivery, and the more to show his thankfulness, did cause to be stamped on his coin, with his own image, these words, $\Delta\delta\xi\alpha\ \acute{e}n\ \dot{\iota}\psi\iota\sigma\tau\omega\ \Theta\epsilon\bar{\omega}$, &c., Glory be to God in Heaven, because He hath broken the iron doors, and hath delivered the holy kingdom of Heraclius. And thus must all of us do, if we be freed from persecution, from a sword-power, from a government tyrannical; let us confess with David, that salvation is of the Lord, Psalm iii. 8. If we be brought from the jaws of death, and the gates of the grave, or recovered from some mortal disease, let us say with Hezekiah, Isa. xxxviii. 20, the Lord was ready to save me; or if, like so many brands snatched out of the fire, we be brought from the deep of destruction, the very gulf of hell; let us acknowledge with Jonah, Jonah ii. 9, that mercy and salvation is of the Lord; in all deliverances spiritual and temporal, let God still have the glory.

Templum oratorium.

Socratis Hist. Eccles. Lib. vii. cap. 23.

Symbol. Cæs. Rom. Clas. 2.

Reusner in

1242. *Self-conceitedness in Matters of Religion condemned.*

It was in the Levitical law, Lev. xxi. 20, so ordered by God, that he which had a blemish of white in his eye, was debarred from the priesthood, and compared to the owl, of whom the naturalists yield the reason, that she cannot see in the day-time, because of the exceeding great whiteness she hath in her eyes, which so scattereth the sight, that the optics thereof cannot perfectly discern the objects: and such are all those that are self-conceited of themselves in matters of religion, that are pure in their own eyes, wise and prudent in their own sight, yet are not washed from their filthiness, Prov. xxx. 12, that stink in the nostrils of all that come near them; such as the Novations, of whom St. Cyprian speaketh, *qui aurum se pronunciant*, that pronounce themselves to be pure

gold ; but if they be gold (saith he) it is then that gold *in quo delicta populi Israelis &c.*, in which the sins of the people of Israel are denoted ; they are but golden calves, or rather golden asses. It is better therefore to be at sea, tossed with a tempestuous storm in the ship with those that humbly profess themselves to be sinners, than on the shore with the rabble of those that justify themselves, and are so self-conceited of their own graces, that they think no one good enough to be their fellow.

Will. Loe, Bliss of Brightest Beauty, 1614. *In Lib. ad Novatian.*
Ulys. Aldrovand. Ornitholog.

1243. *The Wrath of God to be appeased by Timely Repentance.*

SEASONABLY and timely came in the provision of Abigail (1 Sam. xxv. 18), when for her husband's churlish behaviour, David in his wrath had girded his sword upon his thigh, and threatened destruction to his whole household ; she delayed not the time, but made haste and went out to meet him with asses laden with frails of raisins, bottles of wine, and sheep ready dressed, to appease his wrath, which David took so kindly at her hands, that he forgot his anger, and gave order that she should be returned in peace and safety to her husband and family ; so it is that David's Son, according to His humanity, and David's Lord, according to His Divinity, even David, the King of Kings, and Lord of Lords, the great God of Heaven and earth is angry with every son of man for his unthankful and ungrateful behaviour towards Him ; He hath bent His bow, and whetted His arrows, girded His sword on His thigh, and (which is much to be feared) hath already drawn it out to punish us ; let us, then, by a seasonable and timely repentance, go out and humbly meet Him in the way ; and as Abigail had her asses laden with fruit, so let us have our bodies laden with repentance and contrition, even these bodies of ours, which have been too, too long porters to carry the heavy burden of sin and wickedness ; and as she had her bottles of wine, so let us have our eyes as two bottles, nay rather two fountains of tears to bewail the sadness of our lost condition ; and as she had her sheep ready dressed, so let us have our hearts ready prepared and addressed to serve the Lord, and then the Lord will say unto us, as David to Abigail, Return again unto your houses in peace, be of good cheer, your sins are forgiven you.

Tho. Cheast's Serm. at St. Paul's, 1609. *In tribunal mentis tuae ascende contra te, &c.* *Aug. in Lib. de Utilitat. Agend. Ponit.*

1244. *Rash, Inconsiderate Service or Worship of God condemned.*

IT is observed by physiognomists, that the most courageous and discreet men have not the speediest pace, but rather a quiet, decent, and settled kind of gait; whereas a hasty pace is looked on as a certain sign of a rash, foolish, and illiberal man. Thus it is that rashness is not altogether so hurtful in other business, as it is most dangerous in God's service, and the duties of religion; all rashness must be banished from God's service, it must not be any sudden work; yea rather, it is such a business as requireth our exactest care, our greatest attention, our best wits, nay wisdom itself to go about it; the greatest care we can take is not enough; hence is that charge of the Apostle, Βλέπετε, See to it, have a care, take heed that you walk ἀκριβῶς, circumspectly, exactly, warily, not as fools, but as wise, *i. e.* to do the service of God advisedly, to walk decently and orderly, εὐσχημόνως, with a comely pace, and that with another caution too, ὡς ἐν ἡμέρᾳ, as in the day time, when all men see us, that so we may not be ashamed of what we do.

Aristot. Ethic. ad Nicom., &c. *Adamant. Physiog. Lib. ii. c. 28.*
J. Browning's Serm. of Reverence in God's House, 1636.

1245. *Faith, though Weak, yet Rewarded; and why so.*

THEY that did look on the brazen serpent but with one eye, yea, but with half an eye, were as well and as fully cured of the deadly stings of the fiery serpents, as those that beheld it with both: and again, suppose that a prince be disposed to bestow on sundry and several malefactors, a pardon of grace, or some precious jewels, (as signals of his civil respects) unto mere beggars; is not the one as fully acquitted from his offences, and the other made as actually rich by the possession of such jewels, though but received with a palsy-shaking hand, as they that receive them with one that is more strong and lusty? Even so the case is here; hast thou (whosoever thou be) but a dimmish, darkish faith, a weak, waterish eye of faith; yet, for thy comfort, if it be such an one as doth look up to Christ, and only to Him, for salvation; such a hand as doth reach out unto Christ, and the pardon of sins offered in and by Him; and dost clasp it about Him with all thy feeble strength, make not doubt but that thou art justified in the sight of God,

and dost stand clearly acquitted from all thy sins, and shalt be healed from the deadly stings thereof, for it is the possession of the jewel, not the strong holding of it, that made those beggars rich ; and the king's pardon relieveth none but such as are willing to accept of it, and plead to it ; and so it is not our strong or weak faith that is our righteousness and full discharge before God, but Jesus Christ and His obedience, that is it that doth all. This only is required on our part, that we accept of Christ offered in the Gospel, and rely on Him for full righteousness and redemption, all which a weak and feeble faith doth as truly and entirely (if not more) as the strongest ; nay, which is yet more for the comfort of such as are weak in faith, and cannot yet in an express and explicit manner believe on Christ ; they have Christ, and enjoy Him unto righteousness, and the pardon of all their sins and transgressions committed.

P. Bayne, Mirror of God's Mercy, on John iii. 16. Tarda solet magnis rebus inesse fides. Ovid, Epist. 16. Non opus est verbis, credite rebus, ait. Ovid, Fast. iv.

1246. *All must Die.*

THE heathens usually compared the sons of Adam to counters, the game at chess and stage-plays, because that counters have their several places and use for a time, but in the end they are jumbled into a heap ; in a game at chess, some are kings, some bishops, some knights, &c., but after a while they go all into one and the same bag ; on the stage one is in his rags, another in his robes : one is the master, another is the man, and very busy they be ; but in the end the play ends, the bravery ends, and each returns to his place. Such and no other is the estate of man, either weeds or flowers, and both wither ; whether trees, good or bad, both die, as dieth the wise, so the fool ; rich men die, and poor too ; death is unavoidable, life and death take turns each of other ; the man lives not that shall not see death, be he a king with Saul, a prophet with Jeremiah, a wise Solomon, a foolish Nabal, a holy Isaac, a profane Esau : be he of what rank soever, he must die ; nay, let there be a concurrence of all in one ; let Samuel, both a good man, a good minister, a good magistrate, have as many privileges as are incident to a man, yet can he not procure a protection against death ; his mother may beg his life, but none can compound for his death ; so sure it is that all must lie down in the dust and die.

Rob. Harris, Sam. Funeral, 1612. Longius aut propius mors sua quenque mand. Propertius.

1247. *Why it is that we must be Charitable to all Men.*

It is written of that Moses Atticissans, that when he did give alms to a poor profligate wretch, his friends were much admired that *θεῖος* Plato, the great divine philosopher, would take pity on such a wretched miscreant ; but he, like himself, in such misty days as those were, made answer, *Humanitati non homini*, I show mercy on the man, not as he is wicked, but as, and because he is a man of my own nature. His answer was good and warrantable ; for if we consider our first parents, we shall find ourselves bound (though *et longinquus*) by the same obligation to do good unto all men ; there is neither Jew nor Grecian, bond nor free, male nor female, but all are one in Christ Jesus, Gal. iii. 28 ; neither Indian, whether of the East or West, neither barbarian of Morocco, nor inhabitant of Monomotapa, but all are brethren, whom, as we have opportunity, we must embrace with charity ; such as are true saints, with joy for their sanctification ; those that are not such, in the judgment of charity, with hearty and earnest supplications to the great God of Heaven and earth for their true and timely conversion to the faith, that is to be found only in the Lord Jesus.

Plutarch in Apophthegm. Sanguinis conjunctio devincit homines caritatem.
Tull. Arch. Symnier, Sp. Posie for Sion, 1629.

1248. *Not to Grieve or be Troubled at the World's Discourtesies, and why so.*

SUPPOSE a man, by birth noble, and by revenues rich, that as travelling homewards, through a foreign country, he should be waylaid, fall into the hands of thieves and villains, and by them be robbed of his money and stripped of his rich and courtly apparel, and besides that have many indignities and base unworthy affronts put upon him, and yet should pass by all as little or nothing concerned in the business ; and why so ? but because he considers that he is not in his right *ubi*, he hath no long time to abide with such wretched people, and that if he can but make some shift for a time, till he come to his own country and place of abode, there he should have his friends about him, monies and all things necessary to supply his want and necessities. The same is our case ; why should any of us grieve and be troubled at the world's discourtesies, at the reproaches and wrongs that are put upon us by

the world and worldly men ? for (have we but so much faith as to believe it) we have an heavenly home, and an eternal life by Christ prepared for us, at the which, when we once arrive, we shall be sure to meet with friends enough, even God, His blessed saints and angels, who will honour us ; riches and treasures inestimable, that will store us ; joy and glory unspeakable, that will for evermore refresh us.

P. Bayne's Miracle of God's Love, on John iii. 16. *Paria jumus dulcis.*
Manet altera Calo.

1249. *To Regulate our Wills by God's Will.*

IF a man lay a crooked stick upon an even level ground, the stick and ground ill suit together, but the fault is in the stick ; and in such a case, a man must not strive to bring the even ground to the crooked stick, but bow the crooked stick even with the ground. So is it between God's will and ours, there is a discrepancy and jarring betwixt them ; but where is the fault, or rather, where is it not ? Not in the will of God, but in our crooked and corrupt affections, in which case we must not, like Balaam, seek to bring God's will to ours, but be contented to rectify and order the crookedness of our will, by the rectitude and sanctity of the will of God, which must be the ruler and moderator of our will ; for which cause we are to cry out with David, Teach me, O Lord, to do Thy will, Psalm cxliii. 10, and with the whole church of God, in that pattern of wholesome words, *Fiat voluntas Tua*, Thy will be done on earth, as it is in Heaven ; never forgetting that too of Christ Jesus Himself, in the midst of His agony and bloody sweat, *Non mea sed Tua fiat voluntas*, Father, not my will, but Thine be done, Luke xxii. 42.

S. Augustin. in Psalm xliv. 6.

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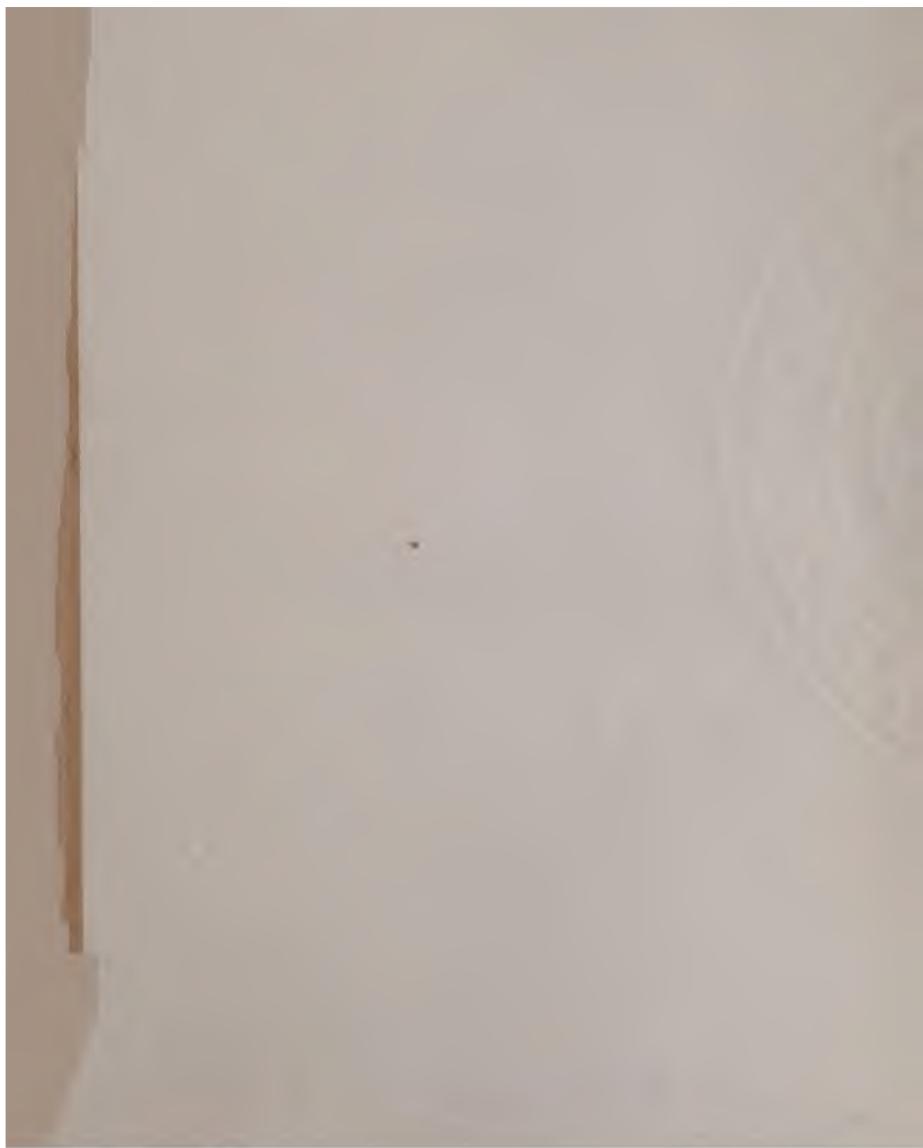
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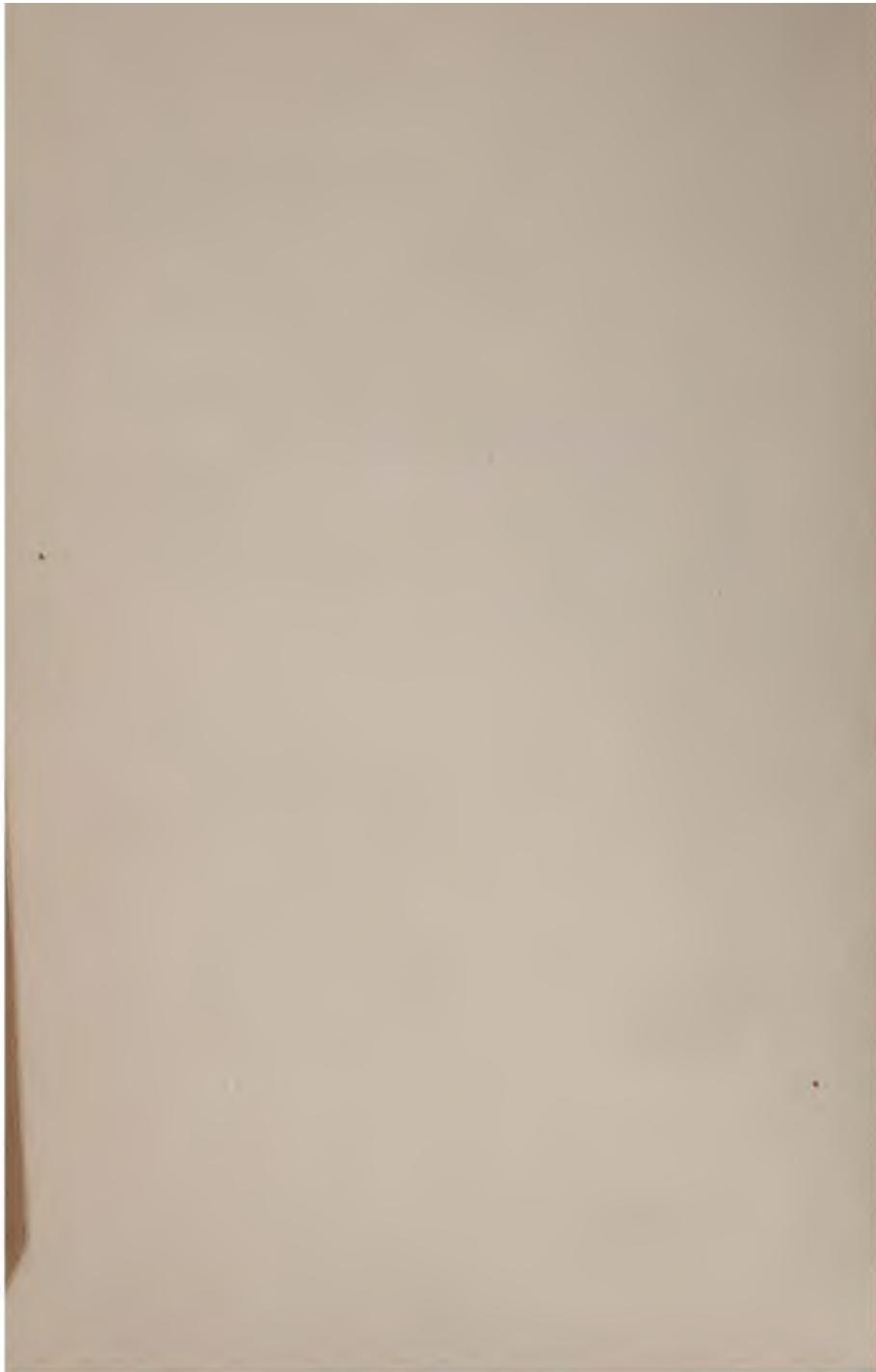




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